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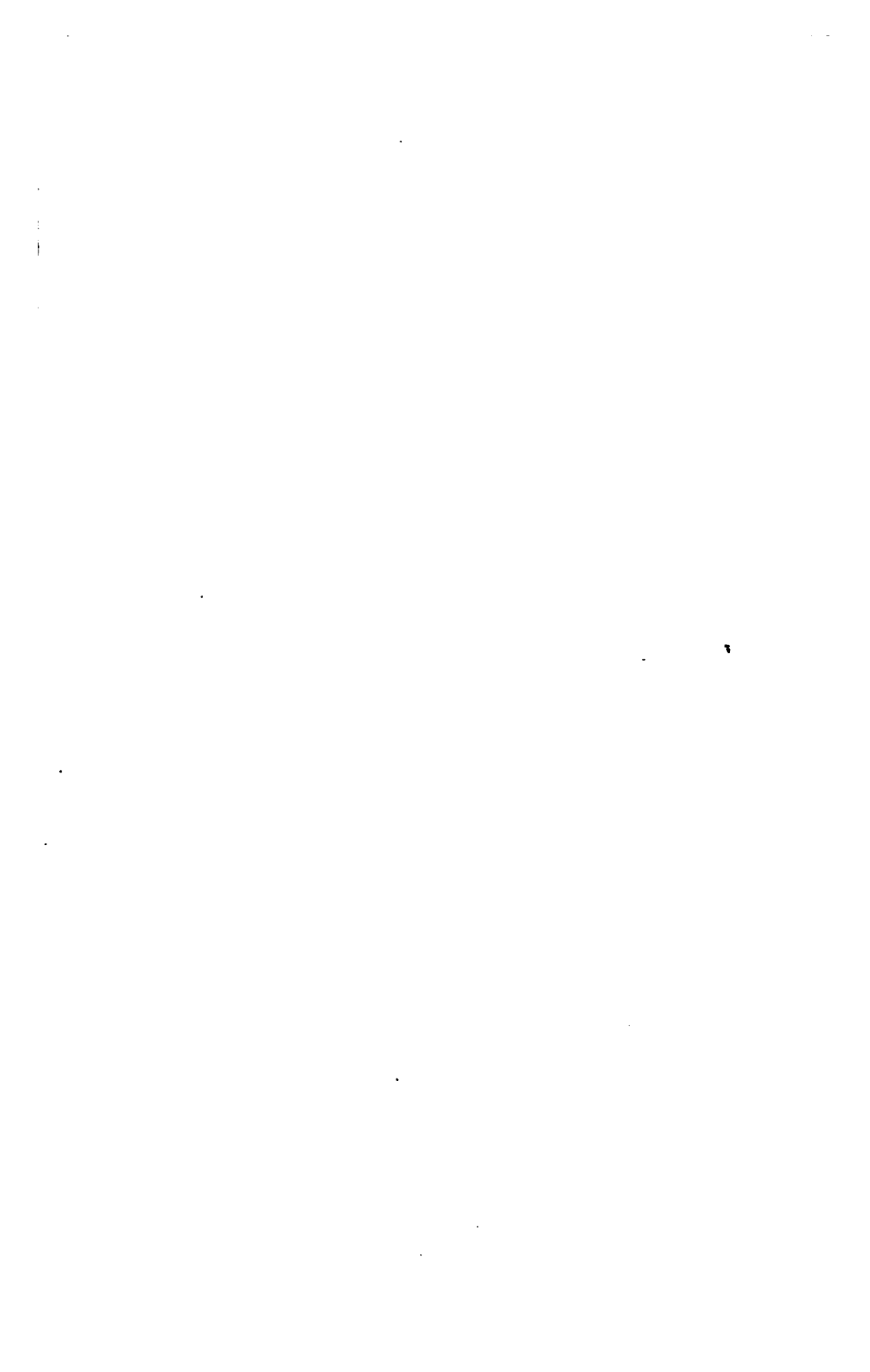
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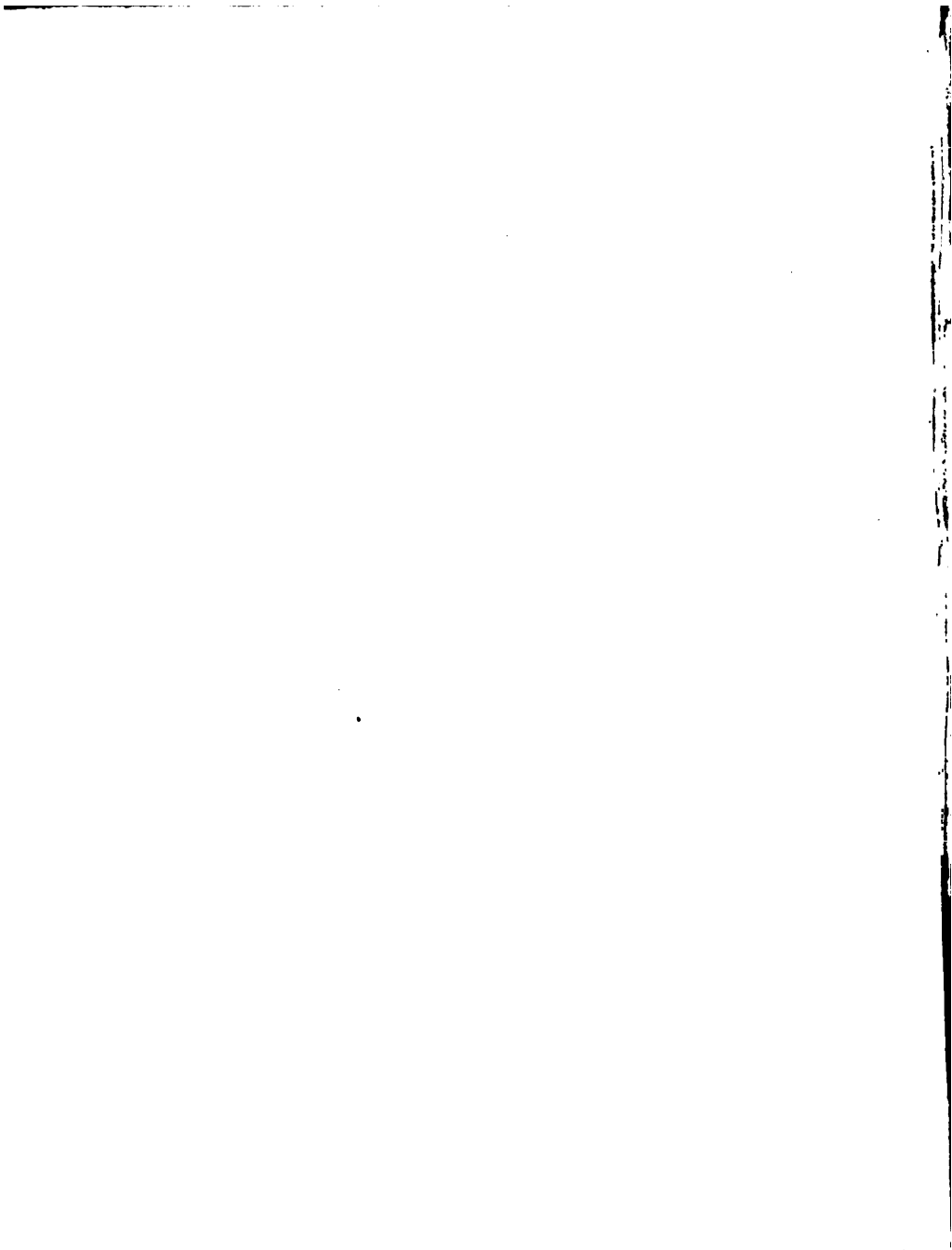
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AN  
EXPOSITION  
OF THE  
C R E E D.

---

By the Right Reverend Father in God  
JOHN PEARSON, D.D.  
LATE LORD BISHOP OF CHESTER.

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IN TWO VOLUMES.

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# NOTES

UPON THE

## EXPOSITION OF THE CREED.

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### ARTICLE I.

*I believe in God the Father Almighty, Maker of  
Heaven and Earth.*

Pag. 3. (a)

ΠΙΣΤΙΣ δὲ πρόληψις ἐκουσίος ἐστίν, θεοσεβείας συγκατάθεσις. ART. I.  
*S. Clem. Alex. Strom. lib. ii.* Πίστις μὲν οὖν ἐστὶ συγκατά-  
θεσις ἀδιάκριτος τῶν ἀκυσθέντων ἐν πληροφορίᾳ τῆς ἀληθείας  
τῶν κηρυχθέντων Θεοῦ χάριτι. *S. Basil. Ascet. de Fide.*  
The Basilidians, ὀρίζονται γοῦν οἱ ἀπὸ βασιλείδης τὴν πίστιν  
ψυχῆς συγκατάθεσιν πρὸς τι τῶν μὴ κινούντων αἰσθησιν διὰ  
τὸ μὴ παρῆναι. *S. Clem. Alex. Strom. lib. ii.* Κατὰ δὲ  
τὸν ἡμέτερον λόγον, πίστις ἐστὶν ἐκείσις τῆς ψυχῆς συγκατάθεσις.  
*Theodoret. Therap. Sermon. i.* And yet he also after-  
wards acknowledgeth they had that definition from  
the Greeks. Τὴν μὲν γὰρ πίστιν καὶ οἱ ὑμέτεροι φιλόσοφοι  
ώρισαντο εἶναι ἰδεύσειον τῆς ψυχῆς συγκατάθεσιν. *Crederet  
est cum assensu cogitare, S. August. Et de Sp. et  
Lit. lib.* Quid est credere, nisi consentire verum  
esse quod dicitur? So I take the συγκατάθεσις used by  
the Greek Fathers to signify *assensum* or *assensionem*,  
as A. Gellius translateth the Stoick, συγκατίθεται,  
*sua assentione approbat. lib. xix. i.* And before him  
Cicero, Nunc de assensione atque approbatione,  
VOL. II. ■ quam

ART. I. quam Græci συγκατάθεσιν vocant, pauca dicamus. In *Lucullo*. So ἀπισία and συγκατάθεσις are opposed by the Greeks. As Sextus Empiricus speaking of Admetus, seeing Alcestis brought back by Hercules from Hades, Ἐπεὶ μέντοι ἦδει ὅτι τέθνηκε, περιεσπᾶτο αὐτοῦ ἡ διάνοια ἀπὸ τῆς συγκατάθεσιως, καὶ πρὸς ἀπισίαν ἐκλινε. *Pyrrh. Hypot. lib. i. 33.*

Pag. 3. (b)

Φιλαλήθης ἡ ψυχὴ οὐδέποτε κατὰ τὸ ψεῦδος ἀνεχομένη διατίθεσθαι, ἀλλὰ κατὰ φανὴν ἀληθείας πάντως καὶ εὐδύς. *Simplic. in 3. Aristot. de Anima*. Καὶ τις τάληδὲς ἐκποπῇ, εὐρήσει τὸν ἀνθρώπον φύσει διαβεβλημένον μὲν πρὸς τὴν τῶ ψεύδους συγκατάθεσιν, ἔχοντα δὲ ἀφορμὰς πρὸς πίσιν τάληθους. *S. Clem. Alex. Strom. lib. ii.*

Pag. 3. (c)

As συγκατάθεσις, the Greek word used for this assent, is applied to other acts of the understanding as well as that of belief, so Clemens Alexandrinus, speaking of the definition of faith, Ἄλλοι δ' ἀφανοῦς πρᾶγμα-τες ἐνωτικὴν συγκατάθεσιν, ἀπέδωκαν εἶναι τὴν πίσιν, ὥσπερ ἀμίλει τὴν ἀπόδειξιν, ἀγνωσμένους πρᾶγματος φανεράν συγκατάθεσιν. *Strom. lib. ii.* And again, Πᾶσα οὖν δόξα, καὶ κρίσις καὶ ὑπόληψις καὶ μάθησις, οἷς ζῶμεν καὶ σύνεσμεν αἰεὶ τῷ γίνεσι τῶν ἀνθρώπων, συγκατάθεσις ἐστίν· ἡ δ' οὐδὲν ἄλλο ἢ πίσις εἴη ἂν ἢ τε ἀπισία, ἀποσύσας οὖσα τῆς πίστεως, δυνατὴν δεικνύσι τὴν συγκατάθεσιν τε καὶ πίσιν.

Pag. 4. (d)

Apparentia non habent fidem, sed agnitionem. *Greg. 4. Dial. cap. 5.* Habet Fides oculos suos, quibus quodammodo videt verum esse quod nondum videt, et quibus certissime videt, nondum se videre quod credit. *S. August. Epist. 222.*

Pag. 5. (e)

Αἱ διὰ τῶν μαρτύρων ῥάδιοι πίστεως. *Aristot. Probl. xviii. 3.*

Pag.

Pag. 6. (f)

ART. P.

Τῷ γὰρ ποῖον τινα φαίνεται τὸν λέγοντα, πιστεύομεν τῷτο  
δ' εἶναι, ἂν ἀγαθὸς φαίνεται, ἢ εὖναι, ἢ ἄμω. *Aristot. Rhet.*  
*lib. i. cap. 8.*

Pag. 7. (g)

*Fil.* Testimoniorum quæ sunt genera? *Pat.* Divinum et Humanum. Divinum, ut oracula, ut auspicia, ut vaticinationes, et responsa sacerdotum, ha-ruspicum, conjectorum: Humanum, quod spectatur ex autoritate, et ex voluntate, et ex oratione aut libera aut expressa; in quo insunt scripta, pacta, promissa, jurata, quæfita. *Cicero, Orat. Partit. cap. 2.*

Pag. 7. (h)

Non dicant non credimus quia non vidimus; quoniam si hæc dicant, coguntur fateri incertos sibi esse parentes suos. *De fide rerum invisib.* amongst the works of St. Augustin.

Αὐτὸν γὰρ εἰδὲς οἶδε τὸ ποτ' ἐγένετο  
'Ἄλλ' ὑπονοῶμεν πάντες, ἢ πιστεύομεν.

*Menander apud Stob.*

Pag. 8. (i)

Ἵποβάθρα μέντοι καὶ κρητὶς τῆς ἐπιστήμης ἢ πείσης. *Theodore. Therap. Serm. 1.* Οὐδὲ γὰρ τὰ πρῶτα σοιχεῖα μα-  
θεῖν οἷον τε μὴ τῷ γραμματιστῇ πεπιστευκότα. *Ibid.*

Pag. 8. (j)

Πάντα τὰ ἐν τῷ κόσμῳ τελέμενα, καὶ τὰ ὑπὸ τῶν ἁλλο-  
τρίων τῆς ἐκκλησίας τῇ πίστει τελεῖται. *S. Cyril. Hier. Ca-*  
*tech. 5. Orig. cont. Cels. lib. i. Euseb. de Præp. Evang.*  
*lib. i. cap. 5. Arnob. adv. Gent. lib. ii.*

Pag. 9. (k)

Quam indignum, ut humanis testimoniis de alio credamus, Dei oraculis de se non credamus! *S. Am-  
bros. lib. de Abraham, cap. 3.* Πῶς δ' ἐκ εὐλογώτερον,  
πάντων τῶν ἀνθρωπίνων πείσης ἡρτημένων ἐκείνων, μᾶλλον  
πιστεύειν τῷ Θεῷ; *Orig. cont. Cels. lib. i.*

## ART. I.

Pag. 9. (l)

Cujus sapientia simpliciter multiplex, et uniformiter multiformis, incomprehensibili comprehensione omnia incomprehensibilia comprehendit. *S. August. de Civit. Dei, lib. xii. cap. 18.*

Pag. 10. (m)

Δύναται δὲ καὶ ἡμᾶς πάντα ὁ Θεὸς, ἀπερ δυνάμενος, τοῦ Θεοῦ εἶναι, καὶ τῷ ἀγαθῷ εἶναι, καὶ σοφὸς εἶναι ἐκ ἐξίσταται. *Orig. cont. Cels. lib. iii.*

Pag. 10. (n)

Si velint invenire quod omnipotens non potest, habent prorsus, ego dicam, mentiri non potest. *S. August. de Civit. Dei, lib. xxii. cap. 25.*

Pag. 11. (o)

Cum fit omnipotens, mori non potest, falli non potest, mentiri non potest. *S. August. de Symb. ad Catechum. lib. i. cap. i.*

Pag. 11. (p)

Deus facere fraudem nescit, pati non potest. *Chrysost. Sermon. 62.*

Pag. 11. (q)

Authoritas Dei consistit in intrinseca repugnantia deceptionis seu falsitatis quam habet divinum iudicium, et in intrinseca repugnantia actus voluntatis imperantis testimonium extrinsecum non consentiens iudicio interno; quæ per terminos positivos actus intellectus infallibiliter veri, et actus voluntatis intrinsece et necessario recti, poterit explicari. *Francisc. de Oviedo Tract. de Fide. Contr. ii. punc. 2.*

Pag. 12. (r)

Divina est auctoritas cui credimus; divina est doctrina quam sequimur. *Leo, Sermon. 7. in Nativ.*

Pag. 12. (s)

Sicut duplex est auditus et locutio, scilicet exterior

terior five corporalis, et interior ac spiritualis; ita ART. 1. duplex est fides, una quæ oritur in cordibus fidelium per auditum exteriorem, cum scilicet Deus per aliquos homines aliis credenda proponit; et ista est fides quæ nobis five communi statui fidelium convenit, ex eo quod adhæremus revelationibus Prophetis et Apostolis factis: alia est quæ oritur in aliquibus per spiritualem locutionem, qua Deus aliquibus per internam inspirationem credenda revelat, nullo hominis ministerio utens; sicut est fides Apostolorum et Prophetarum, qui ab ipso Deo per intrinsecam illuminationem sunt de credendis instructi. *Francis. Ferrariensis in Thom: cont. Gent. cap. 40.*

Pag. 13. (i)

Πίσιι χρηματισθῆις, which word comes from the original χράω, appropriated by the Greeks to an oracle, or answer given by God: Ὁ μὲν Θεὸς χρεῖ, ὃ δὲ ἄνθρωπος μαντεύεται. *Moschor.*

Pag. 21. (u)

Prophetæ et Apostoli, super quos omnium Ecclesiarum fundamenta locantur. *S. Hieron. in Psal. xvii.* Super Prophetas ædificatur orbis terrarum, credens in Domino. *Ruffin. ibid.*

Pag. 22. (x)

Fides est habitus quo assentimus dictis Scripturæ propter auctoritatem Dei revelantis. *Durand. lib. iii. Dist. 24. q. i. §. 9.*

Pag. 22. (y)

Οὐχ ὡς ἰδοῦν ἄνθρωποις συνετίθη τὰ τῆς πίστεως, ἀλλ' ἐκ πάσης γραφῆς τὰ καιριώτατα συλλεχθέντα μίαν ἀναπληροῦ τὴν τῆς πίστεως διδασκαλίαν. *S. Cyril. Catech.* Ecclesiarum Patres de populorum salute solliciti, ex diversis voluminibus Scripturarum collegerunt testimonia divinis gravida Sacramentis. *Euseb. Gall. in Symb.*

## ART. I.

Pag. 23. (x)

Habes, homo, unde credere debeas, *Corde creditur ad justitiam*; habes unde debeas confiteri, *Ore confessio fit ad salutem*. *Chrysol. Serm. 56.*

Pag. 23. (a)

Sermo creat auditum, auditus concipit fidem, credulitatem parturit fides, confessionem credulitas nutrit, confessio perpetuam dat salutem. *Chrysol. Serm. 60.*

Pag. 23. (b)

Magnum, filioli, per hoc fidei nostræ videmus esse compendium, quando inter cor et linguam totum salutis humanæ versatur et geritur Sacramentum. *Chrysol. Serm. 56.* Quod a te et pro te reposcitur, intra te est, i. e. oris famulatus et cordis affectus. *Euseb. Gall.*

Pag. 23. (c)

De hoc fine dubio legimus per Prophetam, *Prope est, inquit, in ore tuo, et in corde tuo*. *Euseb. Gall.*

Pag. 25. (d)

Ὁ τὸν κανόνα τῆς ἀληθείας ἀκλινῇ ἐν ἑαυτῷ κατέχων ὃν διὰ τῆ βαπτίσματος εἴληφε. *S. Iren. lib. i. cap. i.* Cum sub tribus et testatio fidei et sponsio salutis pignerentur, necessario adjicitur Ecclesiæ mentio; quoniam ubi tres, id est, Pater, Filius, et Spiritus Sanctus, ibi Ecclesia, quæ trium corpus est. *Tertul. de Baptis.* In quem tingeret? in pœnitentiam? quo ergo illi præcursorem? in peccatorum remissionem, quam verbo dabat? in semetipsum, quem humilitate celabat? in Spiritum Sanctum qui nondum a Patre descenderat? in Ecclesiam, quam nondum Apostoli struxerant? *Idem.* Dehinc ter mergimur, amplius aliquid respondentem quam Dominus in Evangelio determinavit. *Id. de Cor. Militis.* Sed et ipsa interrogatio quæ fit in Baptismo testis est veritatis, nam cum dicimus, *Credis in vitam æternam, et remissionem*



*nem peccatorum per sanctam Ecclesiam?* intelligimus remissionem peccatorum non nisi in Ecclesia dari. *S. Cyprian. Epist. ad Januarium, &c.* Quod si aliquis illud opponit, ut dicat eandem Novatianum legem tenere quam Catholica Ecclesia teneat, eodem Symbolo quo et nos baptizare, eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum Sanctum, ac propterea usurpare eum potestatem baptizandi posse quod videatur in interrogatione Baptismi a nobis non discrepare: sciat quisquis hoc opponendum putat, non esse unam nobis et schismaticis Symboli legem, neque eandem interrogationem. Nam cum dicunt, *Credis remissionem peccatorum, et vitam æternam per sanctam Ecclesiam?* mentiuntur in interrogatione, quando non habeant Ecclesiam. *Idem, Epist. ad Magnum.* Mos ibi (*id est Romæ*) servatur antiquus, eos qui gratiam Baptismi suscepturi sunt, publice, i. e. fidelium populo audiente, Symbolum reddere. *Ruffin in Symb.* Soleane est in lavacro, post Trinitatis confessionem interrogare, *Credis in sanctam Ecclesiam? Credis remissionem peccatorum?* *S. Hieron. cont. Lucifer.* Mens Hæretica reliquit doctorem a quo fidem Ecclesiæ didicerat, oblita est pacti Dei sui, hoc est, fidei ipsius Dominicæ quæ in Symbolo continetur, quam se die baptismatis servaturam esse promiserat. *Idem, Com. in Prov.* Interrogatus es, *Credis in Deum Patrem omnipotentem?* dixisti, *Credo*, et misisti, hoc est, sepultus es: Iterum interrogatus es, *Credis in Dominum nostrum Jesum Christum, et in crucem ejus?* dixisti, *Credo*, et misisti, ideo et Christo es confepultus. Tertio interrogatus, *Credis in Spiritum Sanctum?* dixisti, *Credo*; tertio misisti: ut multiplicem lapsum superioris ætatis absolveret trina confessio. *S. Ambros. de Sacram. lib. ii. cap. 7.* Leo speaks thus of Eutyches in his Epistle to Flavianus, Quam enim eruditionem de sacris Novi et Veteris Testamenti paginis acquisivit; qui ne ipsius quidem Symboli initia comprehendit? et quod per totum mundum

ART. I. *mundum omnium regenerandorum voce depromitur, istius adhuc senis corde non capitur.* And in the 12th Book *de Trinitate*, (formerly attributed to Athanasius, but more probably now thought to belong to Vigilius Tapfensis,) *Nec non et illa magna et beata Confessio Fidei, imo ipsa Fides Sanctorum, et Testamentum quod disposuimus ad Patrem, Filium, et Spiritum Sanctum, ad sacrum lavacrum regenerationis venientes, Credo in Deum Patrem omnipotentem, et in Jesum Christum Filium ejus unigenitum, et in Spiritum Sanctum.* Καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων ἐν τῇ πρώτῃ κατηχήσει, καὶ ὅτε τὸ λυτρὸν ἐλαμβάνομεν, Eusebius of the Confession of Faith, which he exhibited to the Council of Nice, *Socrat. lib. i. cap. 8. Theodoret. lib. i. cap. 12.* Abrenuncio, inquis, Diabolo, pompis, spectaculis, et operibus ejus: et quid postea? Credo, inquis, in Deum Patrem omnipotentem. *Salvian. de Gubern. Dei, lib. vi.* And when this Creed was enlarged by the Council of Nice, and after that by others, Epiphanius commends it to the Catechumeni, to be repeated at their baptism: Οὕτως ἔκαγον τῶν κατηχημένων τῶν μελλόντων τῷ ἁγίῳ λυτρῷ προσίεναι, ἢ μόνον ἐπαγγέλλειν ὀφείλετε τὸ πιστεύειν τοῖς ἑαυτῶν υἱοῖς ἐν κυρίῳ, ἀλλὰ καὶ διδάσκειν ῥητῶς, ὡς πάντων ἡ αὐτὴ μήτηρ ὑμῶν τε καὶ ἡμῶν, τὸ λέγειν· Πιστεύομεν εἰς ἓνα Θεόν, &c. *S. Epiph. in Ancorato.* And when he had yet farther enlarged it by reason of some new emergent heresies, he commends it, μάλιστα τοῖς τῷ ἁγίῳ λυτρῷ προσιοῦσιν, ἵνα ἀπαγγέλλωσι καὶ λέγωσιν οὕτως. *Ibid.* The first Council of Constantinople confirms the Nicene Confession, as πρεσβυτάτην τε οὖσαν καὶ ἀκόλουθον τῷ βαπτίσματι, *Theodoret. lib. v. cap. 9.* And the Council of Chalcedon of the same, ἣν, ὡς κοινὸν ἐξ ἁγίου σύνθημα, τοῖς μυημένοις πρὸς τὴν τῆς υἱοθεσίας παρεγγυῶμεν ἀσφάλειαν, *Parte tertia.* The Synod at Jerusalem, τὸ ἅγιον σύμβολον εἰς ὃ ἐκατίσθημεν καὶ βαπτίζομεν. The Synod at Tyre, ἐν αὐτῷ βαπτισθέντες καὶ βαπτίζοντες. And the Council of Constantinople under Menna, to which the former sent their

their Synodical letters, τὸ ἅγιον σύμβολον ἐν ᾧ πάντες ART. I. εὐαγγίσθημεν, *Concil. Constantinop. sub Agab. et Memna, Act. v.* Basiliscus and Marcus, in two several edicts, confirmed the same Nicene Creed with these words, εἰς ᾧ ἡμεῖς τε καὶ πάντες οἱ πρὸ ἡμῶν πιστεύσαντες εὐαγγίσθημεν. *Evagr. lib. iii. cap. 4. and 7.* And the edict of the Emperor Justinian, Anathematizaverunt eos qui aliam definitionem fidei, five Symbolum, five Mathema, tradunt accedentibus ad sanctum baptismum.

Pag. 25. (c)

Ὅτι διὸ τὰς φωτιζομένους τὴν πίσιν ἐμμανθάνειν, καὶ τῇ πέμπτῃ τῆς ἐβδομάδος ἀπαγγέλλειν τῷ ἐπισκόπῳ ἢ τοῖς πρεσβυτέροις. *Concil. Laodic. Can. 46.* Where it is to be observed, that Πίσις is taken for the Creed or *Symbolum Fidei*, and was so translated anciently, as appeareth by the Canon preserved in the Canon Law, and rendered thus, Baptizandos oportet Fidei Symbolum discere, et quinta feria ultimæ septimanæ vel Episcopo vel Presbyteris reddere. *De Consec. dist. 4. cap. 58.* Symbolum etiam placuit ab omnibus Ecclesiis una die, i. e. ante octo dies Dominicæ resurrectionis, publice in Ecclesia competentibus prædicari. *Concil. Agath. cap. 13.* Sicut antiqui Canones jubent, ante viginti dies Baptismi ad purificationem exorcismi Catechumeni currant, in quibus viginti diebus omnino Catechumeni Symbolum, quod est, Credo in Deum Patrem omnipotentem, specialiter doceantur. *Concil. Bracar. 2. cap. 1.* The Canon of the Laodicean Council, already mentioned, is verbatim rehearsed in the sixth Council in Trullo. *Can. 78.* It appeareth therefore a general command of the Church, that those who were to be baptized, should have a certain time allotted for the learning and rehearsing of the Creed. And in case of necessity, if any were baptized, they were to learn the Creed immediately after their baptism, Ὅτι διὸ (not, as it is in the edition of Binius, both in this Canon and

ART. I. and in the former, most absurdly, Ὅτι εἰ δὲ τὰς ἐν νόσῳ παραλαμβάνοντας τὸ φῶτισμα, καὶ εἴτα ἀναστάντας, ἐκμανθάνειν τὴν πίσιν, καὶ ἠνύσκειν ὅτι θείας δωρεᾶς κατηξιῶθῃσαν. *Concil. Laodic. Can. 47.*

Pag. 25. (f)

As appears in the ancient Greek Liturgies, and the decree of the third Council of Toledo, ut omni sacrificii tempore ante communionem corporis Christi et sanguinis, juxta Orientalium partium morem; unanimiter clara voce sacratissimum fidei recenseant symbolum. Which custom as they call it of the Oriental parts, is said first to be introduced by Petrus Mongus at Alexandria, and after by Timotheus at Constantinople, as appears out of the fragments of Theodorus Lecter.

Pag. 25. (g)

Symbolum quod est signaculum fidei, et orationem Dominicam dicere semper admoneant sacerdotes populum Christianum. *Concil. Mogunt. cap. 45.*

Pag. 28. (h)

Θεός, θεός· Ἐθός ἦν ὅτε κατάρχοντό τινος, θεὸν λέγειν ἐπευφημιζομένοις. *Hefych. Lex.*

Pag. 29. (i)

For *Ser. 181.* which is upon the Creed, we find these words: Non dicit, Credo Deum, vel Credo Deo, quamvis et hæc salutis necessaria sint. Aliud enim est credere illi, aliud credere illum, aliud credere in illum. Credere illi, est credere vera esse quæ loquitur; credere illum, credere quia ipse est Deus; credere in illum, diligere illum. And though that collection of Sermons *de tempore* under the name of St. Augustin be not all his, (divers of them being translations of the Greek homilies,) yet this distinction may be collected out of other parts of his works. For first, he distinguisheth very clearly and seriously between *cre-*  
*dere*

*dere Deo*, and *credere in Deum*. Numquam ali-ART. I.  
 quis Apostolorum dicere auderet, Qui credit in me.  
 Credimus Apostolo, sed non credimus in Apostolum.  
*Tract. 54. in Psalm.* And again, Credimus Paulo,  
 sed non credimus in Paulum; credimus Petro, sed  
 non credimus in Petrum. Secondly, he distinguish-  
 eth between *credere Deum*, and *credere in Deum*;  
 Multum interest utrum quis credat ipsum esse Chris-  
 tum, et utrum credat in Christum. Ille credit in  
 Christum qui et sperat in Christum, et diligit Chris-  
 tum. *De verbis Dom. Serm. 61.* And, which is  
 the sum of all, he puts a high value upon the pre-  
 position, as if, by virtue of the addition of *in*, the  
 phrase did properly signify so great an accession  
 unto faith. Quid est credere in Deum? Credendo  
 amare, credendo diligere, credendo in eum ire, et  
 ejus membris incorporari. *Tract. 29. in Joh.* Which  
 doctrine of St. Augustin's being taken notice of  
 by Peter Lombard, hath since been continued by  
 the Schoolmen; and Aquinas, *Sum. ii. 22. q. 2.*  
*§. 2. ad primum*, bringing all three under one act of  
 faith, hath been contradicted by Durandus, *in 3.*  
*Sent. dif. xxiii. q. 7. §. 6.* Credere in Deum non  
 est præcise actus fidei, sed fidei et caritatis simul; et  
 sunt etiam plures, et non unus actus tantum: by  
 whose subtle, but yet clear determination, (as many  
 of his are beyond the rest of the Schools,) whatsoever  
 is added by the preposition to *believe*, appears not  
 to be a part of belief, but an act superadded to  
 the act of faith.

Pag. 29. (k)

For  $\pi\alpha\iota\sigma\tau\epsilon\iota$  is sometimes joined with  $\epsilon\iota\varsigma$ , sometimes with  
 $\epsilon\iota\varsigma$ : when with  $\epsilon\iota\varsigma$ , it answers properly to  $\pi\alpha\iota\sigma\tau\epsilon\iota\sigma\iota\varsigma$  τῷ  
 $\Theta\epsilon\omega$ , *credere Deo*,  $\epsilon\iota\varsigma$  being nothing else but a fig-  
 nificator of the case; when with  $\epsilon\iota\varsigma$  it corresponds to  
 $\pi\alpha\iota\sigma\tau\epsilon\iota\sigma\iota\varsigma$  εἰς τὸν Θεόν, *credere in Deum*,  $\epsilon\iota\varsigma$  being a pre-  
 position of the same nature with *εἰς* or *in*. But yet  
 there is so little, or rather no difference in the He-  
 brew,

ART. I. brew, that in the first place where it is used, and that of the father of the faithful, even for the act of justifying faith, בידוּהוּ הַאֱמֵן Gen. xv. 6. it is translated by the LXX. καὶ ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ, not εἰς Θεόν, and that translation warranted by St. Paul, Rom. iv. 3. Gal. iii. 6. and St. James ii. 23. In the same manner, 2 Kings xvii. 14. אֲשֶׁר לֹא הֶאֱמִינוּ בַיהוָה אֱלֹהֵיהֶם is translated by the LXX. (as that translation is preserved in the Alexandrian and Complutensian copies) οἱ οὐκ ἐπίστευσαν κυρίῳ Θεῷ αὐτῶν. Besides, the same phrase is used in the same place both to God and to man, as Exod. xiv. 31. וַיֵּאֱמִינוּ בַיהוָה וּבְמֹשֶׁה עַבְדּוֹ *And they believed in God, and in his servant Moses*; which the Chaldee Paraphrase explaineth thus, וַיֵּאֱמִינוּ בְּשׁוֹם מִימְרָא דִּי וּבְנְבוּאָתָהּ דְּמִשְׁחָה עַבְדֵּיהּ *And they believed in the word of God, and in the prophecy of Moses his servant.* And 2 Chron. xx. 20. הֶאֱמִינוּ בַיהוָה אֱלֹהֵיכֶם וְהָאֱמֵן וְהַאֱמֵן בְּנִבְיָאֵי הַצִּלְיָחוֹ *Believe in the Lord your God, so shall ye be established; believe in his Prophets, so shall ye prosper.* For although the vulgar Latin, which our translation followeth, hath made that distinction which the Hebrew maketh not, Credite in Domino Deo vestro, et securi eritis; credite Prophetis ejus, et cuncta evenient prospera: yet the Septuagint acknowledgeth no necessity of receding from the original phrase; Ἐμπιστεύσατε ἐν κυρίῳ τῷ Θεῷ ὑμῶν, καὶ ἐμπιστευθήσεσθε· ἐμπιστεύσατε ἐν προφήταις αὐτοῦ, καὶ εὐδοθήσεσθε. Nor is it only attributed to Moses as joined with God, and so taken as it were into the same phrase, but separately by himself, as Exod. xix. 9. The Lord said unto Moses, Lo I come unto thee in a thick cloud, that the people may hear when I speak with thee, וְהָאֱמֵן לְעֹלָם *and believe in thee for ever.* And therefore, when it was objected to St. Basil, that they did believe in Moses, as well as that they were baptized into Moses; and generally, ἡ πίστις ἀμολόγηται ἥδη καὶ εἰς τὰς ἀνθρώπων γεγενῆσθαι, the Father doth not deny the language, but interprets it, ἡ εἰς αὐτὸν πίστις ἐπὶ τὸν κύριον

κύριον ἀναφέρεται. *De Sp. S. cap. 14.* Neither is this ART. I. only spoken of Moses and the Prophets, that the Israelites believed in them, but of David, not as a Prophet, but a bare relater of his own actions, 1. Sam. xxvii. 12. כִּי בָרַךְ אֶת דָּוִד, Καὶ ἐπίστεύθη Δαβὶδ ἐν τῷ Ἀγγῆς. Et credidit Achis in David. *Vulg.* Est ergo fides nostra primo quidem omnium in Dominum nostrum Jesum Christum, consequenter vero etiam in omnes sanctos Patriarchas, vel Prophetas, vel Apostolos Christi. *Orig. in Apol. Pamphil.* To conclude, this general phrase of believing in, is generally attributed sometimes to the supreme Author of our faith, as to God; sometimes to the intervenient messengers, as the Prophets; sometimes to the motives of our faith, Psal. lxxviii. 32. מִלִּי : בְּנִפְלְאוֹתַי בָּרַכְתָּנִי LXX. Καὶ ἐκ ἐπίστευσαν ἐν τοῖς θαυμασίοις αὐτοῦ, *And they believed not in his wondrous works;* sometimes to the object of it, or that which is believed, as Psal. cxix. 66. תִּבְרַכְתָּ בְּצִוְיֶיךָ, *I have believed in thy commandments,* as Mar. i. 15. Πιστεύετε ἐν τῷ εὐαγγελίῳ.

Pag. 29. (l)

Πιστεύομεν ἕν καὶ ὁμολογῶμεν ἓνα μόνον ἀληθινὸν καὶ ἀγαθὸν Θεὸν, καὶ ἓνα τὸν μονογενῆ αὐτῷ υἱόν, καὶ ἓν μόνον πνεῦμα ἅγιον. *St. Basil.*

Pag. 29. (m)

Arius and Euzoius in their Confession delivered to Constantine, Πιστεύομεν εἰς ἓνα Θεὸν πατέρα, καὶ εἰς ἓνα κύριον Ἰησοῦν, καὶ εἰς τὸ ἅγιον πνεῦμα, καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν τῷ μέλλοντος αἰῶνος, καὶ εἰς βασιλείαν ἔρανος, καὶ εἰς μίαν καθολικὴν ἐκκλησίαν τῷ Θεῷ. *Socrat. Hist. Eccl. lib. i. cap. 26. Sozomen. lib. ii. cap. 27.* Κατήχησις τῶν φωτιζομένων σχεδιασθεῖσα εἰς τὸ πνεῦμα ἅγιον, καὶ εἰς μίαν ἁγίαν καθολικὴν ἐκκλησίαν, καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν αἰώνιον. *S. Cyril. Hierosol.* Εἰς τὸ πνεῦμα τὸ ἅγιον, εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. *S. Epiph. in Ancorato.* And in a larger Confession, Πιστεύομεν εἰς μίαν

ART. I. μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ εἰς ἓν βάπτισμα μαρτυρίας, καὶ εἰς ἀνάγκαν νεκρῶν, καὶ εἰς βασιλείαν ἑρανῶν, καὶ εἰς ζωὴν αἰῶνον.

Pag. 30. (u)

Gregorius Nyssenus calls them εὐσεβεῖς περὶ Θεῷ ὑπολήψεις. And Eusebius, in his Confession exhibited to the Council of Nice, concludes, Πιστεύομεν καὶ εἰς ἓν πνεῦμα ἅγιον, πάντων ἑκαστον εἶναι καὶ ὑπάρχειν πιστεύοντες: signifying that every particular which he had rehearsed he believed to be; and that was all in the Confession intended. Alexander, Bishop of Alexandria, after a long declaration of the former Articles concerning the Father and the Son, draws to a conclusion on the latter Articles thus: Πρὸς δὲ τῇ εὐσεβείᾳ (l. εὐσεβεῖ) ταύτῃ περὶ πατρὸς καὶ υἱῆς δόξῃ——ἐν πνεῦμα ἁγίον ὁμολογῶμεν——μίαν καὶ μόνην καθολικὴν τὴν ἀποστολικὴν ἐκκλησίαν——μετὰ τούτων (vel τούτο) ἐκ νεκρῶν ἀνάστασιν οἶδαμεν. *Theodoret. Hist. Eccl. lib. i. cap. 4.* So *Tertul. de Præscr. adv. Hæret.* Regula est fidei illa qua creditur unum omnino Deum esse: and *adv. Praxeam, cap. 2.* where he makes another rehearsal of his Creed, he begins with, Unicum quidem Deum credimus.

Pag. 30. (o)

Non est amor Dei Articulus, neque etiam amor proximi, quia etiam si sint præcepta generalia activa, tamen cum actio contineatur, non oportet eum constituiture articulum: sed ista sunt fidei dogmata quæ sunt columnæ et fundamenta legis divinæ. *Is. Abrahanel de cap. fidei, cap. 11.* Primus est deorum cultus, Deos credere. *Sen.*

Pag. 30. (p)

סוד היסודות העמוד והכמורת לידע שיש שם מצוי ראשון : The foundation of foundations and pillar of wisdom is to know that the first Being is, and that it giveth existence to every thing which is. *Maimon. de Fundam. Legis.*

Pag.



Pag. 31. (q)

ART. L

Imprimis necesse est concedatis esse aliquem subli-  
miorem Deum et mancipem quendam divinitatis qui  
ex hominibus Deos fecerit. *Tertul. adv. Gentes.*

Pag. 31. (r)

*Ego dixi, Dii estis*; sed in eo indulti nominis fig-  
nificatio est: et ubi refertur, *Ego dixi*, loquentis est  
potius sermo quam rei nomen. *S. Hilar. de Trin.*  
*lib. vii.*

Pag. 31. (s)

Deus plenæ ac perfectæ divinitatis est nomen.  
*S. Hilar. de Trin. lib. xi.* Deus substantiæ ipsius  
nomen, id est, Divinitatis. *Tertul. adv. Herm.*

Pag. 33. (t)

Hæc propositio, Deus est, quantum in se est, per  
se nota est, quia prædicatum est idem cum subjecto,  
Deus enim est suum esse. Sed quia nos non scimus  
de Deo quid est, non est nobis per se nota, sed indi-  
get demonstrari per ea quæ sunt magis nota quoad  
nos, et minus nota quoad naturam, scilicet per ef-  
fectus. *Aquin 1. p. q. 2. Art. ii.*

Pag. 33. (u)

This place must be vindicated from the false gloss  
of Socinus, who contends that it cannot be proved  
from the creature that there is a God, and therefore  
to this place of St. Paul answers thus: Sciendum est  
verba *a creatione mundi* debere conjungi cum verbo  
*invisibilia*—Ait igitur eo in loco Apostolus, *æternam*  
*divinitatem Dei*, i. e. id quod nos Deus perpetuo fa-  
cere vult, (*Divinitas* enim hoc sensu alibi quoque  
apud ipsum enunciat, ut Col. ii. 9.) *æternamque*  
*potentiam*, i. e. promissiones quæ numquam interci-  
dent, (quo sensu paulo superius dixerat *Evangelium*  
*esse potentiam Dei*) hæc, inquam, quæ nunquam post-  
quam mundus creatus fuerat ab hominibus visa fu-  
erant, i. e. non fuerant eis cognita, per opera, hoc est  
per

ART. I. per mirabiles ipsius Dei et divinorum hominum, præsertim vero Christi et Apostolorum ejus, operationes, conspecta fuisse. In which explication there is nothing which is not forced and distorted: for though his first observation seem plausible, yet there is no validity in it. He bringeth only for proof, Matt. xiii. 35. *κεκρυμμένα ἀπὸ καταβολῆς κόσμου*, which proves not at all that *ἀπὸ κτίσεως* has the same sense: and it is more probable that it hath not, because that is usually expressed by *ἀπ' ἀρχῆς κτίσεως*, Mar. x. 6. and xiii. 19. 2 Pet. iii. 4. never by *ἀπὸ κτίσεως*. Besides, the *κεκρυμμένα* in St. Matthew bears not that analogy with *ἀόρατα* which Socinus pretends, signifying not things unseen or unknown till then, but only obscure sayings or parables; for which purpose those words were produced out of the Psalms by the Evangelist, to prove that the Messias was to speak in parables, in the original *מִתְרָאָה לְעֵינַי* LXX. *προβλήματα ἀπ' ἀρχῆς*, i. e. wise, ancient sayings, which were not unseen and unknown, for it immediately followeth, *which we have heard and known, and our fathers have told us*, Psal. lxxviii. 3. And though he would make out this interpretation, by accusing other interpreters of unfaithfulness, Plerique interpretes ex præpositione *a*, *ex* fecerunt, contra ipsorum Græcorum Codicum fidem, qui non *ἐκ κτίσεως* sed *ἀπὸ κτίσεως* habent; yet there is no ground for such a calumny, because *ἀπὸ* may be, and is often, rendered *e*-or *ex* as well as *ἐκ*, as Matt. iii. 4. *ἀπὸ τριχῶν καμήλων*, *e pilis camelinis*, vii. 4. *ἀπὸ τοῦ ὀφθαλμοῦ σου*, *ex oculo tuo*, 16. *ἀπὸ ἀκανθῶν*, *ex spinis*; and even in the sense which Socinus contends for, Matt. xvii. 18. *ἀπὸ τῆς ὥρας ἐκείνης*, *Vulg. ex illa hora*, as Tully, *ex eo die*, and Virgil,

Ex illo Corydon, Corydon est tempore nobis.

And,

Tempore jam ex illo casus mihi cognitus urbis  
Trojanæ.

So the Greek *ἀπὸ μέρος* the Latins render *ex parte*, *ἀπὸ*  
τῆ

τῆ ἴσεα, *ex æquo* : of which examples are innumerable. ART. I. There is no unfaithfulness then imputable to the interpreters ; nor can such pitiful criticisms give any advantage to the first part of Socinus's exposition. Howsoever the Catholic interpretation depends not on those words ἀπὸ κτίσεως, but on the consideration of the persons, that is the Gentiles, and the other words, ποιήμασι νούμενα, which he farther perverts, rendering them the *miraculous operations* of Christ and his Apostles, or, as one of our learned men, their *doings*, mistaking ποίημα, which is from the passive ποιημαι, for ποίησις, from the active ἐποίησα· for ποίημα is properly the thing made or created, not the operation or doing of it ; as κτίσις is sometimes taken for the *creature*, sometimes for the *creation*, but κτίσμα is the *creature* only. As therefore we read, 1 Tim. iv. 4. πᾶν κτίσμα Θεῷ καλόν, so Eph. ii. 10. αὐτῇ γὰρ ἴσμεν ποίημα. In this sense spake Thales properly, Πρῶτον τῶν ὄντων Θεός, ἀγέννητον γὰρ κάλλιστον κόσμος, ποίημα γὰρ Θεῷ. *Diog. Laert.* The other interpretations, which he was forced to, are yet more extravagant : as when he renders the *eternal Godhead*, that which God would always have us do, or his everlasting will, and proves that rendition by another place of St. Paul, Col. ii. 9. *For in him dwelleth all the fulness of the Godhead bodily*, that is, says he, all the will of God, (whereas it is most certain, that where the Godhead is, especially where the fulness, even all the fulness of the Godhead is, there must be all the attributes as well as the will of God :) and when he interprets the *eternal power* to be the promises which shall never fail ; and thinks he has sufficiently proved it, because the same Apostle calls the Gospel the *power of God*. For by this way of interpretation no sentence of Scripture can have any certain sense.

Pag. 33. (v)

In the shield of Pallas. *Aristot. de Mundo.*

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## ART. I.

## Pag. 34. (x)

Ἄλλὰ μὴν ὅτι γ' ἐστὶν ἀγχή τις, καὶ ἐκ ἀπειρα τὰ αἷτια τῶν ὄντων, ἅτ' εἰς εὐθυμίαν, ἅτε κατ' εἶδος, ὅλον. *Aristot. Metaph. lib. ii. cap. 2.* and again, Εἴπερ μὴδὲν ἐστὶ τὸ πρῶτον, ὅλως κίττιον ἂν ἐστὶ.

## Pag. 34. (y)

Πόθεν ὅλον εἰ ὅλως ἐστὶ θεός; Ἐκ τῆς τῶν ὄντων συστάσεως τε καὶ διαμονῆς. *Justin. Quæst. et Resp. ad Græcos.*

## Pag. 34. (z)

Ἐν ὅσοις τέλος τί ἐστὶ, τότε ἕνεκα πράττεται τὸ πρότερον καὶ τὸ ἐφεξῆς· ἕκον ὡς πράττεται, ἅτω πέφυκε· καὶ ὡς πέφυκεν, ἂν μὴ τι ἐμποδίζῃ, ἅτω πράττεται ἕκαστον· πράττεται, δι' ἑνικά τε, καὶ πέφυκεν ἄρα τότε ἕνεκα. *Aristot. Phys. lib. ii. cap. 8.*

## Pag. 35. (a)

Ἄτοπον τὸ μὴ οἶσθαι, ἕνεκα τῆ γίνεσθαι, ἰὰν μὴ ἴδωσι τὸ κινεῖν βελευσάμενον· καίτοι καὶ ἡ τέχνη εἰ βελεύεται· καὶ γὰρ εἰ ἐνῆν ἐν τῷ ξύλῳ ἡ ναυπηγικὴ, ὁμοίως ἂν τῇ φύσει ἐποίει. *Aristot. ibid.*

## Pag. 36. (b)

Καθόλου ὅπερ ἐν νηὶ κυβερνήτης, ἐν ἄρματι ἡνίοχος, ἐν χορῷ δὲ κορυφαῖος, ἐν πόλει δὲ νόμος, ἐν στρατοπέδῳ δὲ ἡγεμὼν, τῷτο θεὸς ἐν κόσμῳ. *Aristot. de Mundo.*

## Pag. 36. (c)

Habet Dominus testimonium totum hoc quod sumus, et in quo sumus. *Tertul.*

## Pag. 36. (d)

Ἀρχαίως τις λόγος καὶ πατριός ἐστι πάντων ἀνθρώπων, ὡς καὶ θεὸς τὰ πάντα, καὶ διὰ θεῶν ἡμῖν συνέστηκεν. *Aristot. de Mundo.*

## Pag. 36. (e)

Nulla gens usquam est adeo contra leges moresque projecta, ut non aliquos Deos credat. *Sen.*

Pag.

Pag. 37. (f)

ART. I.

Nec in hunc furorem omnes mortales consensissent alloquendi furda numina et inefficaces Deos. *Sen.*

Pag. 39. (g)

Hæc est summa delicti, nolle agnoscere quem ignorare non possis. *S. Cyprian. de Idol. Van.*

Pag. 40. (h)

Solum Deum confirmas quem tantum Deum nominas. *Tertul. de Testim. Animæ, cap. 2.* When Leo, Bishop of Rome, in an epistle to Flavianus had written these words, Fidelium universitas profitetur credere se in Deum Patrem omnipotentem, et in Jesum Christum Filium ejus; one of the Eutychians objected with this question, Cur non dixerit in unum Deum Patrem, et in unum Jesum, juxta Nicæni decretum Concilii? To which Vigilius, Bishop of Trent, or rather of Tapsus, gives this answer; Sed Romæ et antequam Nicæna Synodus conveniret, a temporibus Apostolorum usque ad nunc, ita fidelibus symbolum traditur, nec præjudicant verba ubi sensus incolumis permanet: magis enim cum Domini Jesu Christi sententia hæc fidei professio facit, dicentis, *Creditis in Deum, et in me credite*: nec dixit in unum Deum Patrem, et in unum meipsum. Quis enim nesciat unum esse Deum, et unum Jesum Christum Filium ejus? *Vigil. lib. iv. cont. Eutych.*

Pag. 40. (i)

*R. Chasidai in Or Adonai. R. Joseph. Albo in Hikarim.*

Pag. 40. (k)

Orientales Ecclesiæ omnes ista tradunt, Credo in uno Deo Patre omnipotenti. *Ruffin. in Symb.* Bene hæc omnia poterunt ad solos Hæreticos pertinere, quia falsaverunt Symbolum, dum alter dixerit duos Deos, cum Deus unus sit. *Optat. lib. i.* Nos enim

ART. I. et scimus, et legimus, et credimus, et tenemus, unum esse Deum, qui fecit cœlum pariter ac terram, quoniam nec alterum novimus, nec nosse, cum nullus sit, aliquando poterimus. *Novatian. de Trin. cap. 30.* And before all these Irenæus, citing, under the title of Scripture, a passage out of the book of Hermas called Pastor; Bene ergo Scriptura dicit, Primo omnium crede quoniam unus est Deus, qui omnia constituit et consummavit, et fecit ex eo quod non erat, ut essent omnia, omnium capax, et qui a nemine capiat. *Lib. iv. cap. 37.*

Pag. 40. (l)

*Euseb. in præp. Evang.* The passage is yet extant in the epistles of Plato.

Pag. 42. (m)

Τὰ ὄντα ἢ βάλεται πολιτεύεσθαι κακῶς

Οὐκ ἀγαθὸν πολυκοιρανίη, εἴτε κοίρανος.

*Aristot. Metaph. lib. xii. cap. ult.*

Pag. 42. (n)

Unus omnium Dominus est Deus: neque enim illa sublimitas potest habere consortem, cum sola omnem teneat potestatem. *S. Cyprian. de Idol. Vanit.*

Pag. 42. (o)

אלה זה אחד הוא ואינו לא שנים ולא יותר על שנים אלא אחד שאין כיתודה אחד מן האחדים הנמצאים בעולם לא אחד במין שהוא כולל אחדים הרבה: ולא אחד כגוף שהוא נחלק למדלקות ולקצות אלא אחד שאין ייחוד אחד כמותו בעולם: *God is one, not two, or more than two, but only one: whose unity is not like to that of the individuals of this world, neither is he one by way of species comprehending many individuals, neither one in the manner of a body which is divisible into parts and extremes: but he is so one, as no unity like his is to be found in the world.* *Moses Maimon. de Fundam. Legis, cap. 4.* Quod autem diximus, Orientis Ecclesias tradere unum Patrem Omnipotentem, et unum Dominum, hoc modo intelligendum

gendum est, unum non numero dici, sed universi-  
tate: verbi gratia, si quis dicat unum hominem, aut  
unum equum, hic unum pro numero posuit, potest  
enim et alius homo esse, et tertius, vel equus. Ubi  
autem secundus et tertius non potest jungi, unus si  
dicatur, non numeri, sed universitatis est nomen. Ut  
si exempli causa dicamus unum solem, hic unus  
ita dicitur ut alius vel tertius addi non possit; mul-  
to magis Deus cum unus dicitur, unus non numeri,  
sed universitatis vocabulo nuncupatur, id est, qui  
propterea unus dicatur, quod alius non sit. *Ruffin.*  
*in Symb.*

Pag. 43. (p)

Veritas Christiana districte pronunciavit, Deus, si  
non unus est, non est; quia dignius credimus non  
esse, quodcunque non ita fuerit ut esse debeat.  
*Tertul. adv. Marcion. lib. i. cap. 3.* Deus cum sum-  
mum magnum sit recte veritas nostra pronunciavit,  
Deus, si non unus est, non est. Non quasi dubite-  
mus esse Deum, dicendo, si non unus, non est Deus;  
sed quia, quem confidimus esse, idem definiamus  
esse, quod si non est, Deus non est, summum scilicet  
magnum. Porro, summum magnum unicum sit  
necesse est, ergo et Deus unicus erit, non aliter Deus,  
nisi summum magnum, nec aliter summum magnum,  
nisi parem non habens, nec aliter parem non habens,  
nisi unicus fuerit. *Ibid.*

Pag. 43. (q)

*Moses Maimon. de Fundam. Legis, cap. 3.*

Pag. 44. (r)

Numerus divinitatis summa ratione constare debe-  
ret, vel quoniam et cultura ejus in anceps deducere-  
tur. Ecce enim duos intuens Deos, tam pares quam  
duo summa magna, quid facerem si ambos colerem?  
vereretur ne abundantia officii superstitio potius quam  
religio existimaretur; quia duos tam pares et in altero

ART. I. ambos possem in uno demereri ; hoc ipsum testimonium præstans parilitati et unitati eorum, dum alterum in altero venerarer, dum in uno mihi duo sunt. *Tertul. adv. Marcion. lib. i. cap. 5.*

Pag. 45. (s)

Omnem Deum, qui ab homine colitur, necesse est inter solennes ritus et preces Patrem nuncupari ; non tantum honoris gratia, verum etiam rationis, quod et antiquior est homine, et quod vitam, salutem, victum præstat, ut pater. Itaque et Jupiter a precantibus Pater vocatur, et Saturnus, et Janus, et Liber, et cæteri deinceps. *Lactan. de ver. Sap. lib. iv. cap. 3.*

Pag. 45. (t)

That so frequent in Homer, Πατὴρ ἀνδρῶν τε θεῶν τε Eundemque appellans dicit Ennius, Divumque hominumque pater rex. *Var. de Ling. Lat. lib. iv.* As Servius observes of Virgil, A Poeta pene omnibus Diis nomen paternum additur, ut fiant venerabiliores : And before him Lucilius ;

Ut nemo sit nostrum, quin pater optimu' Divum,  
Ut Neptunu' Pater, Liber, Saturnu' Pater, Mars,  
Janu', Quirinu' Pater nomen dicatur ad unum.

*Lactan. Ibid.*

Pag. 46. (u)

As *Jupiter*, which is *Jovis Pater*, or Ζευπάτωρ, otherwise *Diespiter*, or Διῖπάτωρ and *Marspiter*, of whom Servius, Apud Pontifices Marspiter dicitur. *Æneid. lib. iii.* So *Semipater* for *Semo*, and Σαρδονάτωρ for *Sardus*, the proper deity of Sardinia. *Ptolem.*

Pag. 46. (x)

Ἐτέρως γὰρ τις ὑπερὶ πατέρα Θεὸν ἀνέει, καὶ ἑτέρως οἶσιν.  
*Sever. in Job.*

Pag.



## Pag. 46. (y)

ART. I.

Plutarch of Plato, calling God πατέρα πάντων καὶ ποιητὴν, says, Τῇ μεταφορᾷ χρώμενος, ὥσπερ εἶωθε, τὸν αἴτιον πατέρα τοῦ κόσμου κέκληκε. *Platon. Quæst.* And Alcimus, Πατὴρ δὲ ἐστὶ τῷ αἴτιος εἶναι πάντων.

## Pag. 46. (z)

So Plutarch answers the question, why Plato terms God the Maker and Father of all things? Ἡ τῶν μὲν Θεῶν τῶν γεννητῶν καὶ τῶν ἀνθρώπων πατὴρ ἐστὶ ποιητὴς δὲ τῶν ἀλόγων καὶ ἀψύχων. *Father of Gods and men, Maker of things inanimate and irrational.* Οὐ γὰρ χωρὶς φησὶ Χρύσιππος πατέρα καλεῖσθαι τὸν παρασχόντα τὸ σπέρμα, καίπερ ἐκ τῆς σπέρματος γεγονότος. *Non enim agri pater, si Chrysippo credimus, is dicitur qui eum concepit, quanquam e semine deinde fruges nascantur:* as the Latin translation most absurdly. For there is neither corn, nor field, nor any seed belonging to them in the words of Plutarch. But χόριον (not χωρίον) is the *Secunda*, the coat (or rather coats in the acception of Chrysippus, and the language of those times) in which the Fœtus is involved in the mother's womb. Though therefore both the *Secunda* and the Fœtus be made of the seed of the male in the philosophy of Chrysippus, yet he is not called the Father of the after-birth, but of the child; the one being endued with life and reason, and the other not.

## Pag. 47. (a)

So Eustathius observes out of an ingenious Etymologist: Πατὴρ Θεὸς μὲν, ὥς τὸ πᾶν τηρῶν ἄνθρωπος δὲ ὡς τὰς παίδας τηρῶν. *Il. θ.*

## Pag. 48. (b)

Totum hominum genus quodammodo sunt homines duo, primus et secundus. *Prosp.*

ART. I.

Pag. 48. (c)

Οὐ γὰρ ἀντὶ Θεῷ ἔγω εἰμι τῇ μόνῃ δοξαζόμενος, καὶ ψυχῶν μήτρας ἀνοιγνύναι, καὶ σπείρειν ἐν αὐταῖς ἀρεταίς, καὶ ποιεῖν ἐγκύμονας καὶ τικτῆσας τὰ καλὰ. *Philo de Alleg.*

Pag. 49. (d)

1 John iii. 2. Καὶ ἔγω ἐφανερώθη.

Pag. 49. (e)

Adoptio naturæ similitudo est, ut aliquis filium habere possit, quem non generavit. *Caii Inst. i. tit. 5. §. 1.* Τί ἐστιν υἰοθεσία; νομίμη πράξις μιμημένη τὴν φύσιν πρὸς παίδων παραμυδιαν ἐκινηνομένη. *Theoph. Inst. i. tit. 11.*

Pag. 49. (f)

Ἡ υἰοθεσία Ῥωμαϊκῇ φωνῇ λέγεται ἀδοπτίων· αὕτη, ἕσα γενικὸν ὄνομα εἰς δύο διαιρεῖται, εἰς ἀδρυγατίονα, καὶ τὴν ὁμώνυμον ἀδοπτίονα. *Theoph. Ibid.*

Pag. 49. (g.)

Spadones autem qui generare non possunt, adoptare possunt; et licet filios generare non possint, quos adoptaverunt filios habere possunt. *Caii Inst. i. tit. 5. §. 3.* Hi qui generare non possunt, velut spado, utroque modo possunt adoptare. Idem juris est in coelebe. *Ulpian. tit. 9. §. 5.* Τυχὸν ἐκ ἔχων τις παῖδας διὰ τὸ μὴ ἰλθεῖν ἐπὶ γάμον, ἢ ἰλθεῖν μὲν, μὴ παιδοποιῆσαι δὲ, ἢ παιδοποιῆσαι μὲν, ἀποβάλλεσθαι δὲ τέττονος, τὸ ἐκ τῆς φύσεως ἐλάττωμα, ἢ καὶ τὸ συμβῶν δυσύχημα βεβλόμενος ἐπικυφίσαι, ἔλαβεν εἰς υἰοθεσίαν τινά. *Theoph. Inst. i. tit. 11.* Τοῖς ἀτυχῆσιν ἀπαιδίαν λύειν βεβλόμενος τὸ δυσύχημα νόμος, ἐν τῷ υἰοθετεῖσθαι προσάσσειν, καὶ γνώμῃ ἐκείνο κτᾶσθαι, ὃ μὴ εὐσπορον λαβεῖν παρὰ τῆς φύσεως. *Leonis Novel. 27.*

Pag. 50. (h)

In alienam familiam transitus, is the description in *A. Gell. lib. v. 19.* Cum in alienam familiam inque liberorum locum extranei sumuntur, aut per prætorem

torem fit, aut per populum : quod per prætorem fit, ART. 7. adoptio dicitur ; quod per populum, arrogatio. *Ibid.*

Pag. 50. (i)

As appears out of the form of rogation yet extant in this manner : Velitis, jubeatis, Quirites, uti Lucius Valerius Lucio Titio, tam jure legeque filius sibi fiet, quam si ex eo patre matreque familias ejus natus esset, utique ei vitæ necisque in eo potestas fiet, uti patri endo filio est ? *Ibid.*

Pag. 51. (k)

Ἀντὶ πέρης σκοπίον παροιμία ἐπὶ τῶν τὰ χεῖρα αἰρῶντων ἀντὶ τῶν βελτιόνων. *Zenob.*

Ὅδ' ἀντὶ πέρης σκοπίον λαίμῳ σπάσας.

*Lycophron. Alex. l. 476.*

Pag. 51. (l)

Quod si a Domino nonnulla credimus incuti, cui magis patientiam quam Domino præbeamus ? Quin insuper gratulari et gaudere nos docet dignatione divinæ castigationis. *Ego, inquit, quos diligo castigo.* O servum illum beatum, cujus emendationi Dominus instat ! cui dignatur irasci, quem admonendi diffimulatione non decipit. *Tertul. de Pat.*

Pag. 52. (m)

Πᾶν τὸ γεννῶν ὁμοίον ἑαυτῷ γεννᾷ. *S. Epirh. Her. lxxvi. §. 6.*

Pag. 52. (n)

Τὰ ὅμοια γίγνεται τοῖς γενήσασιν τὰ ἱκονα, εὐλογον. *Aristot. de Generat. Animal. lib. i. cap. 19.*

Pag. 52. (o)

Fortes creantur fortibus et bonis :

Bst in juvenis, est in equis patrum

Virtus : nec imbellem feroces

Progenerant aquilæ columbam.

*Her. Carm. lib. iv. Od. 4.*

Pag.

ART. I.

Pag. 52. (p)

Ephes. v. 1. Μιμηταί. Filii hominum sunt quando male faciunt; quando bene, filii Dei. *S. Auguf. in Pfal. lii.*

Pag. 53. (q)

Similitudinem patris actus indicent sobolis; fimilitudo operis fimilitudinem indicet generis: actus nomen confirmet, ut nomen genus demonftrret. *S. Auguf. de Temp. Serm. 76.*

Pag. 53. (r)

Ἀναβαίνω πρὸς τὸν πατέρα μᾶ, καὶ πατέρα ὑμῶν. Had πατέρα in both places had its article, there would have feemed two Fathers: had the article been prefixed to πατέρα ὑμῶν, he would have feemed first ours, then Chrift's: but being prefixed to πατέρα μᾶ, it fhews God to be principally and originally Chrift's, and by our reference unto him, our Father. Πατέρα μᾶ, μὲν κατὰ φύσιν ἐν τῇ Θεότητι, καὶ πατέρα ὑμῶν, διὰ χάριν ἐν τῇ υἱοθεσίᾳ. *S. Epiph. Hæref. lxi. §. 55.* Οὐκ εἰπὼν πρὸς τὸν πατέρα ὑμῶν, ἀλλὰ διελὼν, καὶ εἰπὼν πρῶτον τὸ οἰκίον, πρὸς τὸν πατέρα μᾶ, ὅπερ ἦν κατὰ φύσιν· εἴτ' ἐπαγαγὼν καὶ πατέρα ὑμῶν, ὅπερ ἦν κατὰ θέσιν. *S. Cyril. Catech. vii.* Ἐτέρως ἢν αὐτῷ πατὴρ, καὶ ἑτέρως ἡμῶν; πάνν μὲν ἓν. Εἰ γὰρ τῶν δικαίων ἑτέρως Θεὸς καὶ τῶν ἄλλων ἀνθρώπων, πολλῶ μᾶλλον τῷ υἱῷ καὶ ἡμῶν. Ἐπειδὴν γὰρ εἶπε, Εἰπὲ τοῖς ἀδελφοῖς, ἵνα μὴ ἀπὸ τέτα ἴσον τι φαντασθῶσι, δείκνυσι τὸ ἐνηλλαγμένον. *S. Chrysoft. ad locum.*

Pag. 53. (s)

Hoc facit Deus ex filiis hominum filios Dei, quia ex filio Dei fecit filium hominis. *S. Auguf. in Pfal. lii.*

Pag. 54. (t)

Dicimur et filii Dei, fed ille aliter filius Dei. *S. Auguf. in Pfal. lxxxviii.* Ἐστὶ τοίνυν ὁ Θεὸς πολλῶν μὲν καταχρηστικῶς πατὴρ, ἐνὸς δὲ μόνου φύσει καὶ ἀληθείᾳ τῷ μονογενεῖ υἱῷ. *S. Cyril. Catech. vii.*

Pag.

Pag. 54. (u)

ART. I.

Ergo nemo in filiis Dei similis erit filio Dei. Et ipse dictus est filius Dei, et nos dicti sumus filii Dei: Sed quis erit similis Domino in filiis Dei? Ille unicus, nos multi: ille unus, nos in illo unum: ille natus, nos adoptati: ille ab æterno filius genitus per naturam, nos a tempore facti per gratiam. *S. August. in Psal. lxxxviii.*

Pag. 54 (v)

Ut magnificentia Dei dilectionis ex comparationis genere nosceretur, non pepercisse Deum proprio filio suo docuit: non utique pro adoptandis adoptato, neque pro creatis creaturæ: sed pro alienis suo, pro connuncupandis proprio. *S. Hilar. de Trin. lib. vi. cap. 45.*

Pag. 54. (w)

Anne tibi in eo quod dicitur, *Hic est*, non hoc significari videtur, Alios quidem cognominatos ab eo in filios, sed hic filius meus est? Donavi adoptionis plurimis nomen, sed iste mihi filius est? *Idem, de Trin. lib. vi. cap. 23.*

Pag. 55. (x)

Non sicut Christi pater, ita et noster pater. Nunquam enim Christus ita nos conjunxit, ut nullam distinctionem faceret inter nos et se. Ille enim filius æqualis patri, ille æternus cum patre, patrique coæternus: nos autem facti per filium, adoptati per unicum. Proinde nunquam auditum est de ore Domini nostri Jesu Christi, cum ad discipulos loqueretur, dixisse illum de Deo summo patre suo, Pater noster; sed, aut Pater meus dixit, aut Pater vester; Pater noster, non dixit, usque adeo ut quodam loco poneret hæc duo: *Vado ad Deum meum*, inquit, *et Deum vestrum*. Quare non dixit, Deum nostrum? et Patrem meum dixit, et Patrem vestrum; non dixit, Patrem nostrum. Sic jungit ut distinguat, sic distinguit ut non sejungat. Unum nos vult esse in se, unum autem Patrem et se. *S. August. in Joan. Tract. 21.*

Pag.

ART. I.

Pag. 55. (γ)

Arius and Euzoïus, in their Creed delivered to Constantine: Ταύτην τὴν πίσιν παρελάβαμεν ἐκ τῶν ἁγίων ὑαγγελίων, λέγοντος τῷ κυρίῳ τοῖς ἑαυτῷ μαθηταῖς, Πορευ-  
 θήντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς ἐν ὀνομα τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι. *Socrat. lib. i. cap. 26.* And upon the exhibiting this Confession of Faith, they were restored to the communion of the Church by the Synod of Jerusalem. *Socrumen. lib. ii. cap. 27.* In the same manner Eusebius delivered his Creed unto the Council of Nice, concluding and deducing it from the same text, Καθὼς καὶ κύριος ἡμῶν, ἀποστόλων ἐκ τὸ κήρυγμα τὰς ἑαυτῷ μαθητὰς, εἶπεν· Πορευθέντες μαθητεύσατε, &c. *Socrat. lib. i. cap. 8. Theodoret. lib. i. cap. 12.* The same is also alleged by the Council of Antioch, under the Emperor Constantius and Pope Julius. *Socrat. lib. ii. cap. 10. Vide S. Athanas. in Epist. ad ubique Orthod. Orat. cont. Gregales Sabellii, et cont. Arianos, ex Deo Deus. Vide S. Basil. de Sp. Sanct.* So Vigilius Tapsensis, *Dial. lib. i.* makes Arius and Athanasius jointly speak these words: Credimus in Deum Patrem Omnipotentem, et in Jesum Christum Filium ejus, Dominum nostrum, et in Spiritum Sanctum. Hæc est fidei nostræ regula, quam cœlesti magisterio Dominus tradidit Apostolis, dicens, Ite, baptizate, &c.

Pag. 57. (z)

*Pater* cum audis, Filii intellige Patrem, qui filius supradictæ sit imago substantiæ. *Ruffin. in Symb.*

Pag. 58. (a)

Ἄμα γάρ ἐστι Θεὸς καὶ ἅμα πατὴρ· ἔχ' ὑπερίξουσιν ἔχων τὸ εἶναι τὴν γέννησιν, ἀλλ' ὁμῶς τῷ εἶναι πατὴρ καὶ ὑφεσὶς καὶ νεώτερος. *S. Cyril. Alex. Dial. de Trin. 2.* Πατὴρ αἰὲν πατὴρ, καὶ ἔκ τινος καιροῦ ὅτι ἐκ τίνος ὁ πατὴρ πατὴρ. *S. Epiph. Hæres. lxii. §. 3.* Sicut nunquam fuit non Deus, ita nunquam fuit non Pater, a quo Filius natus. *Gennad. de Eccles. dogm. cap. i.* Credimus in Deum, et eundem

dem confitemur Patrem, ut eundem semper habuisse ART. 1.  
Filiū nos credamus, *Chrysol. Serm. 59.* Inest Deo pietas, est in Deo semper affectio, paternitas permanet apud illum : semper ergo Filiū fuisse credas, ne Patrem semper non fuisse blasphemēs. *Idem, Serm. 62.* Advertite, quod cum Dei Patris nomen in confessione conjungit, ostendit quod non ante Deus esse cœperit, et postea Pater, sed sine ullo initio et Deus semper et Pater est. *S. August. de Temp. Serm. 132.*

Pag. 58. (b)

Deus solus proprie verus est Pater, qui fine initio et fine Pater est; non enim aliquando cœpit esse quod Pater est, sed semper Pater est, semper habens Filiū ex se genitum. *Faustinus, lib. cont. Arianos.* Ἐπὶ τῆς θείας μονῆς ὁ πατὴρ κυρίως ὁ πατὴρ ἐστὶ, καὶ ὁ υἱὸς κυρίως υἱὸς ἐστὶ, καὶ ἐπὶ τούτων δὲ μόνων ἔστηκε τὸ πατὴρ καὶ υἱὸς εἶναι, καὶ τὸ υἱὸς αἰὶ υἱὸς εἶναι. *S. Athanas. Disp. cont. Arianos.*

Pag. 58. (c)

Ἐπὶ μόνῃς τῆς θεότητος τὸ πατὴρ καὶ τὸ υἱὸς ἔστηκε καὶ εἶναι αἰὶ τῶν μὲν γὰρ ἀνθρώπων εἰ πατὴρ λέγεται τις, ἀλλ' ἐτέρῳ γέγονεν υἱὸς, καὶ εἰ υἱὸς λέγεται, ἀλλ' ἐτέρῳ λέγεται πατὴρ· ὥστε ἐκ ἀνθρώπων μὴ ἀσέσθαι κυρίως τὸ πατὴρ καὶ υἱὸς ὄνομα. *S. Athanas. tom. i.* Πατὴρ κυρίως, ὅτι μὴ καὶ υἱός. ὥσπερ καὶ υἱὸς κυρίως, ὅτι μὴ καὶ πατὴρ. τὰ γὰρ ἡμίτερα ἢ κυρίως, ὅτι καὶ ἄμφω. *S. Greg. Naz. Orat. 35.*

Pag. 58. (d)

Etiam si Filius hominis homo in quibusdam similis, in quibusdam sit dissimilis Patri; tamen quia ejusdem substantiæ est, negari verus Filius non potest, et quia verus est Filius, negari ejusdem substantiæ non potest. *S. August. lib. ii. cont. Man. cap. 15.* *Fide Tho. Sum. p. i. quæst. 33. art. 2. ad quart.*

Pag. 59. (e)

Αὐτὸ τὸ ἀίωμα τῷ πατρὶ μίζον ἐστὶ τῷ υἱῷ. *Syn. Sardic. Theodoret.*

ART. I. *Theodoret. lib. ii. cap. 8.* Infinuatur nobis in Patre autoritas, in filio nativitas. *S. August.*

Pag. 59. (f).

Τὸ μὲν ἀγεννήτῳ πατρὶ οἰκίον ἀξίωμα φυλακτέον, μηδὲνα τῷ εἶναι αὐτῷ τὸν αἷτιον λέγοντας. *Alex. apud Theodoret. lib. i. cap. 4.*

Pag. 59. (g)

Ἡμεῖς δὲ κατὰ μὲν τὴν τῶν αἰτίων πρὸς τὰ ἐξ αὐτῶν σχίσιν, προτετάχθαι τῷ υἱῷ τὸν πατέρα φάμεν, κατὰ δὲ τῆς φύσεως διαφορὰν ἐκεί. *S. Basil. cont. Eunom. lib. i.*

Pag. 59. (h)

Μεῖζων, εἶπεν, ἢ μεγέθει τινί, ἢ δὲ χρόνῳ, ἀλλὰ διὰ τὴν ἐξ αὐτῆ τῷ πατέρος γέννησιν. *S. Athanas. cont. Arianos, lib. ii.* Λέγεται τοίνυν κατὰ τὸν τῆς αἰτίας λόγον ἐνταῦθα τὸ μεῖζον λέγεσθαι. ἐπειδὴ γὰρ ἀπὸ τῷ πατρὸς ἡ ἀρχὴ τῷ υἱῷ, κατὰ τῷτο μεῖζων ὁ πατὴρ, ὡς αἷτιος καὶ ἀρχῆς. διὸ καὶ ὁ κύριος ἔτως εἶπεν, Ὁ πατὴρ μὲ μεῖζων μὲ ἐστίν, καθὸ πατὴρ δηλονότι. τὸ δὲ πατὴρ τί ἄλλο σημαίνει, ἢ ἐχὼ τὸ αἷτία εἶναι καὶ ἀρχὴν τῷ ἐξ αὐτῷ γεννηθέντος; *S. Basil. cont. Eunom. lib. i.* And the same St. Basil doth not only acknowledge this to be true in respect of the Divine nature of Christ, but thinketh the Divinity of the Son may be proved from hence. Ἐγὼ δὲ καὶ ἐν ταύτης τῆς φωνῆς, τὸ ὁμοούσιον εἶναι τὸν υἱὸν τῷ πατρὶ δηλοῦσθαι πεπίστευκα· τὰς γὰρ συγκρίσεις οἶδα κυρίως ἐπὶ τῶν τῆς αὐτῆς φύσεως γινομένων· ἀγγελον γὰρ ἀγγέλου λέγομεν μεῖζονα, καὶ ἄνθρωπον ἄνθρωπον δικαιότερον, καὶ πτηνὸν πτηνῷ ταχύτερον, εἰ τοίνυν αἱ συγκρίσεις ἐπὶ τῶν ὁμοειδῶν γίνονται, μεῖζων δὲ κατὰ σύγκρισιν εἶρηται ὁ πατὴρ τῷ υἱῷ, ὁμοούσιος τῷ πατρὶ ὁ υἱός. *Ad Cæsarienses Epist. 141.* Τὸ μεῖζον μὲν ἐστὶ τῆς αἰτίας, τὸ δὲ ἴσον τῆς φύσεως. *S. Greg. Naz. Orat. 36. et Orat. 40.* Οὐ κατὰ τὴν φύσιν τὸ μεῖζον, κατὰ τὴν αἷτίαν δέ. *Vide S. Epiph. in Ancorato, cap. 17.* Εἰ δὲ λέγοι τις μεῖζονα εἶναι τὸν πατέρα καθὸ αἷτιος τῷ υἱῷ, ἢ δὲ τῷτο ἀντερῶμεν. *S. Chrysost. Homil. in Joan. 75.* Ἴσος τοιγαρὲν κατὰ τὸν τῆς ὑσίας λόγον ὑπάρχων ὁ υἱὸς τῷ πατρὶ, καὶ ὁμοιος κατὰ πάντα, μεῖζονα αὐτὸν φησὶν ὡς ἀναρχον, ἔχων ἀρχὴν κατὰ μόνον τὸ ἐξ ἡμῶν, εἰ καὶ



καὶ σύνδρομον αὐτῷ τὴν ὑπαρξιν ἔχει. *S. Cyril. Alex. The- ART. 1.*  
*saur. cap. 11.* And Isidore Pelusiota, *lib. iii. Epist. 334.*  
 cities this saying of an ancient Father : Καὶ τὸ μείζον  
 ἴσται ἢ γεννῆτωρ, καὶ τὸ ἴσον καὶ ὁμοῦσιος. So  
 Vigilius professes to believe the Son, æqualem per  
 omnia Patri, excepto eo quod ille ingenuitus est, et  
 iste genitus. *De Trin. lib. xi.* Ideo totum quod ha-  
 bet, quod potest, non tribuit sibi, sed Patri, quia  
 non est a seipso, sed a Patre. Æqualis est enim Pa-  
 tri, sed hoc quoque accepit a Patre. *S. August. Epist.*  
*66.* Necesse est quodammodo prior sit, qua Pater  
 sit, quoniam antecedit necesse est eum qui habet  
 originem, ille qui originem nescit. Simul ut hic  
 minor sit, dum in illo esse se scit habens originem,  
 quia nascitur. *Novatian.* Major itaque Pater filio  
 est; et plane major, cui tantum donat esse quantus  
 ipse est, cui innascibilitatis esse imaginem sacramento  
 nativitatis impertit, quem ex se in forma sua generat.  
*S. Hilar. de Trin. lib. ix. cap. 54.* Non præstantem  
 quenquam cuiquam genere substantiæ, sed subjectum  
 alterum alteri nativitate naturæ: Patrem in eo mayo-  
 rem esse quod pater est, Filium in eo non minorem esse  
 quod filius sit. *Idem, de Syn. cont. Arianos, cap. 64.*  
 Quis non Patrem potiozem confitebitur, ut ingenuitum  
 a genito, ut Patrem a Filio, ut eum qui miserit ab eo,  
 qui missus est, ut volentem ab eo qui obediat? Et ipse  
 nobis testis est, *Pater major me est. Idem, de Trin. lib.*  
*iii. cap. 12.* In eo, quod in sese sunt, Dei ex Deo divi-  
 nitatem cognosce, in eo vero quod *Pater major est,*  
 confessionem paternæ authoritatis intellige. *Idem, lib.*  
*xi. cap. 12.* And before all these Alexander Bishop  
 of Alexandria; Τὸ δὲ ἀγέννητον τῷ πατρὶ μόνον ἰδίωμα πα-  
 ρεῖναι δοξάζοντες, ἅτε δὴ καὶ αὐτὸ φάσκοντος τοῦ σωτῆρος, Ὁ  
 πατήρ μου μείζων μου ἐστίν. *Theodoret. Hist. lib. i. cap. 4.*  
 Lastly, we have the testimony of Photius, that many  
 of the ancient Fathers so expounded it: Τὴν, Ὁ πα-  
 τὴρ μου μείζων μου ἐστίν, τοῦ εὐαγγελίου φωνήν, διαφόρως οἱ πα-  
 τῆρες ἡμῶν ἐξηλήφασιν. οἱ μὲν γὰρ φασὶ τῷ αἰτίῳ μείζονα  
 εἶπασθαι. *Epist. 176.* Æqualis Patri, sed major Pa-  
 ter,

ART. 1. ter, quod ipse dedit ipsi omnia, et causa est ipsi Filio ut fit, ut isto modo fit. *Victor. Afr. lib. i. Pater*, inquit, *major me est*; merito major, quia solus hic auctor sine auctore est. *Phæbadius*.

Pag. 59. (i)

Quicquid Filius habet ut faciat, a Patre habet ut faciat. Quare habet a Patre ut faciat? quia a Patre habet ut filius sit. Quare a Patre habet ut filius sit? quia a Patre habet ut possit: quia a Patre habet ut sit. *S. August. Tract. 20. in Joan.*

Pag. 60. (j)

Non alia potentia est in Filio, et alia substantia; sed ipsa est potentia quæ et substantia; substantia ut sit, potentia ut possit. Ergo quia Filius de Patre est, ideo dixit, *Non potest Filius ab se facere quicquam*: quia non est Filius ab se, ideo non potest ab se. *Ibid.* Totum quod est, de Patre est; totum quod potest, de Patre est; quoniam quod potest et est, hoc unum est, et de Patre totum est. *Ibid.* Non potest Filius ab se facere quicquam, nisi quod viderit Patrem facientem: quia de Patre est totus Filius, et tota substantia et potentia ejus ex illo est qui genuit eum. *Idem, Tract. 21.* Et primum Filium cognosce, cum dicitur, *Non potest Filius ab se facere quicquam, nisi quod viderit Patrem facientem*. Habes nativitatem Filii, quæ ab se nihil potest facere nisi videat. In eo autem quod ab se nihil potest, innascibilitatis adimit errorem. Ab se enim non potest posse nativitas. *S. Hilar. de Trin. lib. vii. cap. 21.* Dum non ab se facit, ad id quod agit secundum nativitatem sibi Pater autor est. *Idem, lib. xi. cap. 12.* Autorem discrevit cum ait, *Non potest ab se facere*: obedientiam significat cum addit, *nisi quod viderit Patrem facientem*. *Idem, de Syn. cap. 75.*

Pag. 60. (k)

*Sicut habet Pater vitam in semetipso, sic dedit et Filio vitam habere in semetipso*: ut hoc solum intersit inter Patrem et Filium, quia Pater habet vitam

tam in semetipso quam nemo ei dedit, Filius autem **ART. I.**  
habet vitam in semetipso quam Pater dedit. *S. Augu-  
st. Tract. 19. in Joh.* Incommutabilis est vita Filii,  
sicut Patris, et tamen de Patre est: et inseparabilis  
est operatio Patris et Filii; sed tamen ita operari  
Filio de illo est de quo ipse est, id est, de Patre.  
*Idem, de Trin. lib. ii. cap. 1.*

Pag. 60. (l)

Sicut habet dedit, quod habet dedit, qualem ha-  
bet, talem dedit, quantam habet, tantam dedit.  
*Idem, cont. Maximin. lib. iii. cap. 14.* Ergo quod di-  
citur, *dedit Filio*, tale est ac si diceretur, genuit Fi-  
lium; generando enim dedit. Quomodo enim de-  
dit ut esset, sic dedit ut vita esset, et sic dedit ut in  
semetipso vita esset. *Idem, Tract. 22. in Joh.* Con-  
nectitur, tali confessione originis suæ, indiscretæ  
naturæ perfecta nativitas. Quod enim in utroque  
vita est, id in utroque significatur essentia; et in vita  
quæ generatur ex vita, id est, essentiâ quæ de essen-  
tia nascitur, dum non dissimilis nascitur, scilicet  
quia vita ex vita est, tenet in se originis suæ in-  
dissimilem naturam, quia et natæ et gignentis essen-  
tiæ, id est, vitæ quæ habetur et data est, similitudo  
non discrepet. *S. Hilar. de Syn. adv. Arianos.* Quia  
ergo apparet vita Patris hoc esse quod ipse est; sicut  
habet vitam in se, sic dedit; sic dedit Filio habere  
vitam, id est, sic est Esse Filii, sicut Esse Patris.  
*Vigil. African. Disp.* In vita naturæ et essentiæ fig-  
nificatio est, quæ sicut habetur, ita data esse doce-  
tur ad habendum. *S. Hilar. Ibid.*

Pag. 60. (m)

Propter Patrem vivit Filius, quod ex Patre Filius  
est—propter Patrem, quod eructatum est verbum  
ex Patris corde, quod a Patre processit, quod ex  
paterno generatus est utero, quod fons Pater Filii  
est, quod radix Pater Filii est. *S. Ambros. de Fide,  
lib. iv. cap. 10.*

ART. I.

Pag. 61. (n)

Pater de nullo patre, Filius de Deo Patre: Pater quod est, a nullo est; quod autem Pater est, propter Filium est. Filius vero et quod Filius est, propter Patrem est, et quod est, a Patre est. *S. August. Tract. 19. in Joh.* Filium dicimus Deum de Deo; Patrem autem Deum tantum, non de Deo. Unde manifestum est quod Filius habeat alium de quo fit, et cui Filius est; Pater autem non Filium de quo fit habeat, sed cui Pater fit. Omnis enim filius de patre est quod est, et patri filius est: nullus autem pater de filio est quod est. *Idem, de Trin. lib. ii. cap. 1.* Filius non hoc tantum habet nascendo, ut Filius sit, sed omnino ut fit. *Ibid. lib. v. cap. 15.* Filius non tantum ut fit Filius, quod relative dicitur, sed omnino ut fit, ipsam substantiam nascendo habet. *Ibid. cap. 15.* Pater non habet Patrem de quo fit, Filius autem de Patre est ut fit, atque ut illi coæternus sit. *Ibid. lib. vi. cap. 10.* *Ab ipso*, inquit, *sum*; quia Filius de Patre, et quicquid est Filius, de illo est cujus est Filius. Ideo Dominum Jesum dicimus *Deum de Deo*, Patrem non dicimus Deum de Deo, sed tantum Deum; et dicimus Dominum Jesum *Lumen de lumine*; Patrem non dicimus Lumen de lumine, sed tantum Lumen. Ad hoc ergo pertinet quod dixit, *Ab ipso sum.* *Idem, Tract. 31. in Joh.* Pater non est si non habeat Filium, et Filius non est si non habeat Patrem: sed tamen Filius Deus de Patre, Pater autem Deus, sed non de Filio: Pater Filii, non Deus de Filio; ille autem Filius Patris, et Deus de Patre. *Idem, Tract. 29. in Joh.* Hoc tamen inter Patrem et filium interest, quia Pater a nullo hoc accepit, Filius autem per generationem omnia Patris accepit. *S. Ambros. in Epist. ad Eph. cap. 2.* Est ergo Deus Pater omnium institutor et creator, solus originem nesciens. *Novatian. de Trin. cap. 31.* Whereas he speaks after of the Son, Est ergo Deus, sed in hoc ipsum genitus, ut esset Deus. Pater est Deus de quo Filius est Deus, de quo autem Pater nullus est Deus. *S. August. Epist. 66.*

Pag.

Pag. 61. (o)

ART. I.

Pater enim solus nusquam legitur missus. *S. August. de Trin. lib. ii. cap. 5.*

Pag. 61. (p)

Solus Pater non legitur missus, quia solus non habet authorem a quo genitus sit, vel a quo procedat. Et ideo non propter naturæ diversitatem, quæ in Trinitate nulla est, sed propter ipsam authoritatem, solus Pater non dicitur missus: non enim splendor aut fervor ignem, sed ignis mittit five splendorem five fervorem. *S. August. Serm. cont. Arian. cap. 4.* Qui mittit, potestatem suam in eo quod mittit, ostendit. *S. Hilar. de Trin. lib. viii. cap. 19.*

Pag. 61. (q)

Si voluisset Deus Pater per subjectam creaturam visibiliter apparere, absurdissime tamen aut a Filio, quem genuit, aut a Spiritu Sancto, qui de illo procedit, missus diceretur. *S. August. de Trin. lib. iv. cap. ult.*

Pag. 61. (r)

Filius est igitur a Patre missus, non Pater a Filio; quia Filius est a Patre natus, non Pater a Filio. *Fulgent. lib. viii. cont. Fabianum, in Collect. Theodul. de S. S.* Quis autem Christianus ignorat quod Pater miserit, missusque sit Filius? Non enim genitorem ab eo quem genuit, sed genitum a genitore mitti oportebat. *S. August. cont. Maximin. lib. iii. cap. 14.* Ubi audis, *Ipse me misit*, noli intelligere naturæ dissimilitudinem, sed generantis authoritatem. *Idem, Tract. 31. in Joh. Ἐνταῦθα οὖν ὁ ἀποστείλας καὶ ὁ ἀποστέλλόμενος, ἵνα δείξῃ τῶν πάντων ἀγαθῶν μίαν εἶναι τὴν πηγὴν, τῷ τῷ πατέρα.* *S. Epiph. Hæres. lxxix. §. 54.* Hence the language of the Schools, Missio importat processionem originis, as Thomas Aquinas, 10. q. 43. art. 1. ad primum; or, authoritatem principii, as Durandus, lib. i. dist. 15. q. 1.

## ART. I.

## Pag. 62. (s)

Λέγουσι γὰρ τὸ ῥητὸν τοῦ εὐαγγελίου κακῶς ἐρμηνεύοντες, ὅτι ὁ ἀποστείλας με πατὴρ μείζων μὲ ἐστίν, *saith Epiphanius* of the Arians; and answering, grants in these words which follow, καὶ πρῶτον μὲν ὁ ἀποστείλας με πατὴρ, φάσκει, καὶ οὐχ ὁ κτίσας με. *Hæref. lxxix. §. 53.* To the same purpose Athanasius, *de Hum. Nat. fusc.* and Cyril of Alexandria, *Theſaur. lib. xi.* read it, Ὁ πᾶμψας με πατήρ. And St. Basil makes Eunomius read it so, in his first book against him, and with that addition answers it. So the second Confession of the Council of Sirmium, both in the Latin original, and Greek translation. *S. Hilar. de Syn. S. Athanas. et Socrat. lib. ii. cap. 30.*

## Pag. 62. (t)

Παραδίδες ὁ κύριος τὴν σωτήριον πίσιν τοῖς μαθητευομένοις τῷ λόγῳ, τῷ πατρὶ καὶ τῷ υἱῷ συνάπτη τὸ πνεῦμα τὸ ἅγιον. *S. Basil. Epist. 80.*

## Pag. 62. (u)

Ἀκίνητον καὶ ἀπαρεγγχείρητον φυλάσσειν προσήκει τὴν ἀκολουθίαν ἣν ἐξ αὐτῆς τῆ κυρίας τῆς φωνῆς παρελάβομεν, εἰπόντος, Πορευθέντες μαθητεύσατε πάντα, &c. *S. Basil. Epist. 78.*

## Pag. 62. (x)

Ἐστὶ τι τάξεως εἶδος, ἐκ ἐκ τῆς παρ' ἡμῶν θείας συνιστάμενον, ἀλλ' αὐτῇ τῇ κατὰ φύσιν ἀκολουθίᾳ συμβαῖνον, ὡς τῷ πνεύρὶ πρὸς τὸ πῶς ἐστὶ τὸ ἐξ αὐτῆς ἐν τέτοις γὰρ πρότερον τὸ αἷτιον λέγομεν, δεύτερον δὲ τὸ ἐξ αὐτῆς.—πῶς ἔν εὐλογον ἀρνεῖσθαι τὴν τάξιν ἐφ' ᾗ ἐστὶ πρότερον καὶ δεύτερον, ἢ κατὰ τὴν ἡμετέραν θείαν, ἀλλ' ἐκ τῆς κατὰ φύσιν αὐτοῖς ἰνυπαρχέσης ἀκολουθίας; *S. Basil. adv. Eunom. lib. i.*

## Pag. 63. (y)

Δευτερεύει μὲν ὁ υἱὸς τῷ πατρὶ τῷ αἰτίῳ· δευτερεύει δὲ καὶ τὸ πνεῦμα τῷ υἱῷ κατὰ τὸν τῆς αἰτίας λόγον. *S. Basil. apud Georg. Pachym. Hist. lib. vii.* Ὡς γὰρ υἱὸς τάξει μὲν δευτερος τῷ πατρὶ, ὅτι ἀπ' ἐκείνου, καὶ ἀξιώματι, ὅτι ἀρχὴ καὶ αἰτία

αἰτία τῷ εἶναι αὐτῷ ὁ πατήρ, καὶ ὅτι δι' αὐτῷ ἡ πρόοδος καὶ ART. I. προσαγωγή πρὸς τὸν Θεὸν καὶ πατέρα· φύσει δὲ ἐκείνι δεύτερος, διότι ἡ Θεότης ἐν ἑκατέρῳ μία· ἔτω δηλονότι καὶ τὸ πνεῦμα τὸ ἅγιον, εἰ καὶ ὑποβέβηκε τὸν υἱὸν τῇ τε τάξει καὶ τῷ ἀξιώματι, ἐκείν' ἂν εἰκότως ὡς ἀλλοτριᾶς ὑπάρχον φύσεως. *S. Basil. cont. Eunom. lib. iii.* Si unum Deum singulariter nominamus, excludentes vocabulum secundæ personæ, furorem ejus hæresis approbamus quæ ipsum afferit Patrem passum. *Phæbad. cont. Arian.* Illi cui est in Filio secunda persona, est et tertia in Spiritu Sancto. *Idem.* Sic alius a Filio Spiritus, sicut a Patre Filius; sic tertia in Spiritu ut in Filio secunda persona. *Ibid.* Omne quod prodit ex aliquo, secundum sit ejus necesse est de quo prodit, non ideo tamen est separatum. Secundus autem ubi est, duo sunt; et tertius ubi est, tres sunt; tertius enim est Spiritus a Deo et Filio. *Tertul. adv. Prax. cap. 8.* Sic alium a se Paracletum, quomodo et nos a Patre alium Filium; ut tertium gradum ostenderet in Paracleto, sicut nos secundum in Filio. *Ibid. cap. 9.* Hic interim acceptum a Patre munus effudit Spiritum Sanctum, tertium nomen divinitatis, et tertium gradum majestatis. *cap. 30.* Ὁ δὲ ὡς ἐξ αἰτίας γεγονὼς υἱὸς, δεύτερος ἢ ἴσιν υἱὸς καθίστηται, παρὰ τῷ πατρὶ καὶ τὸ εἶναι καὶ τοιούτους εἶναι εὐληφῶς. *Euseb. Dem. Evang. lib. iv. cap. 3.* Et quidem confessione communi secunda quidem ab autore nativitas est, quia ex Deo est; non tamen separabilis ab autore, quia in quantum sensus noster intelligentiam tentabit excedere, in tantum necesse est etiam generatio excedat. *S. Hilar. de Trin. lib. xii. cap. 51.* Tua enim res est, et unigenitus tuus est—filius ex te Deo Patre Deus verus, et a te in naturæ tuæ unitate genitus, post te ita confitendus, ut tecum, quia æternæ originis suæ es author æternus. Nam dum ex te est, secundus a te est. *Idem, cap. 54.* This by the Schools is called Ordo naturæ, ordo originis, ordo naturalis præsuppositionis. Which being so generally acknowledged by the Fathers, when we read in the Athanasian Creed, *In this Trinity none is afore*

ART. I. *or after other*, we must understand it of the priority of perfection or time.

Pag. 63. (x)

Μικρῶν γὰρ ἂν εἴη καὶ ἀναξίων ἀρχῇ, μᾶλλον δὲ μικρῶς τε καὶ ἀναξίως· μὴ θεότητος ὧν ἀρχῇ καὶ ἀγαθότητος τῆς ἐν υἱῷ καὶ πνεύματι θεωρουμένης. *S. Greg. Naz. Orat. I. et 29.* Μὴ χρονικὴν ἀρχὴν τῷ υἱῷ καταδίξῃ τινὸς λέγοντος, ἀλλὰ ἄχρονον ἀρχὴν γίνωσκε τὸν πατέρα· ἀρχὴ γὰρ υἱῷ ἄχρονος, ἀκατάληπτος. *S. Cyril. Hier. Catech. II.* Ἀρχὴ μὲν ἐν πατρὶ ἐδεμία, ἀρχὴ δὲ τῷ υἱῷ ὁ πατήρ. *S. Basil. cont. Eunom. lib. II.* Φαίνεται λοιπὸν ὁ μακάριος εὐαγγελιστὴς σαφέστερον ἡμῖν ἐρμηνεύων τὸ τῆς ἀρχῆς ὄνομα. εἶν γὰρ ἕτερον, ὡς εἰκός, τὴν ἀρχὴν εἶναι φησιν, ἢ αὐτὸν τὸν πατέρα, ἀφ' ὧν ὁ ζῶν ἐξέλαμψε λόγος, καθάπερ ἐξ ἡλίου τὸ φῶς. ἐκὼν ἀρχὴ τῷ υἱῷ ὁ πατήρ. *S. Cyril. Alex. Thesaur. cap. 32.* Cum dixisset, *quem mittet Pater*, addidit, *in nomine meo*: non tamen dixit, *quem mittet Pater a me*, *quemadmodum dixit, quem ego mittam vobis a Patre*; videlicet ostendens quod totius Divinitatis, vel, si melius dicitur, Deitatis, principium Pater est. *S. August. de Trin. lib. IV. cap. 20.* Unum principium ad creaturam dicitur Deus, non duo vel tria principia. Ad se autem invicem in Trinitate, si gignens ad id quod gignitur principium est, Pater ad Filium principium est, quia gignit eum. *S. August. de Trin. lib. V. cap. 14.* Pater ergo principium Deitatis. *Gennad de Eccles. Dogm. cap. I.* In this sense the Greek Fathers used ἀναρχος as proper to the Father, (in the same notion with ἀγέννητος, with relation to the *principium productionis*) and denied it to the Son: Ὁ δὲ υἱός, ἐὰν μὲν ὡς αἴτιον τὸν πατέρα λαμβάνης, ἐκ ἀναρχος, ἀρχὴ γὰρ υἱῷ πατὴρ ὡς αἴτιος· ἐὰν δὲ τὴν ἀπὸ χρόνου νοῆς ἀρχὴν, καὶ ἀναρχος. *S. Greg. Naz. Orat. 29.* Εἴ τις ἀγέννητόν καὶ ἀναρχόν λέγοι τὸν υἱόν, ὡς δύο ἀναρχα, καὶ δύο ἀγέννητα λέγων, καὶ δύο ποιῶν θεοὺς, ἀνάθεμα ἔστω. *Syn. Sirm. Conf. prima.* Thus first translated into Latin; Si quis innascibilem et sine initio dicat Filium, tanquam duo sine principio, et duo innascibilia, et duo innata dicens, duos faciat



faciat Deos, anathema sit. *S. Hilar. de. Syn.* In **ART. I.** which sense the Platonists did understand ἀγέννητος of God, Ὡς ἐκ ἀγαθόν τῇ λεγομένη ὕλῃ τὸ κοσμεῖσθαι, εἴπερ ἀγέννητος εἴη μὴ ἀπὸ χρόνου μόνον, ἀλλὰ καὶ τὸ ἀπὸ αἰτιῶν, καὶ ὁ σημαίνόμενον καὶ τὸν θεὸν ἀγέννητον λέγομεν. *Hierocles de Provid.* And the Latins attributing the term *principium* to the Son, do it with the addition of *de* or *ex principio*. Pater principium non de principio, Filius principium de principio. *S. August. cont. Maximin. lib. iii. cap. 17.* Principium ex principio et unum est, et initio caret. *Fausus Rheg. Epist. 16.* Ex ore, inquit, *Altissimi prodivi.* Hæc est enim nativitas perfecta sermonis, hoc est principium sine principio; hic est ortus habens initium in nativitate, in statu non habens. *Phæbad. cont. Arian.* Sicut in creaturis invenitur principium primum et principium secundum; ita in personis divinis invenitur principium non de principio, quod est Pater, et principium a principio, quod est Filius. *Tho. Aquin. 1. q. 33. art. 4.* And to this all the Schoolmen writing on his Sums agree, as all upon the sentences. 1 *Dist. 29.*

Pag. 63. (a)

Αἰτία ἐστὶν ἡ τῷ θεῷ φύσις, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, καὶ τῆς κτίσεως πάσης. *S. Athanas. Dissert. Orthod. et Anom.* Ἀλλὰ τις ἐστὶ δύναμις ἀγεννήτως καὶ ἀνάρχως ὑφεῖναι, ἥ τις ἐστὶν αἰτία τῆς ἀπάντων ὄντων αἰτίας; ἐκ γὰρ τῷ πατρὸς ὁ υἱός, δι' ὃ τὰ πάντα. *S. Basil. Epist. 43.* And upon that place, *This day have I begotten thee:* Ἀλλὰ τὸ μὲν, γεγέννηκα, τὴν αἰτίαν ἀφ' ἧς ἔχει τὴν ἀρχὴν τῷ εἶναι σημαίνει. *Idem, cont. Eunom. lib. ii.* Πῶς ἐδεμίαν διαφορὰν καταλείπει, ὃ δὲ τὴν ἐν αἰτίοις πρὸς τὰ ἐξ αὐτῶν ἐνυπάρχουσαν; *Idem, lib. i.* Πρὸς τὸ, ὅτι ἐγὼ ἤλθον ἐν τῷ ὀνόματι τῷ πατρὸς μου, ἐκεῖνο εἰδέναι χρὴ, ὅτι ἀρχὴν ἑαυτοῦ καὶ αἰτίαν ἐπιγραφόμενος τὸν πατέρα, ταῦτα λέγει. *Idem, Epist. 64.* Διαφορὰν τῶν ὑποστάσεων ἐν μόναις ταῖς τρισὶν ιδιότησι, τῇ ἀναιτίῳ καὶ πατρικῇ, καὶ αἰτιατῇ υἱικῇ, καὶ τῇ αἰτιατῇ καὶ ἐκπορευτῇ, ἐπιγιγνώσκωμεν. *Damasc. lib. iii. cap. 5.* Τὸν πατέρα τῷ λόγῳ καὶ τῆς σοφίας, καὶ προβο-

ART. I. ἡ τῷ πνεύματι τῷ ἁγίῳ, τὴν πρώτην αἰτίαν καὶ ἀρχὴν  
 φάμεν τῆς θεότητος εἶναι. *Zachar. Mitylen.* And al-  
 though Thomas Aquinas, and Eugenius Bishop of  
 Rome, in the definition of the Council of Florence,  
 have observed that the Greeks in this case do use the  
 term of *causa*, but the Latins only *principium*; yet  
 the very Latin Fathers in the twenty-fifth Session of  
 the same Council have these words, *Μίαν γινώσκοντες*  
*τὸν πατέρα αἰτίαν, καὶ ρίζαν, καὶ πηγὴν τῆς θεότητος* and  
 we have before cited Victorinus Afer, who says,  
*Pater causa est ipsi Filio ut sit.* So St. Hilary, *Deum*  
*nasci, non est aliud quam in ea natura esse qua Deus*  
*est; quia nasci cum causam nativitatis ostendat, non*  
*disproficit tamen in genere auctoris existere.* *De Trin.*  
*lib. xi. cap. 11.* Ex spiritu enim spiritus nascens, licet  
 de proprietate spiritus, per quam et ipse spiritus est,  
 nascatur, non tamen alia ei præterquam perfectarum  
 atque indemutabilium causarum ad id quod nascitur  
 causa est; et ex causa, licet perfecta atque indemu-  
 tabili nascens, necesse est ex causa in causæ ipsius  
 proprietate nascatur. *Idem, lib. xii. cap. 8.* Qui ex  
 eo qui est natus est, intelligi non potest ex eo quod  
 non fuit natus esse, quia ei is qui est, ad id quod est,  
 causa est, non etiam id quod non est, origo nascendi  
 est. *Ibid. cap. 17.* Deus omnium quæ sunt causa est.  
 Quod autem rerum omnium causa est, etiam sapientiæ  
 suæ causa est, nec unquam Deus sine sapientia sua.  
 Igitur sempiternæ suæ sapientiæ causa est sempiterna.  
*S. August. lib. de divers. quæst. lxxxiii. quæst. 16.* And  
 as they called the Father the cause of the Son, so  
 they accounted it the propriety of the Father to be  
 without a cause, as appears out of Alexander the  
 Bishop of Alexandria's Epistle before produced.

Pag. 63. (b)

We have cited Phœbadius speaking so before; to  
 which may be added, Si quis igitur adhuc et de  
 Apostolo requirit dominicum statum, id est, singu-  
 laris substantiæ dualitatem quæ per naturam auctori  
 suo

suo jungitur: *et paulo post*; Sed cum refertur **EX ART. 1.** ipso, certe ad Patrem, ut ad rerum omnium respicitur autorem. St. Hilary is known to speak frequently of the authority of the Father, as of the author of his Son, and several places have been already collected, especially by Petavius, to which these may be added, besides what have been already produced. Ipso quod Pater dicitur, ejus quem genuit author ostenditur. *lib. iv. cap. 9.* Cum potius honor Filii dignitas sit paterna, et gloriosus autor sit ex quo is, qui tali gloria sit dignus, exstiterit. *Ibid. cap. 10.* Aliud est sine autore esse semper æternum, aliud quod patri, id est, autori, est coæternum. Ubi enim pater autor est, ibi et nativitas est. At vero ubi autor æternus est, ibi et nativitas æterna est: quia sicut nativitas ab autore est, ita et ab æterno autore æterna nativitas est. *Idem, lib. xii. cap. 21.* Quod vero ex æterno natum est, id si non æternum natum est, jam non erit et pater autor æternus. Si quid igitur ei, qui ab æterno patre natus est, ex æternitate defuerit, id ipsum auctori non est ambiguum defuisse. *Ibid.* Natum non post aliquid, sed ante omnia; ut nativitas tantum testetur autorem, non præposterum aliquid in se autore significet. *Ibid. cap. 51.* Natus autem ita, ut nihil aliud quam se sibi significet autorem. *Ibid. cap. 52.* Ipsius tamen autor est Pater generando sine initio. *Ruffin. in Symb.* Si propterea Deum Patrem Deo Filio dicis autorem, quia ille genuit, genitus est iste, quia iste de illo est, non ille de isto; fateor et concedo. *S. August. cont. Maximin. lib. iii. cap. 14.*

Pag. 63. (c)

Nec dubitaverim Filium dicere et radicis fruticem, et fontis fluvium, et solis radium. *Tertul. adv. Prax. cap. 8.* Nec frutex tamen a radice, nec fluvius a fonte, nec radius a sole discernitur; sicut nec a Deo semino. *Ibid.* Ἐστὶ μὲν γὰρ ὁ πατήρ, τέλειον ἔχων τὸ εἶναι καὶ ἀνεκδιέξ, ρίζα καὶ πηγὴ τῆς υἱᾶς καὶ τῆς ἁγίας πνεύματος. *S. Basil. Homil. cont. Sabellianos.* Dominus Pater, quia

ART. I. quia radix est Filii. *S. Ambros. in Luc. lib. x. cap. 1. ut et de Fide, lib. iv. cap. 5.* St. Cyril of Alexandria speaking of the baptismal institution, τὴν μὲν γὰρ ἀνωτάτω ῥίζαν ἥς ἐπικείμενα τὸ συμπᾶν εἶδεν, ἐννοήσεις τὸν πατέρα· τὸν δὲ γὰρ τῆς ἀνωτάτω ῥίζης ἐκπεφυκότα καὶ γεγεννημένον, παραδίξῃ τὸν υἱόν. *De S. Trin. Dial. 2.*

## Pag. 63. (d)

Ἀναρχος ὁ πατήρ, πηγὴ τῆς δικαιοσύνης ποταμῷ, τῷ μονογενεῖς ὁ πατήρ. *S. Cyril. Hier. Catech. 11.* In hac ergo natura filius est, et in hoc originis fonte subsistens processit ex sapiente sapientia, ex forti virtus, ex lumine splendor. *Vigil. African. Disp.* Ὡς πνεῦμα θεῶ καὶ ἐξ αὐτῷ πνεῦμα, αἴτιον αὐτὸν ἔχον, ὡς πηγὴν ἑαυτοῦ, καὶ δὲν πηγάζον. *S. Basil. Homil. 28.* Λέγει περὶ τοῦ υἱοῦ ἡ θεία γραφή, Κλίνω, φησὶν, ἐπ' αὐτὸς ὡς ποταμὸς εἰρήνης· ἐκπορευόμενος δηλονότι ἐκ τῆς ἀληθοῦς πηγῆς τῆς ζωῆς, τῆς τῷ πατρὶ θεότητος. *Ath. Concil. Nic. lib. ii. cap. 22.* And St. Cyril of Alexandria, who often useth this expression, gives us the full signification of it in these words, upon the first chapter of St. John: Ἀδικήσει δὲ ὅλως εἶδεν τὸ, ὡς ἐν πηγῇ, τῷ πατρὶ τὸν υἱὸν ὑπάρχειν ἐννοεῖν· μόνον γὰρ τὸ ἐξ ἑ τοῦ τῆς πηγῆς ἐν τέτοις ὄνομα σημαίνει. Patrem quidem non genitum, non creatum, sed ingenitum profitemur; ipse enim a nullo originem ducit, ex quo et Filius nativitatem, et Spiritus Sanctus processionem accepit. Fons ergo ipse et origo est totius divinitatis. *Concil. Toletan. 11.* Quanto magis Dei vocem credendum est et manere in æternum; et sensu ac virtute comitari, quam de Deo Patre tanquam rivus de fonte traduxit? *Laetan. de ver. Sap. lib. iv. cap. 8. et rursus, cap. 29.* Cum igitur et Pater Filium faciat, et Filius Patrem, una utrique mens, unus spiritus, una substantia est; sed ille quasi exuberans fons est, hic tanquam defluens ex eo rivus; ille tanquam sol, hic tanquam radius a sole porrectus.

## Pag. 63. (e)

Caput, quod est principium omnium, Filius: caput

put autem, quod est principium Christi, Deus, *Cancil. ART. I. Sirm.* accepted and expounded as orthodox by St. Hilary. Caput enim omnium Filius, sed caput Filii Deus. *S. Hilar. de Syn.* Cum ipse sit omnium caput, ipsius tamen caput est Pater. *Ruffin. in Symb.*

Tu capitis primique caput, tu fontis origo.

*Hilar. ad Leonem.*

Οὐτε δύο εἰσὶν ἀρχαί, ἀλλὰ κεφαλὴ τῷ υἱῷ ὁ πατήρ, μία ἡ ἀρχή. *S. Cyril. Hier. Catech. 11.* Caput Filii Pater est, et caput Spiritus Sancti Filius, quia de ipso accepit. *S. August. Quæst. Vet. Test. 9.* St. Chrysostom is so clearly of the opinion that 1 Cor. xi. is to be understood of Christ as God, that from thence he proves him to have the same essence with God: Εἰ γὰρ κεφαλὴ γυναικὸς ὁ ἀνὴρ, ὁμοούσιος δὲ ἡ κεφαλὴ τῷ σώματι· κεφαλὴ δὲ τῷ υἱῷ ὁ Θεός, ὁμοούσιος ὁ υἱὸς τῷ πατρί. So likewise Theodoret upon the same place; Ἡ δὲ γυνὴ ἡ ποιήμα τῷ ἀνδρὶ, ἀλλ' ἐκ τῆς ἐσίας τῷ ἀνδρὶ· ὁ δὲ υἱὸς ἄρα ποιήμα τῷ Θεῷ, ἀλλ' ἐκ τῆς ἐσίας τῷ Θεῷ. So St. Cyril. Κεφαλὴ τῷ Χριστῷ ὁ Θεός, ὅτι ἐξ αὐτοῦ κατὰ φύσιν· γηγίννηται γὰρ ὁ λόγος ἐκ τοῦ Θεοῦ καὶ πατρός. *Ad. Regin. Ep. 1.*

Pag. 63. (f)

*Laſſan. lib. i. cap. 8. S. Hilar. lib. ii. Zach. Mitylen.*

Pag. 63. (g)

*Laſſan. Ibid. Synef. Hymn.*

Pag. 63. (h)

*S. Hierom. in cap. iii. ad Eph.*

Pag. 63. (i)

Ἀναρχος οὖν ὁ πατήρ· ἢ γὰρ ἐτίρωθεν αὐτῷ, οὐδὲ παρ' ἑαυτοῦ τὸ εἶναι. *S. Greg. Naz. Orat. 30.* Ὁ ἀγίννητος οὐ γηγίννηται, οὐθ' ὑφ' ἑαυτοῦ, οὐθ' ὑφ' ἑτέρου. *S. Athanas.* Si rursus quod a semetipso fit accipias, nemo tibi ipse et munerator et munus est. *S. Hil. de Trin. lib. ii. cap. 7.* Qui putant Deum ejus potentiae esse ut seipsum ipse genuerit, eo plus errant, quod non solum Deus ita non est, sed neque corporalis neque spiritualis creatura.

ART. I. creatura. Nulla enim omnino res est quæ seipsam gignat ut sit. Et ideo non est credendum, vel dicendum, quod Deus genuit se. *S. August.*

Pag. 63. (k)

This appeareth by those expositions which have been given of such words as seem to bear the affirmation : as *Αὐτογένεθλος, αὐτοφυής, αὐτόγονος, αὐτογενής, &c. Αὐτογενής, αὐτογένεθλος, οὐκ ἐκ τινος γεννώμενος. Hefych.* And *Αὐτολόχευτος, Θεὸς ἀγέννητος, αὐτογέννητος. Idem.* And after him Suidas ; *Αὐτολόχευτος, αὐτογέννητος, ὁ Θεὸς ὁ ἀγέννητος.* And if *αὐτογέννητος* be not *αὐτόθεν γεννητός*, no more is *αὐτόθεος* to be taken for *αὐτόθεν*, or *ἐξ ἑαυτοῦ θεός*. Eusebius in his Panegyric Oration gives this title to the Son, *Ὡς τοῦ κατόλου Θεοῦ παῖδα γήσιον καὶ αὐτόθεν προσκυνησθαι. Hist. lib. x. cap. 4.* And in his Evangelical Demonstration calls him, *Αὐτονοῦν, καὶ αὐτολόγον, καὶ αὐτοσοφίαν, καὶ εἴ τι δὲ αὐτοκαλὸν καὶ αὐτοαγαθόν. lib. iv. cap. 2.* And in the thirteenth chapter of the same book, with relation to the former words, *Τοῦ Θεοῦ λόγος, αὐτόζῳ τυχάνων, καὶ αὐτοφῶς νεκρὸν, καὶ ὅσα ἄλλα προκαταίλειται.* Theodoret terms him, *Αὐτοδύναμον καὶ αὐτοζῳὴν καὶ αὐτοσοφίαν. cont. Anathem. quartum Cyrilli.* St. Basil, *Αὐτόζῳν, in Psal. xlviii. et de Spiritu Sancto, cap. 8.* and *Αὐτοδικαιοσύνην. Epist. 141.* St. Chrysostom, *Αὐτοαθανασίαν, αὐτομακαριότητα.* St. Athanasius gives him them, and many more to the same purpose. And before all these Origen ; *Ὅν μὲν νομίζομεν καὶ πεποισμεθα ἀρχῇθεν εἶναι Θεόν, καὶ υἱὸν Θεοῦ, οὗτος ὁ αὐτολόγος ἐστὶ, καὶ ἡ αὐτοσοφία, καὶ ἡ αὐτοαλήθεια.* And again, *Τίς μᾶλλον τῆς Ἰησοῦ ψυχῆς ἢ πᾶν παραπλησίως κεκέληται τῷ Κυρίῳ, τῷ αὐτολόγῳ, καὶ αὐτοσοφίᾳ καὶ αὐτοαληθείᾳ καὶ αὐτοδικαιοσύνῃ ; lib. vi. Εἰκὼν μὲν τοῦ Θεοῦ ὁ πρωτότοκος πάσης κτίσεως ἐστὶν ὁ αὐτολόγος, καὶ ἡ αὐτοαλήθεια, ἐστὶ δὲ καὶ ἡ αὐτοσοφία. Ibid.* And certainly in the same sense that *αὐτός* is joined with one attribute, it may be joined with any other, and with the Godhead : because all the attributes of God are really  
the

the same, not only with themselves, but with the **ART. I.** essence. But in what sense it ought to be understood, when thus used by the Fathers, it will be necessary to inquire, lest it be so attributed to the Son, as it prove derogatory to the Father. St. Basil, I confess, may seem so to speak, as if the Son were therefore *αὐτοζωή*, because he hath life of himself, not from the Father, (and consequently he may be termed *αὐτόθεος*, as God of himself, not from the Father,) for he denieth those words, *I live by the Father*, to be spoken of Christ, according to his divine nature, and that only for this reason, that if it were so understood he could not be called *αὐτοζωή*. Εἰ δὲ τοῦ πατέρα ὁ υἱὸς ζῇ, δι' ἑτερον καὶ οὐ δι' ἑαυτὸν ζῇ· ὁ δὲ δι' ἑτερον ζῶν, αὐτοζωὴ εἶναι οὐ δύναται· from whence he concludeth, εἰς τὴν ἰκανοδρώπῃσιν οὖν, καὶ ἐκ εἰς τὴν θεότητα, τὸ ἡρημένον νοεῖν δεῖ. *cont. Eunom. lib. iv.* But because the authority of that book is questioned, I shall produce the same author upon the same Scripture, speaking to the same purpose, in his 141st Epistle, which is unquestionably genuine : Ἐσταῦθα δὲ τὸ ῥητὸν οὖν αὐτὴν προαιώνιον, ὡς οἶμαι, ζῶν ὀνομάζει· πάν γὰρ τὸ δι' ἑτερον ζῶν, αὐτοζωὴ εἶναι οὐ δύναται. To which testimonies I answer, first, that those words of his, ὡς οἶμαι, (*as I think*,) shew that he doth not absolutely deny these words of Christ to be understood of his Divinity, of which the rest of the Fathers quoted before did understand it; and not only they, but St. Basil himself, in his book *de Spiritu Sancto*, cap. 8. hath delivered a clear resolution of this point according to that interpretation, wholly consonant to his doctrine of the Trinity in other parts of his works : Ὅμως μὲν τοι, ἵνα μὴ ποτε ἐκ τοῦ μεγάλους τῶν ἐνεργημάτων περιπαροῦμαι εἰς τὸ φαντασθῆναι ἀναρχον εἶναι τὸν κύριον, τί φασιν ἢ αὐτοζωή; Ἐγὼ ζῶ διὰ τὸν πατέρα, καὶ ἢ τοῦ Θεοῦ δύναμις; Οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν. καὶ ἢ αὐτοτελὲς σοφία; Ἐπολὴν ἔλαβον τί εἶπω καὶ τί λαλήσω; Christ therefore as *αὐτοζωή* spake those words, *I live by the Father*, and by them shewed his origination from

ART. I. from him, from whom he received his life, power, and wisdom, as receiving his essence, which is the same with them: wherefore those former passages are to be looked upon, as if αὐτὸς in composition did not deny origination, but participation, or receiving by way of affection. And that he understood it so, appears out of the places themselves: for in the first, after ὁ δὲ ἕτερον ζῶν, αὐτοζῶν εἶναι οὐ δύναται, immediately followeth, οὐδὲ γὰρ ὁ κατὰ χάριν ἅγιος αὐτοάγιος· and in the second, after πᾶν γὰρ τὸ δὲ ἕτερον ζῶν, αὐτοζῶν εἶναι οὐ δύναται, followeth likewise, ὡς οὐδὲ τὸ ὑφ' ἑτέρου θερμοῦν αὐθερμότης εἶναι. The meaning then of St. Basil must be this, that he which receiveth life from another merely as a grace or favour, as the saints receive their sanctity, cannot properly be termed αὐτοζῶν, no more than they αὐτοάγιοι· or if he receive it by derivation or participation, as water receiveth heat from fire, he deserveth the same name no more than water heated to be called αὐθερμότης. And this is fully consonant to the expressions of the rest of the ancients: as particularly Athanasius, Οὐ κατὰ μετοχὴν ταῦτα ὦν, οὐδὲ ἔξωθεν ἐπιγινομένων τούτων αὐτῷ κατὰ τοὺς αὐτοῦ μετέχοντας, καὶ σοφίζομένους δι' αὐτοῦ, καὶ δυνατοὺς καὶ λογικοὺς ἐν αὐτῷ γινομένους· ἀλλ' αὐτοσοφία, αὐτολόγος, αὐτοδύναμις ἰδία τοῦ πατρὸς ἐστίν, αὐτοφῶς, αὐτοαληθεία, αὐτοδικαιοσύνη, αὐτοαρετή. *in fine Protrept.* And to the same purpose, Ὅτι οὐ μετρίτην ἔχει τὴν δωρεάν, ἀλλ' αὐτοπηγὴ καὶ αὐτόρριζα πάντων ἐστὶ τῶν ἀγαθῶν, αὐτοζῶν καὶ αὐτοφῶς, καὶ αὐτοαληθεία, in the MS. Catena in the King of France's library. *Petav. de Trim. lib. vi. cap. 11.* All therefore which these compositions signify, is either a negation of a derivative participation, or an affirmation of a reality and identity of substance, as yet farther appears by St. Epiphanius, Αὐτοεσία ἐστὶν ὁ θεὸς πατὴρ καὶ ὁ υἱός, καὶ τὸ ἅγιον πνεῦμα, καὶ οὐχ ἑτεροεσία· and Origen himself upon St. John, Ἡ αὐτοδικαιοσύνη ἡ οὐσιώδης Χριστὸς ἐστίν, as also ἡ αὐτοαληθεία ἡ οὐσιώδης, καὶ, ἐν οὕτως εἶπω, πρωτότυπος τῆς ἐν ταῖς λογικαῖς ψυχαῖς ἀληθείας. To conclude, there is a Catholic sense in which



which the Son is termed *αὐτόθεος*, *αὐτοσοφία*, &c. by ART. I. the ancient Fathers; and another sense there is in which these terms are so proper and peculiar to the Father, that they are denied to the Son. Indeed *αὐτόθεος*, in the highest sense, *ἀφ' ἑαυτοῦ θεός*, positively taken, belongeth neither to the Son nor to the Father, as implying a manifest contradiction; because nothing can have its being actually from itself, as communicated to itself, and that by itself: but in a negative way of interpretation, by which that is said to be of itself, which is and yet is not of or from another, *αὐτόθεος* belongs properly to the Father, neither generated by, nor proceeding from another; and in that sense it is denied to the Son, because he is generated by the Father, as *ἐκ θεοῦ θεός*, *ἐκ σοφοῦ σοφία*, *ἐκ λογικοῦ λόγος*, καὶ *ἐκ πατρὸς υἱός*, saith St. Athanasius, *cont. Arian. Orat. v.* from whence he thus proceeds, Ἐκτὸς εἰμὴ ἂν τις εἴποι αὐτοσοφίαν εἶναι καὶ αὐταλόγον τὸν θεόν, ἀλλ' εἰ τοῦτο εἴη ἂν αὐτὸς ἑαυτοῦ πατὴρ καὶ υἱός. And again, Εἰ δὲ αὐτοσοφία ὁ θεός, καὶ τὸ ἐκ τοῦτε ἀτοπον εἴρηται παρὰ Σαβελλίω. Lastly, in another sense, in which αὐτὸς in composition is taken not *in obliquo*, but *in re* *θεο*; αὐτόθεος, that is, αὐτὸς ὁ θεός, *God himself*, and αὐτοζωή, αὐτὴ ἡ ζωὴ, *life itself*; so all these terms are attributed to the Son as truly, really, and essentially, as to the Father. And that the Fathers took it so appears, because they did sometimes resolve the composition: as when Eusebius calleth Christ αὐτόθεον, in the Panegyrick before cited, presently after he speaketh thus; Τί γὰρ καὶ ἑμελλε τοῦ παμβασιλείως καὶ πανηγυμόνος καὶ αὐτοῦ Θεοῦ λόγος ἐνστήσεσθαι τῷ πνεύματι; where αὐτοῦ Θεοῦ is the same with αὐτόθεος.

Pag. 64. (1)

Ὅθεν οἱ ἀπόστολοι, καὶ πᾶσα σχεδὸν ἡ θεία γραφή, ὅταν εἴπῃ, ὁ θεός, ἕτως ἀπολύτως καὶ ἀπροσδιορίσως, καὶ ὡς ἐπίπαν σὺν ἁρθεῖ, καὶ χωρὶς ιδιώματος ὑποστατικῆ, τὸν πατέρα δηλοῖ. *Theod. Abusara Orat. 42.*

Pag.

## ART. I.

Pag. 64. (m)

*Unxit te Deus, Deus tuus.* Id enim quod ait, *tuus*, ad nativitatem refertur; cæterum non perimit naturam. Et idcirco Deus ejus est, qui ex Deo natus in Deum est. Non tamen per id quod Pater Deus est, non et Filius Deus est. *Unxit enim te Deus, Deus tuus*; designata videlicet et authoris et ex eo geniti significatione, uno eodemque dicto utrumque illum id naturæ ejusdem et dignitatis nuncupatione constituit. *S. Hilar. lib. iv. cap. 35.* Deo enim ex quo omnia sunt Deus nullus est, qui sine initio æternus est. Filio autem Deus Pater est, ex eo enim Deus natus est. *Idem, cap. 37.* Cum autem ex Deo Deus est, per id quoque Deus Pater Deo Filio et nativitatis ejus Deus est, et naturæ Pater, quia Dei nativitas et ex Deo est, et in ea generis est natura qua Deus est. *Idem, lib. xi. cap. 11.* So St. Cyril of Jerusalem, *Catech. 11.* Θεὸς ὁ γενήσας, Θεὸς ὁ γεννηθεὶς· Θεὸς μὲν τῶν πάντων· Θεὸν δὲ ἑαυτῶ τὸν πατέρα ἐπιγραφόμενος.

Pag. 64. (n)

Μὴ μοι—εἴπατε, δύο θεοὶ κηρύσσει, πολυθεΐαν καταγγέλλει· ἢ δύο θεοὶ, εἰδὲ γὰρ δύο πατέρες· ὁ μὲν ἀρχαῖς εἰσάγων δύο, δύο κηρύττει θεοὺς. *S. Basl. Hom. cont. Sabellianos.* In duobus ingentis diversa Divinitas invenitur; in uno autem genito ex uno ingenito naturalis unitas demonstratur. *Fulgent. Resp. cont. Arian. ad Obj. 5.* Si quis innascibilem et sine initio dicat Filium, tanquam duo sine principio, et duo innascibilia, et duo innata dicens, duos faciat Deos, anathema fit. *Concil. Sirm.* Deus utique procedens ex Deo secundam personam efficiens, sed non eripiens illud Patri quod unus est Deus. Si enim natus non fuisset, innatus comparatus cum eo qui esset innatus, æquatione in utroque ostensa, duos faceret innatos, et ideo duos faceret Deos. Si non genitus esset, collatus cum eo qui genitus non esset, et æquales inventi, duos Deos merito reddidissent non geniti; atque ideo duos Deos reddidisset Christus, si sine origine esset ut Pater inventus; et ipse principium omnium

omnium ut Pater, duo faciens principia, duos often-ART. I.  
differet nobis consequenter et Deos, &c. *Novatian. de Trin. cap. 31.*

Pag. 65. (o)

“Ὡςπερ δὲ μία ἀρχὴ, καὶ κατὰ τῷτο εἰς Θεός. *S. Athanas.*  
*Orat. 5.* Τηροῖτο δ’ αὖ, ὡς ὁ ἐμὸς λόγος, εἰς μὲν Θεός, εἰς  
ἐν αἷτιον καὶ υἱὲ καὶ ἀγίε πνεύματος ἀναφερομένων. *S.*  
*Greg. Naz. Orat. 29.* “Ὅπερ γὰρ μία μὲν ἡ ἀρχὴ, ἐν δὲ τὸ  
ἐξ αὐτῆς, καὶ ἐν μὲν τὸ ἀρχέτυπον, μία δὲ ἡ εἰκὼν, ὁ τῆς  
ἐνότητος λόγος ἔ διαφθεύρεται. *J. Basil. Homil. cont.*  
*Sabellian.* Patri suo originem suam debens, discor-  
diam Divinitatis de numero duorum Deorum facere  
non potuit, qui ex illo qui est unus Deus originem  
nascendo contraxit. *Novatian. de Trin. cap. 31.* Con-  
fitemur—non Deos duos sed Deum unum, neque  
per id non et Deum Dei Filium, est enim ex Deo  
Deus; non innascibiles duos, quia autoritate innas-  
cibilitatis Deus unus est. *S. Hilary de Synod.* whose  
assertion is, Unum Deum esse ex quo omnia, unam  
virtutem innascibilem, et unam hanc esse sine initio  
potestatem: which words belong unto the Father,  
and then it followeth of the Son: Non enim Patri  
adimitur quod Deus unus est, quia et Filius Deus est.  
Est enim Deus ex Deo, unus ex uno: ob id unus  
Deus, quia ex se Deus. Contra vero non minus per  
id Filius Deus, quia Pater Deus unus fit. Est enim  
unigenitus Filius Dei, non innascibilis, ut Patri adi-  
mat quod Deus unus fit. *De Trin. lib. iv. cap. 15.*

Pag. 65. (p)

Φύσεις δὲ τοῖς τρισὶ μία, Θεός· ἕνωσις δὲ, ὁ πατὴρ, ἐξ ἧ καὶ  
πρὸς ὃν ἀνάγεται τὰ ἐξῆς. *S. Greg. Naz. Orat. 32.* Unto  
which words those of Theodore Abucara have re-  
lation, Θεός δὲ ἐξαιρίτως λέγεται, ἐπειδὴ ἡ ἕνωσις, ἥτοι ἀνά-  
πτυξις καὶ ἀνακεφαλαίωσις τῆς τριάδος, ὁ πατὴρ ἐστίν, ὡς  
εἶπεν ὁ Θεολόγος. *Orusc. 42.*

## ART. I.

Pag. 66. (q)

For the oldest and shortest Creed had always this attribute expressed in it. Inasmuch that Παντοκράτωρ was ordinarily by the ancients taken for the Father, as *Orig. lib. vii. cont. Celsum*. Ἐχρην δὲ αὐτὸν — ἐκδέσθαι αὐταῖς λέξεσι τὰς προφητείας εἴτ' ἐν αἷς Θεὸς Παντοκράτωρ ἐπηγγέλλετο εἶναι ὁ λέγων, εἴτ' ἐν αἷς ὁ υἱὸς τῷ Θεῷ, εἴτ' ἐν αἷς τὸ Πνεῦμα τὸ ἅγιον λέγον εἶναι ἐπιστεύετο. And according to this general Confession did Polycarp begin his prayer at his martyrdom: Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ τῷ ἀγαπητῷ καὶ εὐλογητῷ πατρὶ σου Ἰησοῦ Χριστῷ πατήρ. *Ecclesf. Smyrn. Epist.*

Pag. 66. (r)

Οἱ παρρησίαν ἐλαφότες τὸν παντοκράτορα πατέρα καλεῖν. *Constit. Apost. lib. i. Proæm.*

Pag. 67. (s)

Παντοκράτωρ, translated by Tertullian and St. Augustin, *Omnipotens*, (as Tertullian translates κοσμοκράτορας, *munditenantes*,) by Prudentius, *Omnipollens*, by all, *Omnipotens*, (as St. Hilary translated κοσμοκράτορας *mundipotentis*,) and, as I conceive, it is translated, *capax universorum*, by the Latin interpreter of Hermas. *Primum omnium credo quod unus est Deus, qui omnia creavit, et consummavit, et ex nihilo omnia fecit. Ipse capax universorum, solus immensus est. lib. ii. Mand. i.* Which, by the interpreter of Irenæus, is thus translated, *Omnium capax, et qui a nemine capitur. lib. iv. cap. 37.*

Pag. 67. (t)

Εἰ μὴ Κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα. *Rom. ix. 29.* the words of *Isai. i. 9.* Καὶ αἱ βεβαί τῶν θεισαντων εἰς τὰ ἄτα Κύριε Σαβαώθ εἰσεληλύθασιν. *Jam. v. 4.* which are the words of St. James in relation to *Deut. xxiv. 15.* Ἅγιος, ἅγιος, ἅγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ. *Rev. iv. 8.* which were before in *Isaiah* ; Ἅγιος,

Ἅγιος, ἁγιος, ἅγιος Κύριος Σαβωῶθ. Isa. vi. 3. Τὸ ART. I.  
 δ' ὅμοιον ἔρμεν καὶ περὶ τῆς Σαβωῶθ φωνῆς, πολλαχῆ τῶν  
 ἑπὶ τῶν παραλαμβανόμενης· ὅτι εἰ μεταλαμβάνομεν τὸ ὄνομα  
 εἰς τὸ Κύριος τῶν δυνάμεων, ἢ Κύριος γραπτιῶν, ἢ παντοκρά-  
 τωρ, (διαφόρως γὰρ αὐτὸ ἐξεδέχοντο οἱ ἐρμηνεύοντες αὐτὸ) εὖδὲν  
 ποιήσομεν. *Orig. cont. Celf. lib. v.*

Pag. 67. (u)

That Παντοκράτωρ should have the signification of government in it, according to the composition in the Greek language, no man can doubt, who but only considers those vulgar terms of their politics, δημοκρατία, and αἰρισκρατία, from whence it appears that μονακρατία might as well have been used as μοναρχία· and in that sense αὐτοκράτωρ is the proper title given by the Greeks to the Roman emperor, as not only the latter historians, but even the coins of Julius Cæsar witness. *Heysch.* Αὐτοκράτωρ, αὐτεξέστος ἢ κοσμοκράτωρ, because the Roman emperor was ruler of the known world. So the devils or princes of the air are termed by St. Paul, κοσμοκράτορες, Eph. vi. 12. which is all one with ἄρχοντες τῷ κόσμῳ, as will appear, John xii. 31. and xiv. 30. and xvi. 11. As therefore Κράτος signifieth of itself rule and authority, *Heysch.* Κράτος, βασιλεία, ἐξουσία· Κράτει, ἀρχῇ, ἐξουσίᾳ· to which sense Eustathius hath observed Homer led the following writers by those words of his,

—Σὲν δὲ κράτος αἶν ἀίξιν. Il. μ'. v. 214.

Τὸ μὲν κράτος συλλαμβανεταιί τι τοῖς ὕπερον τὴν βασιλείαν κράτος λέγουσι· whence Æschylus calls Agamemnon and Menelaus διΐθρονον κράτος Ἀχαιῶν, and Sophocles after him, δικρατεῖς Ἀτρεΐδης· and as κρατεῖν to rule or govern, (Κρατεῖν, κυριεύει, ἀρχεῖ· from whence Κρατὺς, ἄρχων, ἐξουσιάζων·) so also in composition, παντοκράτωρ, the ruler of all. Παντοκράτωρ, ὁ Θεός, παντῶν κρατῶν. *Heysch.* Παντοκρατορία, πανταρχία. *Suid.*

## ART. I.

## Pag. 67. (x)

Αἰρετικοὶ—ἐκ οἰδασιν ἵνα παντοκράτορα θεόν. Παντοκράτωρ γὰρ εἶναι ὁ πάντων κρατῶν, ὁ πάντων ἡγεσιάζων. οἱ δὲ λέγοντες τὸν μὲν εἶναι τῆς ψυχῆς δεσπότην, τὸν δὲ τινα τῷ σώματι, ἐδύτερον αὐτῶν τέλειον λέγουσιν, τῷ λοιπῷ ἐκείτηρον πατέρα. Ὁ γὰρ ψυχῆς ἡγεσίαν ἔχων, σώματος δὲ ἡγεσίαν μὴ ἔχων, πῶς παντοκράτωρ; καὶ ὁ δεσπόζων σωμάτων, μὴ ἡγεσιάζων δι πνευμάτων, πῶς παντοκράτωρ; *S. Cyril. Hier. Catech. viii.* Ὡς γὰρ τὸ πῦρ ἰσχυράτατον τῶν στοιχείων, καὶ πάντων κρατῶν, ἔτω καὶ θεὸς παντοδύναμος καὶ παντοκράτωρ, ὁ δυνάμενος κρατῆσαι, κτίσαι, ποιῆσαι, τρέφειν, αὔξειν, σῶζειν, σώματος καὶ ψυχῆς ἡγεσίαν ἔχων. *S. Clem. Alex. ex Script. Prophet. Eclog. cap. 26.* Unus est Dominus Iesus Christus per quem Deus Pater dominatum omnium tenet; unde et sequens sermo Omnipotentem pronunciat Dominum. Omnipotens autem ab eo dicitur, quod omnium teneat potentatum. *Ruffin. in Synb.*

## Pag. 67. (y)

Ὁ θεὸς κύριος, δεσπότης. Ἐν μὲν τὸ κυρίως καὶ πρῶτως ἐν, ἔν τῇ χειρὶ πάντα, καὶ θεὸς ἀπάντων δεσπόζει. Τὰ γὰρ σύμπαντα ἐξέλασα. *Phot. Epist. 162.*

## Pag. 69. (x)

Πάντα γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἴσων οἱ θεοὶ κρατοῦσι. *Xenoph. de Exped. Cyr. lib. ii.*

## Pag. 71. (a)

Ille nostra servitute non indiget, nos vero dominatione illius indigemus, ut operetur et custodiat nos: et ideo verus solus est Dominus, quia non illi ad suam sed ad nostram utilitatem salutemque servimus. Nam si nobis indigerit, eo ipso non verus Dominus esset, cum per nos ejus adjuvaretur necessitas, sub qua et ipse ferviret. *S. August. de Gen. ad lit. lib. viii. cap. 11.* Dixi Domino, Deus meus es tu: quare? quoniam bonorum non eges. Ille non egit nostri, nos egemus ipsius; ideo verus Dominus. Nam tu non valde verus Dominus servi tui; ambo homi-  
nes,

nes, ambo egentes Deo. Si autem putas egere tui ART. 1.  
servum tuum, ut des panem, eges et tu servi tui, ut  
adjuvet labores tuos. Uterque vestrum altero ves-  
trum indiget: itaque nullus vestrum vere dominus,  
et nullus vestrum vere servus; Audi verum Domi-  
num, cujus verus es servus, *Dixi Domino, Deus meus*  
*es tu*: quare tui dominus? *quonian bonorum meorum*  
*non eges. Idem; ad Psal. lxxix.*

Pag. 71. (b)

Τιμῆς ποιεῖται τῷ ἀνένδεῖς τὴν τῶν ἀπ' ἐκείνου προτεινομένων  
ἀγαθῶν υποδοχὴν. *Hierocl. in Aur. Carm.* And again,  
"Ὅς τις τιμᾷ τὸν Θεὸν ὡς προσδιδόμενον, ἕτος λείψεν οἰόμενος  
ἑαυτὸν τῷ Θεῷ εἶναι κρείττονα.

Pag. 71. (c)

Ἡμεῖς δὴ μεγάλοιο Διὸς παιδῶμιθ' ἀβελῆ,  
"Ὅς πᾶσι θνητοῖσι καὶ ἀθανατοῖσιν ἀνάσσει.

*Hom. Il. μ'. v. 241.*

Pag. 71. (d)

Ἐμοὶ πόλις ἐστὶ καὶ καταφυγὴ καὶ νόμος καὶ τῷ δικαίῳ τῷ  
τ' ἀδίκῃ παντὸς κριτὴς ὁ δεσπότης πρὸς τῶτον ἵνα δεῖ ζῆν  
ἡμέ. *Servus apud Menand.*

Pag. 73. (e)

So R. Solomon will have it compounded of *ו* the  
pronoun, and *י* : *בְּיָדוֹ לְכָל בְּרִיאָה וְיָ שׁוֹשׁ* *because in*  
*God there is sufficiency*, that is, sufficient power, *over*  
*every creature*: from whence the LXX. Ruth i. 20,  
21. Job xxi. 15. and xxxi. 2. translate it *ικανός*, as  
Symmachus, Job xxii. 3. and Aquila with him,  
Ezek. i. 24.

Pag. 73. (f)

*וַיַּשְׁחֵר* *destruxit, perdidit*: from whence  
*וַיַּשְׁחֵר* *the destroyer*; and because utter destruction re-  
quireth power equivalent to production, *the Omni-*  
*potent*, from whence the LXX. Job viii. 3. translate  
it,

ART. I. it, ὁ τὰ πάντα ποιήσας. And this etymology, rather than the former, seemeth to be confirmed by the Prophet, Isai. xiii. 6. *Howl ye, for the day of the Lord is at hand* : כָּשָׁד מַשְׁדִּי יָבוֹא *It shall come as a destruction from the Almighty (destroyer).*

Pag. 73. (g)

Homer hath well joined these two :

ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρείοντων,  
Εὐ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπισκτόν.

Il. Ὡ. v. 31.

Pag. 73. (h)

Hoc nisi credamus, periclitatur ipsum nostræ fidei Confessionis initium, qua nos in Deum Patrem Omnipotentem credere confitemur. Neque enim ob aliud veraciter vocatur Omnipotens, nisi quoniam quidquid vult potest, nec voluntate cujuscumque creaturæ voluntatis omnipotentis impeditur effectus. *S. August. Enchir. cap. 96.*

Pag. 74. (i)

Art. 1. Πιστεύω εἰς Θεὸν πατέρα παντοκράτορα. Art. 6. Καθεζόμενον ἐν δεξιᾷ Θεῷ πατρὸς παντοδυνάμην, as it is in the ancient copy of the Creed taken out of the library of Bennet College, and set forth by the Archbishop of Armagh.

Pag. 74. (k)

As Theophilus Bishop of Antioch, giving account of those words which are attributed unto God, as Θεός, κύριος, ὕψιστος, tells us he is called Παντοκράτωρ, ὅτι αὐτὸς τὰ πάντα κρατεῖ καὶ ἐμπεριέχει. τὰ γὰρ ὕψη τῶν ἑρηνῶν, καὶ τὰ βάθη τῶν ἀβύσσων, καὶ τὰ πέρατα τῆς οἰκουμένης ἐν τῇ χειρὶ αὐτοῦ εἰσι. *Ad Autol. lib. i.*

Pag. 74. (l)

As Gregorius Nyssenus, Οὐκ ἔστιν ὅταν τῆς Παντοκράτωρ φωνῆς ἀκούσωμεν, τῷτο νοῶμεν, τὸ πάντα τὸν Θεὸν ἐν τῷ εἶναι συνέχειν.



συνίχουσιν. Neither, says he, would God be termed ART. I.

Παντοκράτωρ, εἰ μὴ πᾶσα ἡ κτίσις τῷ περικρατοῦντος αὐτὴν, καὶ ἐν τῷ εἶναι συντηροῦντος, ἰδέιτο. *Cont. Eunom. lib. i.* Creatoris namque potentia, et Omnipotentis atque Omnitentis virtus, causa subsistendi est omni creaturæ. Quæ virtus ab eis quæ creata sunt regendis si aliquando cessaret, simul et illorum cessaret species, omnisque natura concideret. *S. August. de Genes. ad lit. lib. iv. cap. 12.*

Pag. 76. (m)

For we find it not mentioned by St. Augustin, *de Fide et Symbolo*; neither hath Rufinus expounded it in the Aquileian, or noted it to be found in the Roman or Oriental Creeds. Leo, reciting the three first Articles in his Epistle to Flavianus, maketh no mention of it. Maximus Taurinensis hath it not in *Traditione Symboli*, nor Petrus Chrysologus in his Sermons, amongst six several expositions. It is not in the Homilies of Eusebius Gallicanus, or the exposition of Venantius Fortunatus. Marcellus Bishop of Ancyra left it not at Rome with Julius; nor did Arius in his Catholic Confession unto Constantine acknowledge it: neither are the words to be found in the Latin or Greek copy of the Creed written about the beginning of the eighth century, and published out of the MSS. by the most reverend and learned Archbishop of Armagh; or in that which Etherius and Beatus produced against Elipandus, Archbishop of Toledo, towards the end of the seventh century.

Pag. 76. (n)

As in that delivered by Irenæus, Εἰς ἵνα Θεὸν πατέρα παντοκράτορα, τὸν πεποιηκότα τὸν ἕρανόν καὶ τὴν γῆν καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς. *Adv. Hæc. lib. i. cap. 2.* and that by Tertullian, Unum omnino Deum esse, nec alium præter mundi conditorem,

ART. I. rem, qui universa de nihilo produxerit. *De præscr. adv. Hær. cap. 13.* and that under the name of Novatian, not in formal words, but with an *id est*, by way of explication; Regula exigit veritatis ut primo omnium credamus in Deum Patrem et Dominum Omnipotentem, id est, rerum omnium perfectissimum conditorem, qui cœlum alta sublimitate suspenderit, terram dejecta mole solidavit, maria soluto liquore diffudit, et hæc omnia propriis et condignis instrumentis et ornata et plena digessit. *De Trin. cap. 1.* It was also observed by Origen, that the Christians were wont most frequently to mention God under that as the most common title; Ἡ γὰρ ἀορίστῳ ὁμολογῶσι τὸ κοινὸν ὄνομα, ὁ Θεός, ἢ καὶ μετὰ προσθήκης τῆς, ὁ δημιουργὸς τῶν ὅλων, ὁ ποιητὴς ἑρᾶνῃ καὶ γῆς. *cont. Cels. lib. i.* Eusebius delivered the first Article thus in his Confession to the Nicene Council, Πιστεύομεν εἰς ἓνα θεὸν πατέρα παντοκράτορα, τὸν τῶν ἀπάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν and that Council expressed the same without alteration in their Creed. But after the Nicene Council we find added ποιητὴν ἑρᾶνῃ καὶ γῆς, by St. Cyril of Jerusalem in his Catechism, and St. Epiphanius in *Ancorato*: which addition was received, confirmed, and transmitted to us by the Council of Constantinople. By which means at last we find this Article thus expressed in the Western Confessions, Credo in Deum Patrem omnipotentem, creatorem cœli et terræ.

## Pag. 78. (o)

Καλῶς δὲ πάντες σχεδὸν ἐξεδίξαντο τοῖς ἄλλοις, ἑρᾶνῃ τε καὶ γῆ, τὰ μίσα συμπεριεληφέναι σοιχειᾷ. πῶς δὲ ἄλλα φημί; ὅτι γῆ μὲν τὸ κέντρον παντὸς ἐμπεριείληφε. καὶ ἐκὶ κάτωθεν μὲν ἀρχὴ πάντων ἡ γῆ, πέρας δὲ τούτων ὁ πάντα περιέχων οὐρανός· τῆς καλῆς δὲ ἀνωθεν, ἀρχὴ μὲν ὁ ἑρᾶνός, πέρας δὲ πάντων ἡ γῆ· μετὰ δὲ οὐρανοῦ καὶ τῆς γῆς τὰ λοιπὰ τρία περιέληπται σοιχειᾷ. *Jo. Philop. de Mundi Creat. lib. i. cap. 5.* Τῷ μὲν οὐρανίῳ σώματι (ἡ φύσις) τὸ πᾶν τοῦ παντὸς ἀπένειμι·

ἀπένειμας τῷ θεῷ περιγυῖν τὸ κέντρον· ἐν δὲ σφαίρᾳ ἄλλως μὲν ART. I.  
τὸ κέντρον ἀρχή, ἄλλως δὲ ὁ τοῦ περιέχοντος ὅρος. Hierocl.  
in *Aur. Carm.*

Pag. 78. (p)

For the Rabbins usually divide the whole frame of things into שלש עולמות *three worlds*: the first, תחתון עולם *the inferior*, or השפל עולם *the depressed* and lowest world; זה עולם *that is this world*, say they, to wit, this globe of earth on which we live. This they divide into three parts; ים *the sea*, lakes and rivers, מדבר *the desert*, solitary and uninhabitable places, רחוק מן הישוב *far from the habitations of men*, and ישוב *the earth inhabited*. The second is called עולם התיכון *the middle* or inmost world; הוא עולם הגלגלים *this is the world of the spheres*, containing the aërial region, and the starry heavens. The third is, עולם העליון *the superior world*; הוא עולם המלאכים *this is the world of angels*, אלהים *of God*, נפשות *of souls*, עולם הרוחני *the spiritual world*. Now being these three comprehend all things imaginable; being the first is sufficiently expressed in ארץ *the earth*, and the two last in שמים *the heaven*; it followeth that, in the sense of the Hebrews, *heaven and earth* signify all things.

Pag. 78. (q)

Εἰς, ταῖς ἀληθείαισιν, εἰς ἑστὶν θεός,  
Ὅς οὐρανὸν τέτευχε καὶ γαῖαν μακράν.  
*Sophocl. apud. Just. Mart. Clem. Alex. &c.*

Pag. 78. (r)

Πυθαγόρας πρῶτος ὀνόμασε τὴν τῶν ὅλων περιόχην, κόσμον, ἐκ τῆς ἐν αὐτῷ τάξεως. *Plutarch. de Plac. Philosoph. lib. ii. cap. 1.*

Pag. 78. (s)

Si mundum dixeris, illic erit et cœlum, et quæ in eo, sol, et luna, et sidera, et astra, et terra, et freta, et omnis census elementorum. Omnia dixeris, cum

ART. L. cum id dixeris quod ex omnibus constat. *Tertul. de Virg. Veland. cap. 4.* Φασὶ δὲ οἱ σοφοὶ καὶ ἔρανόν καὶ γῆν καὶ θεῖς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν, καὶ φιλίαν, καὶ κοσμιότητα, καὶ σωφροσύνην, καὶ δικαιοσύνην· καὶ τὸ ὅλον τῆτο διὰ ταῦτα κόσμον καλεῖσιν. *Iambl. Protrept.* but the words are Plato's in *Gorgia*.

Pag. 79. (t)

Ὁ αἰσθητὸς ἔστιν κόσμος ἔστιν ἄρα ἄλλο ἐστὶν ἢ οἶκος θεῶ. *Philo de Isomni.* Κόσμος εὐπρεπὴς καὶ ἱταίμος, αἰσθητὸς οἶκος τῷ θεῷ. *Idem, de Plant. Noe.* Θεῖόν τι μέγας ὁ κόσμος, καὶ οἶκος θεῶ αἰσθητός. *Idem, de Mundi Incorr.*

Pag. 79. (u)

Lucretius calls the heavens,

—Mundi magnum et versatile templum.

*De Rer. Nat. lib. v. v. 1435.*

Τὸ ἀνωτάτω καὶ πρὸς ἀλήθειαν ἱερὸν θεῶ νομίζειν σύμπαντα καὶ κόσμον εἶναι. *Philo de Monarch.*

Pag. 82. (x)

Mundum, et hoc quod nomine alio cælum appellare libuit, cujus circumflexu teguntur cuncta, numen esse credi par est, æternum, immensum, neque genitum, neque interitum unquam. *Plin. Nat. Hist. lib. ii. cap. 1.*

Pag. 82. (y)

Γεγόμενον μὲν ἔν ᾧ πάντες εἶναι φασιν, says Aristotle, *De Cælo, lib. i. cap. 10.* confessing it the general opinion that the world was made. Which was so ancient a tradition of all the first Philosophers, that from Linus, Musæus, Orpheus, Homer, Hesiod, and the rest, they all mention the original of the world, entitling their books, Κοσμογονία, ὃς Θεογονία, or the like. Εἰσὶ γὰρ τινες οἳ φασιν ἔστιν ἀγέννητον εἶναι τῶν πραγμάτων, ἀλλὰ πάντα γίνεσθαι· γινόμενα δὲ, τὰ μὲν

πάν ἀφάρτα διαμένειν, τὰ δὲ πάλιν φθείρεσθαι· μάλιστα πρὸν ART. I. οἱ περὶ τὸν Ἡσίοδον, εἴτα δὲ καὶ τῶν ἄλλων οἱ πρῶτοι φυσιολόγισαντες, says Aristotle, *de Cælo*, lib. iii. cap. 1. In which words he manifestly attributes the doctrine of the creation of the world, not only to Hesiod, but to all the first natural Philosophers: which learning, beginning with Prometheus the first professor of that science, continued in that family amongst the Atlantiadæ, who all successively delivered that truth. After them the Ionian philosophy did acknowledge it, and the Italian received it by Pythagoras, whose scholars all maintained it beside Ocellus Lucanus, the first of them that fancied the world not made, whom Plato, though he much esteemed him, yet followed not; for there is nothing more evident than that he held the world was made. Λέγωμεν δὲ, δι' ἣν αἰτίαν γένεσιν καὶ τὸ πᾶν τότε ὁ ξυνιστὰς ξυνίστησιν ἀγαθὸς ἦν. In which words he delivers not only the generation of the universe, but also the true cause thereof, which is the goodness of God. For he which asks this plain and clear question, Πότερον ἦν αἰὶ, γενέσθαι ἀρχὴν ἔχων εἰδείαν, ἢ γέγονεν, ἀπ' ἀρχῆς τινος ἀρξάμενος; and answers the question briefly with γέγονεν· he which gives this general rule upon it, Τῷ δ' αὖ γενεαίῳ φαμέν ὑπ' αἰτίᾳ τινὸς ἀνάγκη εἶναι γενέσθαι· and then immediately concludes, Τὸν μὲν ὅν ποιητὴν καὶ πατέρα τῷδε τῷ παντός εὐρεῖν τε ἔργον, καὶ εὐρόντα εἰς πάντας ἀδύνατον λέγειν· cannot (notwithstanding all the shifts of his Greek expositors) be imagined to have conceived the world not made. And Aristotle, who best understood him, tells us clearly his opinion; 'Εν τῷ Τιμαίῳ, (from whence I cited the precedent words,) ἐκὼ γὰρ φησι τὸν ἔρανόν (where by the way observe that in Plato's Timæus ἔρανός and κόσμος are made synonymous) γενέσθαι μὲν, ἢ μὲν φθαρτόν.

Pag. 82. (2).

Ocellus Lucanus, Περὶ τῆς τοῦ παντός φύσεως, which book.

ART. 1. book Aristotle hath made use of, and transcribed in many parts.

Pag. 83. (a)

Τὸ πᾶν γινόμενον σὺν πᾶσι γίνεται, καὶ τὸ φθειρόμενον σὺν πᾶσι φθίρεται· καὶ τὸ γὰρ ἀδύνατον, ἀναρχὸν ἔν καὶ ἀτελεύτητον τὸ πᾶν. *Ocell.*

Pag. 83. (b)

Τὸ δὲ γὰρ ὅλον καὶ τὸ πᾶν ὀνομάζω τὸν σύμπαντα κόσμον, διὰ γὰρ τῆτο καὶ τῆς προσηγορίας ἔτυχεν ταύτης, ἐκ τῶν αἰπάντων δὲ κοσμηθεὶς. *Ocell.*

Pag. 83. (c)

Πᾶν τὸ γενέσθαι ἀρχὴν εἰληφός, καὶ διαλύσθαι ὀφείλον κοινῶσαι, δύο ἐπιτρέχεται μεταβολάς· μίαν μὲν τὴν ἀπὸ τῆ μείονος ἐπὶ τὸ μείζον, καὶ τὴν ἀπὸ τῆ χειρόνος ἐπὶ τὸ βέλτιον—δευτέραν δὲ τὴν ἀπὸ τῆ μείζονος ἐπὶ τὸ μείον, καὶ τὴν ἀπὸ τῆ βελτιόνης ἐπὶ τὸ χειρόν—Εἰς ἔν καὶ τὸ ὅλον καὶ τὸ πᾶν γεννητὸν εἰς καὶ φθαρτὸν, γινόμενον, ἀπὸ τῆ μείονος ἐπὶ τὸ μείζον μετέβαλε, καὶ ἀπὸ τῆ χειρόνος ἐπὶ τὸ βέλτιον. *Ocell.*

Pag. 83. (d)

Τὸ δὲ γὰρ ὅλον καὶ τὸ πᾶν ἕδιν ἡμῖν ἐξ αὐτῆ παρίχεται τεκμήριον τοιῶτον· ἔτι γὰρ γινόμενον αὐτὸ εἶδομεν, ἔτι μὲν ἐπὶ τὸ βέλτιον καὶ τὸ μείζον μεταβάλλον, ἔτι χειρόν ποτε ἢ μείον γινόμενον· ἀλλ' αἰὲ κατὰ τ' αὐτὸ καὶ ὡσαύτως διατελεῖ, καὶ ἴσον καὶ ὅμοιον αὐτὸ ἑαυτῇ. *Ocell.*

Pag. 84. (e)

Ἀμύχανον γὰρ τὸ ἐν ἀποτελείσθαι ἐκ τῶν μὴ ὄντων, ἢ εἰς τὸ μὴ ἐν ἀναλυθῆναι· ἀφθαρτον ἄρα καὶ ἀνώλεθρον τὸ πᾶν. *Ocell.*

Pag. 84. (f)

So I conceive it best expressed by Anselm Archbishop of Canterbury: Dicitur aliquid esse factum de nihilo, cum intelligimus esse quidem factum, sed non esse aliquid unde fit factum. *Monolog. cap. 8.*

Pag. 85. (g)

ART. I.

Creatio apud nos *generatio* vel *nativitas* dicitur, apud Græcos vero sub nomine creationis verbum *factura* et *conditionis* accipitur. S. Hieron. in *Epist. ad Eph. cap. 4.*

Pag. 85. (h)

ברא is promiscuously used with עשה, which is of the greatest latitude, denoting any kind of effecting, and with יצר, which rather implies a formation out of something, from whence יצר a potter. For the first, we read Gen. ii. 3. that *God rested from all his work*, אשר ברא אלהים לעשות not that on the sixth day he did the work of two days, that he might rest on the seventh, as Rabbi Solomon; not that in six days he made the roots of things that they might afterwards produce the like, as Aben Ezra; not these or any other fancies of the Rabbins; as if ברא signified one work, and עשה another; for they both express the production, as appears clearly in the following verse, *These are the generations of the heavens and of the earth, בהבראם when they were created, ביום עשות in the day that the Lord God made the earth and the heavens.* So Isa. xlv. 12. *I have made the earth, and created man upon it:* where the first expresseth the proper, the second the improper creation. Which indifferent acception appeareth in collating Psal. cxv. 15. and cxxi. 2. with Isa. xlii. 5. and xlv. 18. as also Isa. xvii. 7. with Eccl. xii. 1. From whence the LXX. translate ברא indifferently ποιῶσι or κτίζουσιν. For the second, יצר is usually rendered by the Targum ברא and by the LXX. though generally πλατύνουσιν, yet sometimes κτίζουσιν. And that it hath the same signification will appear by conferring Gen. ii. 7. with Isa. xlv. 12. and not only so, but by that single verse, Isa. xliii. 1. *Now thus saith the Lord בראך that created thee, O Jacob, יוצר and he that formed thee, O Israel.* Lastly, all these are jointly used in the same validity of expression, Isa. xliii. 7. *Every one that is called by my name: for בראתי I have created*

ART. I. *ated him for my glory, וְיִתְּנָהּ I have formed him, yeac וְיִתְּנָהּ I have made him.*

Pag. 85. (i)

Creatio atque conditio nunquam nisi in magnis operibus nominantur: verbi causa, mundus creatus est, urbs condita est, domus vero, quamvis magna sit, ædificata potius dicitur, quam condita vel creata. In magnis enim operibus atque facturis verbum creationis assumitur. *S. Hieron. in Epist. ad Eph. cap. 4.*

Pag. 86. (k)

For I take *μη εκ φαινομένων* in this place to be equivalent unto *εκ εξ όντων* in the Maccabees, and that of the same sense with *εξ εκ όντων*, as the Syriac translation, *ܡܝܬܠܬ ܐܠܬܝ ܕܝܗܝܐ ܡܢ ܥܝܝܬܐ ܡܢ ܥܝܝܬܐ* *ex iis quæ non conspiciuntur*. Which manner of speech may be observed even in the best Greek authors: as in Aristotle, *Nat. Auscult. lib. v. cap. 2.* *Μεταβάλλοι αν το μεταβάλλον τετραχως· η γαρ εξ υποκειμενης εις υποκειμενον, η εκ εξ υποκειμενης εις ουχ υποκειμενον, η μη εξ υποκειμενης, εις υποκειμενον, η εξ υποκειμενης εις μη υποκειμενον.* Where *εκ εξ υποκειμενης* is the same with *εξ ουχ υποκειμενης*, and *μη εξ υποκειμενης* with *εξ μη υποκειμενης*.

Pag. 87. (l)

Nemo enim non eget eo de cuius utitur; nemo non subicitur ei cuius eget, ut possit uti: sic et nemo de alieno utendo, non minor est eo de cuius utitur; et nemo qui præstat de suo uti, non in hoc superior est eo cui præstat uti. *Tertul. adv. Hermog. cap. 8.*

Pag. 87. (m)

Grande revera beneficium Deo contulit, ut haberet hodie per quem Deus cognosceretur et omnipotens vocaretur: nisi quod jam non omnipotens, si non et hoc potens, ex nihilo omnia proferre. *Ibid.* Quomodo ab homine divina illa vis differret, si, ut homo, sic etiam Deus ope indigeat aliena: indiget autem si nihil



nihil moliri potest, nisi ab altero illi materia ministraretur. *Lactan. lib. ii. cap. 9.*

## Pag. 87. (n)

As Hierocles, Καὶ τὶ καταλέγω σοι τούτους; ὅπερ καὶ τῶν Πλατωνικῶν τινὲς οὐκ ὀρθῶς τὴν περὶ τοῦ δημιουργοῦ Θεοῦ διασώζουσιν ἔννοιαν; οὐ γὰρ ἱκανὸν αὐτὸν εἶναι φηθήσαν, αὐτοτελῶς ὑποῆσαι δύνασθαι κόσμον οἰκείᾳ δυνάμει καὶ σοφίᾳ ἐξ αἰδῆς ἐνεργοῦντα· ἀλλ' ἀγεννήτε ὕλης συνεργεῖα· καὶ τῇ μὴ παρ' αὐτοῦ ὑποστάσει φύσει καταχρώμενοι, μόνως δημιουργεῖν δύνασθαι. *De Provid. et Fato.*

## Pag. 87. (o)

Πᾶν τὸ γινόμενον ἀνάγκη γίνεσθαι ἢ ἐξ ὄντων ἢ ἐκ μὴ ὄντων· τέττων δὲ τὸ μὲν ἐκ μὴ ὄντων γίνεσθαι ἀδύνατον· περὶ γὰρ ταύτης ὁμογνωμονῶσι τῆς δόξης ἅπαντες οἱ περὶ φύσεως. *Phys. lib. iv. cap. i.*

## Pag. 87. (p)

Ut igitur faber cum quid ædificaturus est, non ipse facit materiam, sed ea utitur quæ fit parata, fictorque item cera: sic isti providentiæ divinæ materiam præsto esse oportuit, non quam ipse faceret, sed quam haberet paratam. *Cicero de Nat. Deorum.*  
Ἀπεικασίον τῇ μὲν Θεῷ τὸν τεχνίτην, τὸν δὲ ἀνδριάντα τῷ κόσμῳ. *Method. περὶ τῶν γεννητῶν.*

## Pag. 87. (q)

So Hierocles calls him κοσμοποιὸν καὶ ἀριστότεχνον Θεόν. in *Aur. Carm.*

## Pag. 88. (r)

Ὅτι δὲ αἱ ἐσῖαι, καὶ ὅσα ἄλλα ἀπλῶς ὄντα, ἐξ ὑποκειμένης τινός, γίνονται, ἐπισκοπεῖντι γένοιτ' ἂν φανερόν· αἰὲ γὰρ ἐξί τι ὃ ὑπόκειται, ἐξ ἧς γίνονται τὸ γιγνόμενον, οἷον τὰ φυτὰ καὶ τὰ ζῶα ἐκ σπέρματος. *Aristot. Phys. lib. i. cap. 7.*

## Pag. 89. (s)

These words of Aristotle are very observable, in which he disputes against Speusippus and the Pythagoreans, who thought the rudiments of things first made,

ART. I. made, out of which they grew unto perfection :

Ὅσοι δὲ ὑπολαμβάνουσιν, ὥσπερ οἱ Πυθαγόρειοι καὶ Σπεύσιππος, τὸ ἄριστον καὶ κάλλιστον μὴ ἐν ἀρχῇ εἶναι, διὰ τὸ καὶ τῶν φυτῶν καὶ τῶν ζώων τὰς ἀρχὰς αἰτία μὲν εἶναι, τὸ δὲ καλὸν καὶ τὸ τέλειον ἐν τοῖς ἐκ τούτων, ἐκ ὁρθῶς οἰονται· τὸ γὰρ σπέρμα ἐξ ἐτέρων ἐστὶ προτέρων τελείων· καὶ τὸ πρῶτον ἔσπέρμα ἐστίν, ἀλλὰ τὸ τέλειον. οἶον πρότερον ἄνθρωπον ἂν φαίη τις εἶναι τῷ σπέρματος, ἢ τὸν ἐκ τέτε γεννώμενον, ἀλλ' ἕτερον ἐξ ἑ τοῦ σπέρματος. *Metaph. lib. xiv. cap. 7.* By which words Aristotle hath sufficiently destroyed his own argument, which we produced before out of the first of the Physics, and is excellently urged in that philosophical piece attributed unto Justin Martyr : Εἰ πρῶτόν ἐστι τὸ σπείρον σπέρμα, καὶ ὕστερον τὸ ἐκ σπέρματος γιγνόμενον, καὶ γεννητὰ ἀμφοτέρω, τῇ μὲν γενέσει τῷ κείμενῳ ἐκ σπέρματος γιγνόμενῳ ὑπόκειται τὸ σπέρμα· τῇ δὲ γενέσει τῷ σπείραντος ὑποκεῖσθαι τὸ σπέρμα ἔσ δυνατόν. ἐκ ἅρα αἰεὶ τὰ ζῶα καὶ τὰ φυτὰ ἐκ σπέρματος γίνονται. *Aristot. Dogm. Everf.* Ὅθεν ἐδεῖς λέγει τῷ σπέρματος εἶναι τὸν ἄνθρωπον, ἐδὲ τῷ ὡς εἶναι τὴν ἀλεκτορίδα· τῆς δὲ ἀλεκτορίδος τὸ ὦν εἶναι, καὶ τὸ σπέρμα τῷ ἀνθρώπῳ λέγομεν. *Plutarch. Sympos. lib. ii. Probl. 3.*

Pag. 90. (t)

Hic visibilis mundus ex materia quæ a Deo facta fuerat, factus est et ornatus. *Gennad. cap. 10.*

Pag. 91. (u)

Ἄλλο γὰρ τὸ ἐπίκτητον ἀγαθόν, ἄλλο· τὸ κατ' ἕξιν ἀγαθόν, ἄλλο τὸ πρῶτως ἀγαθόν. *Proclus in Timæum.* Τὸ δὲ αὐτοαγαθὸν πρῶτως ἀγαθόν. *Ibid.*

Pag. 91. (x)

As Plato, λέγωμεν δὲ, δι' ἣν αἰτίαν γένεσιν καὶ τὸ πᾶν τότε δ' ἐκινεῖται ἐκινέσθην· ἀγαθὸς ἦν. ἀγαθῷ δ' ἐδεῖς περὶ εἰδένος εἰδένος ἐγγίγνεται φθόνος· τότε δ' ἐκτὸς ὧν, πάντα ὅτι μάλιστα ἐβλήθη γενέσθαι παραπλήσια αὐτῷ· ταύτην δὲ γενέσεως κόσμῳ μάλισ' ἂν τις ἀρχὴν κυριωτάτην παρ' ἀνθρώπων φρονίμων ἀποδιδόμινος, ὁρθότατα ἐπιδέχοιτ' ἂν. *In Timæo.* Αἰτία γὰρ τῆς τῶν πάντων ποιήσεως ἐδεῖα ἄλλη πρόσεστιν εὐλογος, πλὴν τῆς κατ' ἐσίαν ἀγαθότητος. *Hieroc. in Aur.*

*Aur. Carm.* Αἱ γὰρ παρὰ τὴν ἀγαθότητα λεγόμεναι αἰτίαι ART. I. τῆς δημιουργίας τῶδε τῶ παντός, ἀνθρωπίναις μᾶλλον περιείσσειν ἢ τῷ Θεῷ πρέπουσιν. *Ibid.*

Pag. 91. (γ)

Ἀνάγκη διὰ τὴν τοῦ Θεοῦ ἀγαθότητα ὅντος τοῦ κόσμου, αἰεὶ τε τὸν Θεὸν ἀγαθὸν εἶναι, καὶ τὸν κόσμον ὑπάρχειν· ὥσπερ ἡλίω μὲν καὶ πυρὶ συνυφίσταται φῶς, σώματι δὲ σκιά. *Salust. de Diis et Mundo, cap. 7.* Εἰ γὰρ ἄμεινον μὴ ποιεῖν, ὥς εἰς τὸ ποιεῖν μεταβέβηκε; εἰ δὲ τὸ ποιεῖν, τί μὴ ἐξ αἰδῆς ἔπραττεν; *Hierocl. de Fato et Provid.* Neither doth he mean any less, when in his sense he thus describes the first cause of all things; 'Εἰ ἂν (so I read it, not εἰς, ἂν, as the printed copies, or ἕως ἂν, as Curterius) ἢ τὸ πρῶτον αὐτῶν αἰτίον ἀμετάβλητον πάντῃ καὶ ἀτρέπτον, καὶ τὴν οὐσίαν τῇ ἐνεργείᾳ τὴν αὐτὴν κεκτημένον, καὶ τὴν ἀγαθότην οὐκ ἐπίκτeton ἔχον, ἀλλ' οὐσιωμένην καὶ αὐτὴν, καὶ δι' αὐτὴν τὰ πάντα πρὸς τὸ εἶναι παράγον· (so I read it, not πάντων πρὸς τὸ εἶναι, as the printed.) *Hierocl. in Aur. Carm.* Συνήρτηται ἄρα τῇ μὲν ἀγαθότητι τοῦ πατρὸς ἢ τῆς προνοίας ἐκτένεια· ταύτῃ δὲ ἢ τοῦ δημιουργοῦ διαιώνιος ποιήσις· ταύτῃ δὲ ἢ τοῦ παντός κατὰ τὸν ἀπείρου αἰδιότητος. καὶ ὁ αὐτὸς λόγος, ταύτην τε ἀναιρεῖ, καὶ τὴν ἀγαθότην τοῦ πεποιηκότος. *Proclus in Timæum.* Now although this be the constant argumentation of the latter Platonists, yet they found no such deduction or consequence in their master Plato; and I something incline to think, though it may seem very strange, that they received it from the Christians, I mean out of the School of Ammonius at Alexandria; whom though Porphyrius would make an apostate, for the credit of his heathen gods, yet St. Jerome hath sufficiently assured us that he lived and died in the Christian faith. The reason of my conjecture is no more than this: Proclus acknowledgeth that Plutarch and others, though with Plato they maintained the goodness of God to be the cause of the world, yet withal denied the eternity of it: and when he quotes other expositors for his own

ART. 1. opinion, he produceth none but Porphyrius and Iamblichus, the eldest of which was the scholar of Plotinus the disciple of Ammonius. And that he was of that opinion, I collect from him who was his scholar both in philosophy and divinity, that is, Origen, whose judgment, if it were not elsewhere apparent, is sufficiently known by the Fragment of Methodius, *Περὶ γεννητῶν*, preserved in Photius. "Ὅτι ὁ Ὀριγίνης, ὃν κένταυρον καλεῖ, ἔλεγε συναΐδιον εἶναι τῷ μόνῳ σοφῷ καὶ ἀπροσδεῖ διὰ τὸ πᾶν. Being then Porphyrius and Iamblichus cited by Proclus, being Hierocles, Proclus, and Sallustius were all either ἐκ τῆς ἱεραῆς γενεᾶς, as they called it, that is, descended successively from the School of Ammonius, (the great conciliator of Plato and Aristotle, and reformer of the ancient Philosophy,) or at least contemporary to them that were so; it is most probable that they might receive it from his mouth, especially considering that even Origen a Christian confirmed the same.

## Pag. 94. (z)

So Clemens Alexandrinus speaks of God, Ψιλῷ τῷ βάλισθαι δημιουργῷ, καὶ τῷ μόνον ἰδεῖσθαι αὐτὸν ἔπεται τὸ γεγενῆσθαι. *Protrept.*

## Pag. 94. (a)

Γενηθήτω φῶς, καὶ τὸ πρόσαγμα ἔργον ἦν. *S. Basil.* "Ὅταν δὲ φωνὴν δεῖ καὶ ῥῆμα καὶ πρόσαγμα λέγωμεν, τὴν ἐν τῷ θελήματι ροπὴν ἡγούμεθα ἐν εἶδει πρόσαγματος σχηματίζεσθαι. *Idem, in Hexaem.* Τίνος ὑπεργίας δέοιτο ὁ θελήματι μόνῳ δημιουργῶν, ὁμοῦ τῇ βελήσει συνεπισταμένης τῆς κτίσεως; *Idem, lib. ii. adv. Eunom.*

## Pag. 94. (b)

As, Γενηθήτω φῶς, καὶ ἰγένετο φῶς. *Fiat lux, et facta est lux*, or as Aquila, Γενέσθω, καὶ ἰγένετο, as Symmachus, Ἐγώ, καὶ ἰγένετο all with a difference: whereas in the Hebrew it is a most expressive and significant tautology. וַיֵּן וַיִּהְיֶה וַיֵּן וַיִּהְיֶה

Pag.

Pag. 94. (c)

ART. I.

As Dionysius Longinus, *Περὶ ὕψους, Sect. 9.* Ταύτη καὶ ὁ τῶν Ἰουδαίων Θεομοδίτης, εἶχ' ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τῷ Θεῷ δύναμιν κατὰ τὴν ἀξίαν ἐγνώρισε καὶ ἔφηνεν, εὐθὺς ἐν τῇ εἰσβολῇ γραΐφας τῶν νόμων, Εἶπεν ὁ Θεός, φησί· τί; γενέσθω φῶς, καὶ ἐγένετο· γενέσθω γῆ, καὶ ἐγένετο. Where observe, Longinus made use of the translation of Aquila.

Pag. 94. (d)

Πάντα ὅσα ἡθέλησεν ἐποίησεν ἐν τῷ ἔραυῳ καὶ ἐν τῇ γῇ· ὁρᾷς ὅτι ἐχ'ὶ πρὸς τὴν δημιουργίαν τῶν ἐν τῇ γῇ μόνον, ἀλλὰ καὶ πρὸς τὴν κτίσιν τῶν ἀνω δυνάμεων ἤρκεσεν ἡ θέλησις αὐτῆς μόνη; *S. Chrysost.* Περὶ τῆ ἀκαταλήπτου ii.

Pag. 95. (e)

As even Lucretius confesseth, and that out of the principles of Epicurus:

Verum, ut opinor, habet novitatem summa, recensque Natura est mundi, neque pridem exordia cepit.

*De Rer. Nat. lib. v. ver. 333.*

Pag. 95. (f)

Plato tells us of an account which an Egyptian priest gave to Solon, in which the Athenians were 9000 years old, and those of Sais 8000. Προτέραν μὲν τὴν παρ' ὑμῖν ἔτεσι χιλίοις ἐκ γῆς τε καὶ Ἡφαίστου τὸ σπέρμα παραλαβῆσα ὑμῶν, τὴν δὲ ὑψέραν· τῆς δὲ ἐνθάδε διακοσμήσεως παρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν ὀκτακισχιλίων ἐτῶν ἀριθμὸς γέγραπται· *In Timæo.* Pomponius Mela makes a larger account out of Herodotus: Ipfi vetustissimi (ut prædicant) hominum trecentos et triginta reges ante Amasim, et supra tredecim millium annorum ætates certis annalibus; where, as the Egyptians much stretch the truth, so doth Mela stretch the relation of Herodotus, who makes it not 13,000, but 11,340 years. Diodorus Siculus tells us of 23,000 years from the reign of the first king of Egypt to the expedition of Alexander; and Diogenes Laertius, out of other authors, more than doubles that account.

ART. I. Αἱ γύπτιοι μὲν γὰρ Νεῖλος γενέσθαι παῖδα Ἡφαίστου, ὃν ἄρξαι φιλοσοφίας, ἧς τὴς προεσώτας ἱερείας εἶναι καὶ προφῆτας· ἀπὸ δὲ τότε εἰς Ἀλέξανδρον τὸν Μακεδόνα ἐτῶν εἶναι μυριάδας τέσσαρας, καὶ ὀκτακισχίλια ὀκτακόσια ἔτη ἐξήκοντα τρία.

Pag. 95. (g)

Ἀσσύριοι δέ, φησιν Ἰάμβελιχος, εἴχ' ἐπτά καὶ εἴκοσι μυριάδας ἐτῶν μόνας ἐτήρησαν, ὥς φησιν Ἰππαρχος· ἀλλὰ καὶ ὅλας ἀποκαταστάσεις καὶ περιόδους τῶν ἐπτά κςμοκρατόρων μνήμη παρέδοσαν. *Proclus in Timæum.*

Pag. 95. (h)

Ἐν οἷς ἡλίς μὲν ἐκλείψει γενέσθαι τριακοσίας ἐβδομήκοντα τρεῖς, σελήνης δὲ ὀκτακοσίας τριάκοντα δύο. *Diog. Laert.*

Pag. 95. (i)

This fallacy appeareth by an epistle which Alexander wrote to his mother Olympias, mentioned by Athenagoras, Minutius Felix, St. Cyprian and St. Augustin. *Perfarum autem et Macedonum imperium usque ad ipsum Alexandrum, cui loquebatur, plus quam octo millium annorum ille constituit; cum apud Græcos Macedonum usque ad mortem Alexandri quadringenti octoginta quinque reperiantur anni; Perfarum vero, donec ipsius Alexandri victoria finiretur, ducenti et triginta tres computentur.* *S. August. de Civit. Dei, lib. xii. cap. 10.*

Pag. 96. (k)

As Diodorus Siculus takes notice of the Egyptians, and Abydenus of the Chaldeans, whose ten first kings reigned 120 fari. Ὡς τὴς πάντας εἶναι βασιλεῖς δέκα· ὧν ὁ χρόνος τῆς βασιλείας συνῆξε σάρος ἑκατὸν εἴκοσι. Now this word σάρος was proper to the Babylonian or Chaldean account. *Hesych.* Σάρος, ἀριθμός τις παρὰ Βαβυλωνίους· but what this number was he tells us not. In the fragment of Abydenus preserved by Eusebius, Σάρος δὲ εἰν' ἑξακόσια καὶ τρισχίλια ἔτη every σάρος is 3600 years, and consequently the 120 σάροι belong-  
ing

ing to the reign of the ten kings 432,000 years. ART. 1. Neither was this the account only of Abydenus, but also of Berosus; neither was the interpretation only of Eusebius, but also of Alexander Polyhistor, who likewise expresseth τὸν χρόνον τῆς βασιλείας αὐτῶν σάρος ἑκατὸν εἴκοσι, ἥτοι ἐτῶν μυριάδας τεσσαράκοντα τρεῖς καὶ δύο χιλιάδας. This seemed so highly incredible, that two ancient monks, Anianus and Panodorus, interpreted those Chaldæan years to be but days, so that every σάρος should consist of 3600 days, that is, nine years, ten months and a half, and the whole 120 σάροι for the ten kings 1183 years, six months, and odd days. This is all which Jos. Scaliger, or Jacobus Goar of late could find concerning this Chaldæan computation: and the first of these complains that none but Hesychius makes mention of this account. I shall therefore supply them, not only with another author, but also with a diverse and distinct interpretation. Σάροι μέτρον καὶ ἀριθμὸς παρὰ Χαλδαίοις· οἱ γὰρ ρκ' σάροι ποιῶσιν ἐνιαυτὸς βσκ', οἱ γίνονται ἢ ἐνιαυτοὶ καὶ μῆνες ἕξ. That is, according to the translation of Portus, *Sari apud Chaldeos est mensura et numerus: nam 120 sari faciunt annos 2222, qui sunt anni 18 et sex menses.* Well might he fix his N. L. or *non liquet*, to these words; for as they are in the printed books there is no sense to be made of them; but by the help of the MS. in the Vatican Library, we shall both supply the defect in Suidas, and find a third valuation of the σάροι. Thus then that MS. represents the words: Οἱ γὰρ ρκ' σάροι ποιῶσιν ἐνιαυτὸς βσκ' κατὰ τὴν Χαλδαίων ψήφον, ἐπεὶ ὁ σάρος ποιεῖ μῆνας σεληνιακῶν σκ', οἱ γίνονται ἢ ἐνιαυτοὶ καὶ μῆνες ἕξ. And so the sense is clear. Σάρος, according to the Chaldee account, comprehends 222 months, which come to eighteen years and six months; therefore 120 σάροι make 2220 years; and therefore for βσκ', I read, leaving out the last β, βσκ', that is, 2220.

## ART. I.

## Pag. 96. (l)

Εἰ δὲ καὶ ὁ φησιν Εὐδοξὸς ἀληθὲς, ὅτι Αἰγύπτιοι τὸν μῆνα ἐνιαυτὸν ἐκάλεον, ἢ καὶ ἡ τῶν πολλῶν τῶν ἐνιαυτῶν ἀπαρίθμησις ἔχει τὴν διαμασίαν. *Proclus in Timæum*, xxxi. 50.

## Pag. 96. (m)

Ἐν τοίνυν τῷ χρόνῳ τετράκις ἔλεγον ἐξ ἡμέραν τὸν ἥλιον ἀνατεῖλαι· ἔνθα τε νῦν καταδύεται, ἐντεῦθεν δις ἐπαντεῖλαι· καὶ ἐνθεν νῦν ἀντέλλει, ἐνθαῦτα δις καταδύναι. *Herod. Euterp.* Mandatumque literis servant, dum Ægyptii sunt, quater cursus suos vertisse fidera, ac solem bis jam occidisse ubi nunc oritur. *Mela, lib. i. cap. 10.* Whereas Aristotle more soberly, Ἐν ᾧ παντὶ γὰρ τῷ περιηλυθῶτι χρόνῳ κατὰ τὴν παραδιδόμενην ἀλλήλοις μνήμην εἰδὲν φαίνεται μεταβιβηκὸς, ἔτε καὶ ὅλον τὸν ἰσχυρὸν ἔρανον, ἔτε κατὰ μῶριον αὐτῶν τῶν οἰκίων εἰδὲν. *De Cælo, lib. i. cap. 3. Vide Simplic.*

## Pag. 97. (n)

As the Chaldees did affirm that they had taken observations of the celestial motions for 470,000 years; and withal they also affirmed, that for the same space of time they had calculated the nativity of all the children which were born. Which last is certainly false. Nam quod aiunt quadringenta et septuaginta millia annorum in periclitandis experiundisque pueris quicunque nati essent Babylonios posuisse, fallunt: si enim esset factum, non esset desitum. Neminem autem habemus auctorem qui aut fieri dicat, aut factum sciat. *Cicero. lib. ii. de Divinat.* And if the last be false, we have no reason to believe the first is true; but rather to deny their astronomical observations by their vain ambition in astrological predictions. And indeed those observations of the Chaldees being curiously searched into by Callisthenes, appointed by Aristotle for that purpose, were found really to go no farther than 1903 years before Alexander, as Porphyrius hath declared, who was no friend to the account of Moses. Διὰ τὸ μῆπω τὰς ὑπὸ Καλλισθένης ἐκ Βαβυλωνῶνος πεμφθείσας παρατηρήσεις ἀφίκεισθαι εἰς τὴν Ἑλλάδα



Ἑλλάδα τῇ Ἀριστοτέλει τῷ το ἐπισκήψαντος αὐτῷ ᾧ τινος ART. 1.  
διηγείται ὁ Πορφύριος χιλίων ἐτῶν εἶναι καὶ ἑνεακοσίων τριῶν  
μέχρι τῶν χρόνων Ἀλεξάνδρου τῷ Μακεδόνατος σωζομένης. *Simpli-  
c. ad lib. ii. Aristot. de Cælo, p. 123.*

Pag. 97. (o)

This argument is therefore to me the stronger,  
because made by him who cannot be thought a fa-  
vourer of our religion, because he was a counte-  
nancer of none, Epicurus, whose mind is thus de-  
livered by Lucretius ;

Præterea, si nulla fuit genitalis origo  
Terrarum et cœli, semperque æterna fuere,  
Cur supera bellum Thebanum et funera Trojæ,  
Non alias alii quoque res cecinere Poetæ ?  
Quo tot facta virum toties cecidere ? neque usquam  
Æternis famæ monumentis infita florent ?

*De Rer. Nat. lib. v. ver. 325.*

Pag. 97. (p)

Pliny gives a large account of these, *lib. vii. cap.*  
*56.* and Lucretius makes use of this argument ;

Quare etiam quædam nunc artes expoliuntur,  
Nunc etiam augescunt, nunc addita navigiis sunt  
Multa ; modo organici melicos peperere sonores :  
Denique natura hæc rerum ratioque reperta est  
Nuper, et hanc primus cum primis ipse repertus  
Nunc ego sum in patrias qui possim vertere voces.

*De Rer. Nat. lib. v. ver. 333.*

Pag. 98. (q)

I mean, not only such as wrote the building of  
particular cities, as Apollonius Rhodius Καύνη κτίσιν,  
Xenophanes Κολοφῶνος κτίσιν, Crito Συρακυσῶν κτίσιν,  
and Philochorus Σαλαμῖνος κτίσιν but those more ge-  
neral, as Aristotle Κτίσεις καὶ πολιτείας, Polemo Κτίσεις  
πόλεων ἐν Φωκίᾳ, Charon Πόλεων κτίσεις, Callimachus  
Κτίσεις νήσων καὶ πόλεων, Hellanicus Κτίσεις ἰσθμῶν καὶ  
πόλεων, and the indefinite Κτίσεις written by Dercyl-  
lus, Dionysius, Hippys, Clitophon, Trifimachus, and  
others.

ART, I.

Pag. 98. (r)

Sylvarum, Hercynia—dierum sexaginta iter occu-  
pans, ut major aliis, ita et notior. *Mela, lib. iii. cap. 3.*

Pag. 98. (s)

Hercyniæ sylvæ roborum vastitas intacta ævis et  
congenita mundo, prope immortalis forte miracula  
excedit. *Plin. lib. xvi. cap. 2.*

Pag. 98. (t)

Thus Ocellus, who maintained the world was  
never made, answers the argument brought from the  
Greek Histories which began with Inachus, as the  
first subject, not author of History, (as Nogarola in  
his Annotations mistakes Ocellus,) Διὸ καὶ τοῖς λέγουσι  
τὴν τῆς Ἑλληνικῆς ἱστορίας ἀρχὴν ἀπὸ Ἰνάχου εἶναι τῇ Ἀργείᾳ,  
προσεκτικόν ἔστω, ἔχ' ὡς ἀπὸ τινος ἀρχῆς πρώτης, ἀλλὰ τῆς  
γινομένης μεταβολῆς κατ' αὐτήν. So that he will have  
Inachus to be the first not absolutely, but since the  
last great alteration made in Greece; and then he  
concludes that Greece hath often been, and will  
often be, barbarous, and lose the memory of all their  
actions: Πολλάκις γὰρ καὶ γέγονε καὶ ἔσται βάρβαρος ἡ Ἑλ-  
λάς, ἔχ' ὑπ' ἀνθρώπων μόνον γινομένη μετέστατος, ἀλλὰ καὶ  
ὑπ' αὐτῆς τῆς φύσεως ἢ μίζονος ἢ δὲ μείονος αὐτῆς γινομένης,  
ἀλλὰ γὰρ νεωτέρας αἰὲ καὶ πρὸς ἡμᾶς ἀρχὴν λαμβανούσης.  
*Ocell. de Universo, cap. 3.* Thus Plato, who assert-  
ed the creation of the world, but either from eter-  
nity, or such antiquity as does not much differ from  
it, brings in Solon inquiring the age of the Greek  
Histories, as of Phoroneus, and Niobe, Deucalion  
and Pyrrha; and an Egyptian priest answering, that  
all the Greeks were boys, and not an old man a-  
mongst them; that is, they had no ancient monu-  
ments, or history of any antiquity, but rested con-  
tented with the knowledge of the time since the last  
great mutation of their own country. Πολλὰ γὰρ  
κατὰ πολλὰ φθορὰι γιγνόμεναι ἀνθρώπων καὶ ἔσονται, πυρὶ  
μὲν καὶ ὕδατι μέγισται, μυρίοις δὲ ἄλλοις ἔτεραι βραχυτέραι.  
*In*

*In Timæo.* Origen of Celsus, Τὸ πολλὰς ἐκ παντὸς ART. I. αἰῶνος πυρώσεις γεγονέναι, πολλὰς δ' ἐπικλύσεις, καὶ νεώτερον εἶναι τὸν ἐπὶ Δευκαλίωνος κατακλυσμὸν ἔναγχος γεγεννημένον· σαφῶς τοῖς ἀκρίειν αὐτῆς δυναμένοις παρίσχησι τὸ κατ' αὐτὸν τῆ κόσμου ἀγέννητον. *lib. i.* And Lucretius the Epicurean, who thought the world but few thousand years old, as we believe, and that it should at last be consumed, as we also are persuaded, thinks this answer of theirs so far from being a refutation of the former, that he admits it as a confirmation of the latter part of his opinion :

Quod si forte fuisse antehac eadem omnia credis,  
Sed periisse hominum torrenti sæcla vapore,  
Aut cecidisse urbeis magno vexamine mundi,  
Aut ex imbribus affiduis exisse rapaceis  
Per terras amneis, atque oppida cooperuisse :  
Tanto quippe magis victus fateare necesse est,  
Exitium quoque terræ cœlique futurum.

*De Rer. Nat. lib. v. ver. 339.*

Pag. 99. (u)

\*Ἐβωσαν δὲ τῷ Κέλσῳ τῆ περὶ τῶν ἐκπυρώσεων καὶ ἰξυδατώσεων μύθε διδάσκαλοι οἱ κατ' αὐτὸν σοφώτατοι Αἰγύπτιοι. *Orig. adv. Cels. lib. i.*

Pag. 99. (x)

So that Egyptian priest in Plato's Timæus tells Solon that the Fable of Phaeton did signify a real conflagration of the world ; but so as all they which lived in mountains or dry parts of the earth were scorched and consumed, but of those who lived near the seas or rivers in the valleys, some were preserved. Ἡμῖν δὲ, saith he, ὁ Νεῖλος εἰς τε πᾶλλα σωτήρ, καὶ τότε ἐκ ταύτης τῆς ἀπορίας σώζει λυόμενος. Thus the Egyptians pretend Nilus saved them from the flames of Phaeton. Nor were they only safe from conflagrations, but from inundations also. For when in Greece or other parts a deluge happened, then all their cities were swept away into the sea : Κατὰ δὲ τήνδε

ART. I. τήνδε τὴν χώραν, says the priest, ἔτε τότε, ἔτε ἄλλοτε ἄνωθεν ἐπὶ τὰς ἀμέρας ὕδωρ ἐπιρρεῖ· τόδ' ἐναντίον κάτωθεν ἱκανίεναι πίφουκεν· ὅθεν καὶ δι' αὐτῆς αἰτίας τὰνθάδε σωζόμενα, λέγεται παλαιότατα. So Egypt receiving not their waters from above by clouds, but from below by springs filling the river Nile, was out of danger in a deluge, and thereby preserved the most ancient monuments and records. But, alas, this is a poor shift to them which believe that in the great and universal flood, *all the fountains of the great deep were broken up, and the windows of heaven were opened.* Gen. vii. 11.

Pag. 100. (y)

So Cicero indeed speaks, *innumerabilia secula*, in his book of Divination; and Socrates in Plato's Theætetus brings this argument against the pride of great and noble families, that they which mention a succession of their ancestors which have been rich and powerful, do it merely ὑπ' ἀπαιδευσίας, ἢ δυναμένων εἰς τὸ πᾶν αἰεὶ βλέπειν, ἢ δι' λογιζέσθαι, ὅτι πάντων καὶ προγόνων μυριάδες ἑκάστω γιγνόμεσιν ἀναρίθμητοι, ἐν αἷς πλείοσι καὶ πτωχοῖ, καὶ βασιλεῖς καὶ δούλοι, βαρβαροὶ τε καὶ Ἕλληνες πολλαὶς μυρίοι γιγνόμεσιν ὁπόσων· as if every person were equally honourable, having innumerable ancestors, rich and poor, servants and kings, learned and barbarous.

Pag. 100. (z)

Origen did not only collect the eternity of the world from the coexistence of all God's attributes, as because he is παντοκράτωρ and δημιουργός, therefore he was always so, (for how could he be δημιουργός ἀνευ δημιουργημάτων, or παντοκράτωρ ἀνευ τῶν κρατουμένων;) but also from the 90th Psalm; *From everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday:* and that at the beginning of Ecclesiasticus; *Who can number the sand of the sea, and the drops of the rain, and the days of eternity?* But Methodius, Bishop and Martyr, hath well concluded that

that disputation: Ταῦτά φησιν ὁ Ὀριγίνης σπυδάζων, καὶ ART. I. ἄρα οἷα παίζει.

Pag. 101. (a)

By the Greeks called Γενεαί, which are successions of generations from father to son: as in St. Matth. i. 17. Indeed sometimes they take it for other spaces of time; as Artemidorus observes, for seven years. Κατ' ἐνίης μὲν ἔτη ζ'. ὅθεν καὶ λέγουσιν οἱ ἰατρικοὶ, τῶν δύο γενεῶν (not πρὸ τῶν, as Wolfius and Portus would correct it) μηδὲνα (not μὴ δεῖν, as Suidas) φλεβοτομεῖν, τὸν τσσαρισκαιδεκίτη (not τσσαρισκαιδέκατον, as Suidas transcribing him negligently) λέγοντες. Sometimes they interpret it twenty, twenty-five, or thirty years, as appears by Hesychius: and by that last account they reckoned the years of Nestor, Κατ' ἐνίης δὲ λ'. ὅθεν καὶ τὸν Νέστορα βέλονται εἰς ἐκμηνήκοντα ἔτη γεγονέναι. fo Artemidorus and the grammarians. Although I cannot imagine that to be the sense of Homer;

Τῷδ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνδράπων  
Ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφην ἠδ' ἐγίνοντο.

IL. α. ver. 250.

And I conceive that gloss in Hesychius, Ἐπὶ διαστήματος χρόνων τῶν μὴ κατ' αὐτὸ βεβηκότων, to be far more properly applicable to that place. But, in the sense of which we now speak, it is taken for the third part ordinarily of an hundred years; as Herodotus, mentioning the Egyptians' feigned genealogies, Καὶ τοὶ τριηκόσιοι μὲν ἀνδρῶν γενεαὶ δυνάταται μύρια ἔτια, 300 generations equalize 10,000 years, γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτια ἴσι. *Euterp.* And after him St. Clements Alexandrinus, Εἰς τὰ ἑκατὸν ἔτη τρεῖς καταλέγονται γενεαί. *Strom. lib. ii.*

Pag. 102. (b)

Inde Manichæus, ut Deum a conditione malorum liberet, alterum mali inducit autorem. *S. Hier. in Nahum, cap. 3.*

Pag.

ART. I.

Pag. 102. (c)

For we must not look upon Manes as the first author of the Heresy, though they which followed him were called from him Manichæans. Nor must we be satisfied with the relation of Socrates, who allots the beginning of that heresy μικρὸν ἔμπροσθεν τῶν Κωνσταντίνου χρόνων, a little before Constantine; being Epiphanius asserts the first author of it, εἰλησθαι τὴν πορείαν ἐπὶ τὰ Ἱεροσόλυμα περὶ τὰς χρόνας τῶν Ἀποστόλων, to have gone to Jerusalem even about the Apostles' times. Manes then, formerly called Cubricus, (not Urbicus, as St. Augustin,) who disseminated this heresy in the days of Aurelianus or Probus the Emperor, about the year 277, had a predeceffor, though not a master, called first Terebinthus, after Buddas. For this Buddas left his books and estate to a widow, who, saith Epiphanius, ἔμεινε πολλῷ τῷ χρόνῳ ἄνωγ, continued with his estate and books a long time, and at last bought Cubricus for her servant. This Buddas had a former master called Scythianus, the first author of this heresy. Besides these, between Scythianus and Cubricus there was yet another teacher of the doctrine, called Zaranes. Ἦν δὲ πρὸ τούτου (Μάνητος) καὶ ἕτερος τῆς κακίας διδασκαλίας ταύτης, Ζαράνης ὀνόματι, ὁμόφρων αὐτῷ ὑπάρχων. If then we insert this Zaranes into the Manichæan pedigree, and consider the time of the widow between Buddas and Cubricus, and the age of Cubricus, who was then but seven years old, as Socrates testifies, when she resolved to buy him, and discover the heresy to him; there will be no reason to doubt of the relation of Epiphanius, that Scythianus began about the Apostolical times. Nor need we any of the abatements in the animadversions of Petavius, much less that redargution of Epiphanius, who cites Origen as an assertor of the Christian faith against this heresy; for though he certainly died before Manes spread his doctrine, yet it was written in several books before him, not only in the time of Buddas,

Buddas, to whom Socrates and Suidas attribute ART. 2. them, but of Scythianus, whom St. Cyril and Epiphanius make the author of them. Neither can it be objected that they were not Manichæans before the appearance of Manes; for I conceive the name of Manes (thought by the Greeks to be a name taken up by Cubricus, and proper to him) not to be any proper or peculiar name at all, but the general title of Heretic in the Syriac tongue. For I am loath to think that Theodoret, or the author in Suidas were so far mistaken, when they call Scythianus *Manes* as to conceive Cubricus and he were the same person; when we may with much better reason conclude that both Scythianus and Cubricus had the same title. For I conceive *Manes* at first rather a title than a name, from the Hebrew מן or מנא signifying a Heretic. And although some of the Rabbins derive their מן from Manes, yet others make it more ancient than he was, referring it to Tzadok and Bajethos, called ראשי הדמנים *the first* or *chief heretics*, who lived 100 years before Christ. Wherefore it is far more rational to assert, that he which began the heresy of the Manichees was called מן as an Heretic in the Oriental tongues, and from thence Μάνης by the Greeks, (to comply with μανία or madness in their language,) than that Μάνης was first the name of a man counted an heretic by the Christians, and then made the general name for all heretics, and particularly for the Christians by the Jews. Which being granted, both Scythianus and Cubricus might well at first have the name of Manes, that is, Heretic. However the antiquity of that heresy will appear in the Marcionites, who differed not in this particular from the Manichees. Duos Ponticus Deos assert, tanquam duas Symplegadas naufragii sui: quem negare non potuit, id est, creatorem, id est, nostrum; et quem probare non poterit, id est, suum. Passus infelix hujus præsumptionis instrictum de simplici capitulo Dominicæ pronunciationis,

ART. I. ciationis, in homines non in Deos disponentis exempla illa bonæ et malæ arboris, quod neque bona malos neque mala bonos proferat fructus. *Tertul. adv. Marcion. lib. i. cap. 2.* This Marcion lived in the days of Antoninus Pius, and, as Eusebius testifieth, Justin Martyr wrote against him. *Hist. lib. iv. cap. 11.* Irenæus relates how he spake with Polycarp Bishop of Smyrna, who was taught by the Apostles, and conversed with divers which saw our Saviour, *lib. iii. cap. 3.* Neither was Marcion the first which taught it at Rome, for he received it from Cerdon. *Habuit et Cerdonem quendam informatorem scandali hujus, quo facilius duos Deos cæci existimaverunt.* This Cerdon succeeded Heracleon, and so at last this heresy may be reduced to the Gnostics, who derived it from the old Gentile Philosophers, and might well be embraced by Manes in Persia, because it was the doctrine of the Persian Magi, as Aristotle testifieth; Ἀριστοτέλης ἐν πρώτῳ περὶ φιλοσοφίας καὶ πρῶτος (τὰς Μάγους) εἶναι τῶν Αἰγυπτίων, καὶ δύο κατ' αὐτὰς εἶναι ἀρχάς, ἀγαθὸν δαίμονα καὶ κακὸν δαίμονα. *Laert. in Proemio.* And this derivation is well observed by Timotheus, Presbyter of Constantinople, speaking thus of Manes: Παρὰ δὲ Μαρκίωνος καὶ τῶν πρὸ ἐκείνου αἰσχροποιῶν καὶ δυσσεβῶν καὶ τῶν κατὰ Περσίδα μάγων ἀφορμὰς λαβὼν δογματίζει δύο ἀρχάς.

Pag. 104. (d)

Stabat fides semper in Creatore et Christo ejus. *Tertul. adv. Marcion. lib. i. cap. 21.* Non alia agnoscenda erit traditio Apostolorum, quam quæ hodie apud ipsorum Ecclesias editur. Nullam autem Apostolici census Ecclesiam invenias quæ non in Creatore christianizet. *Ibid.*



## ARTICLE II.

*And in Jesus Christ, his only Son, our Lord.*

Pag. 111. (e)

**E**ADEM regula veritatis docet nos credere post Patrem etiam in Filium Dei, Christum Jesum, Dominum Deum nostrum, sed Dei Filium; hujus Dei qui et unus et solus est, conditor scilicet rerum omnium. *Novatian. de Trin. cap. 9.* ART. II.

Pag. 111. (f)

Si tamen nomen est *Christus*, et non appellatio potius; *Unctus* enim significatur. Unctus autem non magis nomen est quam vestitus, quam calceatus, accidens nomini res. *Tertul. adv. Prax. cap. 28.* Quorum nominum alterum est proprium, quod ab Angelo impositum est; alterum accidens, quod ab unctione convenit. *Ibid. Christus* commune dignitatis est nomen. *Jesus* proprium vocabulum Salvatoris. *S. Hieron. in Matt. xvi. 20.* *Jesus* inter homines nominatur; nam *Christus* non proprium nomen est, sed nuncupatio potestatis et regni. *Lactan. de ver. Sap. lib. iv. cap. 7.* Dum dicitur *Christus*, commune nomen dignitatis est; dum *Jesus Christus*, proprium vocabulum Salvatoris est. *Isidor. Orig. lib. vii. cap. 2.* Ἰησοῦς καλεῖται φερωνύμως. *S. Cyril. Catech. 10.*

Pag. 112. (g)

Habuit et Judæa quosdam *Jesus*, quorum vacuis gloriatur vocabulis. Illa enim nec lucent, nec pasunt, nec medentur. *Bernard. in Cant. Sermon. 15.*

Pag. 112. (h)

First *יֵשׁוּעַ* as generally in the books of Moses, in Joshua,

ART. II. Joshua, Judges, Samuel, the Kings, yea even in Haggai and Zechariah: then contracted into *יְהוֹשָׁ*, as in the 1 Chron. xxiv. 11. 2 Chron. xxxi. 15. and constantly in Ezra and Nehemiah. Next the last letter *y* was but lightly pronounced, as appears by the Greek translation, 1 Chron. vii. 27. where *יְהוֹשָׁ* is rendered in the Roman and Alexandrian copies 'Ἰησαῖ, in the Aldus and Complutensian editions 'Ιωσή, and by Eusebius, who expresseth it truer than those copies, 'Ιωσεί. At last *y* was totally left out, both in the pronunciation and the writing, and the whole name of Joshua contracted to *יְהוֹ*.

Pag. 113. (i)

*Osee* in lingua nostra *salvatore* fonat, quod nomen habuit etiam Josue filius Nun, antequam ei a Deo vocabulum mutaretur. *S. Hier. in Osee, cap. 1. ver. 1. et lib. i. adv. Jovinianum.* I read indeed of other interpretations among the Greeks, no good expositors of the Hebrew names: as in an ancient MS. of the LXX. translation of the Prophets, now in the library of Cardinal Barberini, at the beginning of Hoseah, 'Ωσηῖ, λυπόμενος and again, 'Ωσηῖ, σισωσμένος, ἢ συσπιάζων (of which the first and last are far from the original: and the middle agreeable with the root, not with the conjugation, as being deduced from *יְהוֹ* not in Niphal, but in Hiphil.) And in another MS. of the Prophets in the King's library at St. James's, 'Ωσηῖ, σπιάζων ἢ φύληξ and again, 'Ωσηῖ, ἱρμι σωζόμενος, which is the interpretation inserted into Hefychius; in whom for 'Ωσηῖ we must read 'Ωσηί and so I suppose Salmasius intended it, though the Holland edition hath made his emendation 'Ωσιί.

Pag. 113. (k)

As the Samaritan Pentateuch makes it the same name, which he was first named, and which he had afterwards, as if Moses had only called Oseea, Oseea.

Pag.

Pag. 113. (l)

ART. II.

So Justin Martyr speaks of *Hoseah* as μετονομασθέν-  
τος τῷ Ἰησοῦ ὀνόματι and comparing it with that alter-  
ation of Jacob's name; τὸ ἐπώνυμον Ἰακώβ τῷ Ἰσραὴλ  
ἐπικληθέντι ἰδόντι, καὶ τὸ Αὐσῆ ὄνομα Ἰησοῦς ἐπικληθῆ-  
ναι, where, to pass by his mistake in supposing him first  
named Israel, and after called Jacob, he makes the  
alteration of *Hoseah* to *Joshua* equal to that of *Jacob*  
to *Israel*. The reason whereof was the Greek version  
of the name, who for *Hoseah* translated it Αὐσῆς· Ἐπώνυ-  
μασε Μωυσῆς τὸν Αὐσῆ υἱὸν Ναυῆ, Ἰησοῦν. Numb. xiii. 16.  
Quum successor Moyfi destinaretur Auses filius Nave,  
transfertur certe de pristino nomine, et incipit vocari  
Jesús. *Tertul. adv. Jud. cap. 9. et adv. Marcion. lib.*  
*iii. cap. 16.* Igitur Moyfes his administratis Aufem  
quendam nomine præponens populo, qui eos revoca-  
ret ad patriam terram. *S. Clem. Rom. Recognit. lib. i.*  
Qui cum primum Auses vocaretur, Moses futura præ-  
sentiens, jussit eum Jesum vocari. *Lactan. de vera Sap.*  
*lib. iv. cap. 17.* Οὐ πρότερον γὰρ (Μωϋσῆς) τὸν αὐτὸς διάδο-  
χον τῇ τῇ Ἰησοῦ κεκλημένον προσηγορία, ὀνόματι δὲ ἑτέρῳ τῷ  
Αὐσῇ, ὅπερ οἱ γεννησάντες αὐτῷ τίθενται, καλέμενον, Ἰησοῦν  
αὐτὸς ἀναγορεύει. *Euseb. Eccles. Hist. lib. i. cap. 3.* Thus  
was the *Hoseah* something disguised by *Auses*, and was  
farther estranged yet by those which frequently called  
him *Ναυσῆς*, as Eusebius, *Dem. Evang. lib. v. cap. 17.*  
thrice.

Pag. 113. (m)

This Justin Martyr charges upon the Jews as neg-  
lected by them, and affirms the reason why they  
received not Jesus for the Christ, was their not ob-  
serving the alteration of *Hoseah* into *Joshua* or *Jesus*.  
Αὐσῆν καλέμενον Ἰησοῦν Μωϋσῆς ἐκάλεσε, τῷτο σὺ ἐ ζήτης·  
δὲ ἦν αἰτίαν ποίησεν, ἐκ ἀπορεῶς, εἰδὲ φιλοπευεῖς τοιγαρῶν  
ἀληθὲς σε ὁ Χριστὸς, καὶ ἀναγιγνώσκων ἐ συνίης. And  
whereas they spake much of the change made in the  
names of Abram and Sarai, which were but of a let-  
ter, they took no notice of this total alteration of the  
name: so he; Διὰ τί μὴν ἐν ἄλφα πρῶτῳ προστίθηται τῷ  
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Moses appear to be nothing else but a prediction or ART. II. confirmation of that which was not before, but by way of desire or omination; and this only by changing the imperative into the future, *γῶντ serva*, the expectation of the people, into *γῶντ servabit*, the ratification of Moses.

Pag. 114. (o)

So did the ancients understand it: to the Greeks *Jesus* is Σωτήριον Θεῶ, to the Latins, *Salvator Dei*. So Eusebius, *Dem. Evang. lib. iv. ad finem*. Ἐπεὶ δὲ σωτήριον Θεῶ εἰς τὴν Ἑλλάδα φωνὴν τὸ τῷ Ἰησοῦ μεταληφθὲν ὄνομα σημαίνει. Ἰσοῦ μὲν γὰρ παρ' Ἑβραίοις, σωτηρία, υἱὸς δὲ Ναυῆ παρὰ τοῖς αὐτοῖς Ἰωσὺ ὀνομάζεται· Ἰωσὺ δὲ εἰς Ἰαὺ σωτηρία, τῷτ' ἔστι, Θεῶ σωτήριον. Where nothing can be more certain than that Ἰαὺ is taken for the name of God, and Ἰαὺ σωτηρία, together, *the salvation of God*. And yet Theophylact has strangely mistaken it, Matt. i. 1. Τὸ Ἰησοῦς ὄνομα ἔχ' Ἑλληνικὸν εἶναι, ἀλλ' Ἑβραϊκόν, ἐρμηνεύεται δὲ σωτὴρ, Ἰαὺ γὰρ ἡ σωτηρία παρ' Ἑβραίοις λέγεται· which words seem plainly to signify that *Jesus* is interpreted *Saviour*, because Ἰαὺ in the Hebrew tongue signifieth *salvation*. I confess the words may be strained to the same sense with those of Eusebius, but not without some force, and contrary to what he seemeth to intend. Especially considering those which followed him in the same mistake, as Moschopulus, Περὶ σχεδῶν. Ἰησοῦς ἀπὸ τῷ Ἰαὺ γίνεται, ὃ δηλοῖ παρ' Ἑβραίοις τὴν σωτηρίαν. Whereas Ἰαὺ in Eusebius is certainly no other than *τῷτ*, and Ἰσοῦ than *γῶντ*, and so Ἰωσὺ contracted of Ἰαὺ Ἰσοῦ, *the salvation of God*. Nor is this only the opinion of Eusebius, but of St. Hierom, a man much better acquainted with the Hebrew language; who, on the first chapter of Hoseah, shewing that Joshua had first the same name with that of the Prophet, saith, Non enim (ut male in Græcis codicibus legitur et Latinis) *Ause* dictus est, quod nihil omnino intelligitur, sed *Osee*, id est, *Salvator*: et additum est

ART. II. est ejus nomini *Dominus*, ut *Salvator Domini* diceretur. What then was it but  $\pi\tau$  the *Dominus* added to his name? For as in the name of *Esaïas*, St. Hierom acknowledgeth the addition of the name of God, Interpretatur autem *Esaïas, Salvator Domini*; in the same manner did he conceive it in the name of *Josuah*, only with this difference, that in the one it begins, in the other concludes, the name.

Pag. 114. (p)

*Jesus* Hebræo sermone *Salvator* dicitur. Etymologiam ergo nominis ejus Evangelista signavit, dicens, *Vocabis nomen ejus Jesum, quia ipse salvum faciet populum suum.* S. Hieron.

Pag. 115. (q)

Βλέπεις ἰσαρίθμους εὐαγγελιστὰ καὶ προφῆτα ῥήσις; μεθερμηνεύμενον γὰρ τὸ μεθ' ἡμῶν ὁ Θεός, ὃ ἐστὶ σωτηρία τῷ λαῷ, τὸ μετὰ δέλων διακρίτην ἰμφιλοχωρεῖν. *Andreas Cretenfis in Circumc.*

Pag. 116. (r)

Jupiter, the chief of them, was most usually worshipped under this title. Euripides makes Amphitryo sitting by his altar, which Hercules had built, Βωμὸν καθίζω τόνδε Σωτῆρος Διός. *Herc. Fur. v. 48.* and Aristophanes introduces Bacchus swearing,

Νῆ τὸν Δία τὸν Σωτῆρα. ——— *Plut. v. 878.*

as if it were the familiar oath among the Athenians, as well it might be, he having his temple in their Piræcum, as Strabo testifieth, *lib. ix.* (where Demosthenes by virtue of a decree was to build him an altar, *Plutarch. in vita Demost.*) and his porch in the city, which was called indeed vulgarly, τῷ Ἐλευθερίου Διὸς σοά. yet was it also named τῷ Σωτῆρος, as Harpocration and Hesychius have observed. Ὅτι δὲ ἐπιγράφεται μὲν Σωτῆρ, ὀνομάζεται δὲ καὶ Ἐλευθερίος, ὅλοϊ καὶ Μένανδρος. so the first — Τῶν Μήδων ἐκφυγόντες ἰδρύσαντο τὸν Ἐλευθερίου Διᾶ, τῶτον δὲ ἔνιοι καὶ Σωτῆρὰ φασί. so the latter. As in their oaths, so in their feasts, they mentioned him always at the third cup. Τὸν μὲν πρῶτον

πρῶτον Διὸς Ὀλυμπίας καὶ Θεῶν Ὀλυμπίων ἔλεγον, τὸν δὲ ART.II.  
 δεύτερον ἥρουν, τὸν δὲ τρίτον Σωτῆρος, *sub.* Διός· which is  
 omitted in Hesychius, as appears out of Athenæus, *lib.*  
 ii. *et* xv. and especially that of Alexis the comedian :

————— Ἄλλ' ἔρχεον  
 Αὐτῷ Διὸς γε τήνδε Σωτῆρος. θεῶν  
 Θνητοῖς ἀπάντων χρησιμώτατος πολὺ  
 Ὁ Ζεὺς ὁ Σωτῆρ—————

Pausanias in *Corinthiacis, Messenicis, Laconicis et Arcadicis*, mentions several statues and temples anciently dedicated to Jupiter, ἐπίκλησιν Σωτῆρι· of which title Cornutus in his book *de Natura Deorum* gives this account : Κατὰ τὸν γεννῶντά ἐστι καὶ τὸ σώζειν ἃ γεννᾷ, καὶ τῷ Διὸς ἐντυῦθεν Σωτῆρος εἶναι λεγομένην. And though this title was so generally given to Jupiter, as that Hesychius expounds Σωτῆρ, ὁ Ζεὺς, yet was it likewise attributed to the other gods : as Herodotus relates how the Grecians in their naval war against the Persians made their vows, Ποσειδέωνι Σωτῆρι, and that they preserved the title to Neptune in his days, *lib.* vii. And Artemidorus takes notice that Castor and Pollux are taken for the Θεοὶ Σωτῆρες, whom the poem bearing the name of Orpheus to Musæus, calls

Μεγάλας Σωτῆρας, ὁμῶς Διὸς ἄφθιτα τέκνα·  
 as the Hymn of Homer,

Σωτῆρας τέκε παῖδας ἐπιχθονίων ἀνθρώπων,  
 Ὀκυπέτην τε νεῶν—————

and Theocritus in the Idyllion on them,

Ἀνθρώπων Σωτῆρας ἐπὶ ξυρῷ ἦδη ἰόντων.

Hence Lucian in *Alexandro* useth it as their constant title, Ἀλεξίκακε Ἡράκλεις, καὶ Ζεῦ ἀποτρόπαιε, καὶ Διόσκουροι Σωτῆρες. Neither have we mention of the title only, but of the original and occasion of it. For when Castor and Pollux thrust the sons of Theseus out of Athens, and made Menestheus king, he gave them first this name ; Διὰ ταῦτα πρῶτος ὁ Μενεσθεὺς ἀνακτᾷς τε καὶ σωτῆρας ὠνόμασε, *Ælian. Var. Hist. lib.* iv. *cap.* 5.

ART. II. Beside these we read in the ancient inscriptions, 'Ασκληπιῷ Θεῷ Σωτῆρι' and again, 'Ασκληπιῷ καὶ Ὑγείᾳ Σωτῆρσι. For as they had their Female Deities, so did they attribute this title to their Goddeses, and that both in the masculine and feminine gender. As to Venus, 'Αφροδίτῃ Θεᾷ Παναγᾷ καὶ Σωτῆρι' to Diana, 'Αρτέμιδι Σωτείρι, as the same collection of Inscriptions hath it. Thus Pherecrates, Ἡγύμεθα τῆς πόλεως εἶναι ταύτας Σωτῆρας, and Sophocles, Τύχῃ γε τῷ Σωτῆρι. Thus the Epigram extant in Suidas,

Φωσφόρος, ὦ Σώτειρ', ἐπὶ Παλλάδος ἱσταδι κλήρων,  
'Αρτεμι—

Οὐδὲν ἥτιον κακύνον Σωτῆρα καὶ ἀλεξίκακον προσηγόρευον. *Theodoret. Sermon. viii. 595.* of Hercules. The Bæneses, an ancient people in Peloponnesus, 'Αρτεμιν ὀνομάζουσι Σώτειραν. *Paus. in Laconicis.* Her temple and statue in the city Træzen was built and named by Theseus at his safe return from Crete. The Megarenses preserved by her from the Persians, ἐπὶ τότε Σωτείρας ἀγαλμα ἐποίησαντο 'Αρτέμιδος' and upon the same occasion another of the same bigness set up at Pagæ. *Idem.* But this title especially was given to Minerva. Σώτειρα, ἡ Ἀθηνᾶ παρὰ τοῖς Ἑλλήσιν. *Hesych.* Ἐστὶ γὰρ Ἀθήνησι Σώτειρα λεγομένη, ἥ καὶ Θύεσι. *Schol. Aristoph. in Ranas.* Aristotle in his will obliged Nicanor to a dedication, Διὶ Σωτῆρι καὶ Ἀθηνᾷ Σωτείρῃ. *Laert. in vita Aristot.* And in general they invocated God under the notion of Σωτῆρ, as Plato in *Timæo*, Θεὸν δὲ καὶ νῦν ἐκ' ἀρχῇ τῶν λεγομένων Σωτῆρα ἐξ ἀτόπης καὶ αἰῶνους διηγήσεως πρὸς τὸ τῶν εἰκότων δόγμα διασώζειν ἡμᾶς ἐπικαλεσάμενοι, πάλιν ἀρχόμεθα λέγειν.

Pag. 116. (s)

This was the constant title of the first Ptolemy, the son of Lagus, given to him by the Rhodians: Ὀνόματα μὲν δὲ κατὰ τὰ αὐτὰ Πτολεμαῖοι σφίσιν, ἄλλῃ δὲ ἐπέκλησις ἄλλῳ' καὶ γὰρ Φιλομήτορα καλεῖσι, καὶ Φιλάδελφον ἕτερον, τὸν δὲ τῷ Λαίῳ Σωτῆρα, παραδόντων Ῥοδῖον τὸ ὄνομα. *Pausan. Atticis.* Which name first given him by the



the Rhodians was no way expressed in his usage of the **ART. II.** Syrians, as is observed by Josephus. Ὡς καὶ τὴν Συρίαν ἀπασαν ὑπὸ Πτολεμαίῳ τῷ Λαίῳ Σωτῆρος τότε χρηματίζοντος τὰ ἐναντία παθεῖν αὐτῷ τῇ ἐπικλήσει. This was so familiar, that Tertullian useth the title instead of the name. Post eum (sc. Alexandrum) regnavit illic in Alexandria Soter annis 35. Thus Antigonos was first called by the Greeks their Εὐεργέτης, or *Benefactor*, then Σωτῆρ, or *Saviour*. Οὐ μόνον ἐκράθη παρ' αὐτὸν τὸν καιρὸν Εὐεργέτης, ἀλλὰ καὶ μεταλλάξας, Σωτῆρ. *Polyb. lib. v.* Thus we read of Demetrius, who restored the Athenians to their liberty, Ἀνεκρότησαν καὶ βούντες ἐκίλουν ἀποβαίνειν τὸν Δημήτριον, Σωτῆρα καὶ Εὐεργίτην ἀναγορεύοντες. *Plutarch. in vita.* And not only so, but numbered Demetrius and Antigonos among their *Dii Soteres*; and instead of their annual Archon, whose name they used in their distinction of years, they created a priest of these *Dii Soteres*, as the same author testifieth: Μόνος δὲ Σωτῆρας ἀνέγραψαν θεὸς, καὶ τὸν ἐπώνυμον καὶ πάτριον ἀρχοντα καταπαύσαντες, ἱερεὶα Σωτῆρων ἐχειροτόνην καθ' ἑκάστων ἐνιαυτὸν. Appian relates of Demetrius, that he received this title from the Babylonians. Τίμαρχον ἐκαισιάμενον ἀνελὼν, καὶ τὰλλα πονηρῶς τῆς Βαβυλώνος ἡγούμενον, ἐφ' ᾧ καὶ Σωτῆρ ἀρχαίμενον τῶν Βαβυλωνίων ὠνομάσθη. *De Bell. Syriac.* Lucian's mistake in his Salutation tells us of Ἀντίοχος ὁ Σωτῆρ, and Appian gives us the routing of the Gauls as the cause of that title: Ὁς καὶ Σωτῆρ ἐπεκράθη Γαλάτας ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐμβαλόντας ἐξελάσας. *Ibid.* And in process of time this title grew so customary and familiar, that the Sicilians bestowed it upon Verres their oppressor. Itaque illum non solum Patronum istius insulæ, sed etiam Sotera inscriptionem vidi Syracusis, says Cicero, *Verrin. 2.*

Pag. 116. (1)

Heb. עֲשֵׂה לִי כְּשֵׁם יְיָ אֱלֹהֵינוּ So the Septuagint clearly, Καὶ ἤγειρε κύριος Σωτῆρα τῷ Ἰσραὴλ, καὶ ἔσωσεν αὐτοὺς, τὸν Γεθουὶλ υἱὸς Κανὶ. *Qui suscitavit*

ART. II. *eis Salvatorem, et liberavit eos, Othoniel.* Again, *Καὶ ἤγειρε κύριος αὐτοῖς Σωτῆρα τὸν Ἀδδ, υἱὸν Γαῖᾶ.* *Qui fuscitavit eis Salvatorem vocabulo Aioth, filium Gera.* *Vet. Transl.* Upon which place St. Augustin notes, *Animadvertendum est autem quod Salvatorem dicat etiam hominem, per quem Deus salvos faciat.* *Quest. lib. vii. cap. 18.*

Pag. 116. (u)

So Cicero in the place before cited, having said he saw Verres inscribed *Sotera*, goes on, *Hoc quantum est? ita magnum, ut Latino uno verbo exprimi non possit.* But though in Cicero's time there was no Latin word used in that sense; yet not long after it was familiar. For as in the Greek inscriptions we read often dedications *Διὶ Σωτῆρι*, so in the Latin we find often *Jovi Servatori*, or *Conservatori*, sometimes *Jovi Salvatori*, or *Salutari*: all which are nothing else but the Latin expressions of the Greek inscriptions. And without question *Σωτῆρ* might have been rendered *Sospitator*, and even *Sospes*, as it was used in the days of Ennius. *Sospes*, *salvus*: Ennius tamen *sospitem pro servatore posuit.* *Festus.* Neither indeed could the Sicilians mean any more of Verres by the word *Sotera*, than Tully spake of himself, when he styled himself *Servatorem Reipublicæ*. At least Tacitus did conceive that *Conservator* is as much as *Soter*, when speaking of Milichus, who detected the conspiracies to Nero, he saith, *Milichus præmiis ditatus Conservatoris sibi nomen, Græco ejus rei vocabulo, assumpsit.* *Annal. lib. xv.* *He took to himself the name of Conservator, in a Greek word which signifies so much:* and without question that must be *Σωτῆρ*. However the first Christians of the Latin Church were sometime in doubt what word to use as the constant interpretation of *Σωτῆρ*, so frequent and essential to Christianity. Tertullian useth *Salutificator*, or, as some books read it, *Salvificator*: *Ergo jam non unus Deus, nec unus Salutificator, si duo salutis artifices, et utique alter altero indigens.*  
De

*De Carne Christi, cap. 14.* and shews it was so translated in the Philippians iii. 20. Et quidem de terra in cœlum, ubi nostrum municipatum Philippenses quoque ab Apostolo discunt; *Unde et Salutificatorem nostrum expectamus Jesum Christum. De Resur. Carnis, cap. 47.* St. Hilary thought *Salutaris* a sufficient interpretation. Est autem Salutaris ipso illo nomine quo Jesus nuncupatur. *Jesus* enim secundum Hebraicam linguam *Salutaris* est. in *Psal. cxviii.* St. Augustin is indifferent between that and *Salvator*: Deus salvos faciendi Dominus est Jesus, quod interpretatur Salvator, sive Salutaris: and so Lactantius. At last they generally used the word *Salvator*. First Tertullian; Christus in illo significabatur, taurus ob utramque dispositionem: aliis ferus, ut judex, aliis mansuetus, ut Salvator. *Adv. Marcion. lib. iii. cap. 18.* Which word of his was rather followed by his imitator St. Cyprian, after whom Arnobius used it, after him his disciple Lactantius: and from thence it continued the constant language of the Church, till the late innovators thrust it out of the Latin translation.

Pag. 121. (x)

Ῥύσῃς, σωτὴρ, λυτρωτής. And again, Σωτὴρ, ὁ Ζεὺς, ὁ ἐλευθέριος ἢ λυτρωτής. *Hefych.*

Pag. 121. (y)

Quantum attinet ad propheticum apparatus, nec geri nec dici aliquid posset insignius, quandoquidem res perducta est usque ad nominis expressionem. *S. August. cont. Faust. lib. xvi. cap. 19.*

Pag. 121. (z)

Ὅν τρόπον ἐκεῖνος εἰσῆγαγεν εἰς τὴν ἁγίαν γῆν τὸν λαόν, ὃν Μωσὴς καὶ ὡς ἐκεῖνος ἐν κλήρῳ δίδειμεν αὐτὴν τοῖς ἐσθλῶσι μετ' αὐτῶ, ἄνω καὶ Ἰησοῦς ὁ Χριστὸς τὴν διασπορὰν τοῦ λαοῦ ἐπιστρέψει, καὶ διαμεριεῖ τὴν ἀγαθὴν γῆν ἐκείνῃ. *S. Justin. Dial. cum Tryph.*

Pag.

## ART. II.

Pag. 122. (a)

As Luke xvi. 29, 31. and xxiv. 27. Joh. v. 45, 46. Acts vi. 11. collated with the 13th verse; Acts xv. 21. and xxi. 21. 2 Cor. iii. 15. *Μωϋσία νοησίον τὸν νόμον, Ἰησοῦν τὸν ὁμώνυμον ἐκείνῳ σωτῆρα—ὥστερ τοίσιον κατὰ τὴν ἱστορίαν, Μωϋσῆ τετελευτημένος, Ἰησοῦς τὸν λαὸν εἰς τὴν ἐπαγγελμένην εἰσάγαγε γῆν, ἔτω μετὰ τὸ τῷ νόμῳ τέλος ὁ ἡμέτερος ἐπιφανείας Ἰησοῦς ἀνέφῃ τῷ εὐσεβεῖ λαῷ τὴν βασιλείαν τῶν ὀρανῶν. Theodoret. in Jos. Proœm. Dum Moyfi successor destinaretur Auses filius Nave, transfertur certe de pristino nomine, et incipit vocari Jesus. Certe, inquis. Hanc prius dicimus figuram futuri fuisse. Nam quia Jesus Christus secundum populum, quod sumus nos, nationes in seculi deserto commorantes antea, introducturus esset in terram repromissionis melle et lacte manantem, id est, in vitæ æternæ possessionem, qua nihil dulcius, idque non per Moysen, id est, non per Legis disciplinam, sed per Jesum, id est, per novæ Legis gratiam, provenire habebat, circumcisis nobis petrina acie, id est, Christi præceptis (petra enim Christus multis modis et figuris prædicatus est); ideo is vir qui in hujus Sacramenti imagine parabatur, etiam nominis Dominici inauguratus est figura, ut Jesus nominaretur. *Tertul. adv. Jud. cap. 9. et adv. Marcion. lib. iii. cap. 16.* Idcirco etiam Moyfi successit, ut ostenderet novam legem, per Jesum Christum datam, veteri legi successuram, quæ data per Moysen fuit. *Lactan. de vera Sap. lib. iv. cap. 17.* In cujus comparatione (Moyſes) improbatus est, ut non ipse introduceret populum in terram promissionis; ne videlicet Lex per Moysen, non ad salvandum, sed ad convincendum peccatorem data, in regnum cælorum introducere putaretur, sed gratia et veritas per Jesum Christum facta. *S. August. cont. Faust. lib. xvi. cap. 19.* Jesus dux qui populum eduxerat de Ægypto, Jesus qui interpretatur Salvator, Mose mortuo et sepulto in Moab, hoc est, Lege mortua, in Evangelium cupit inducere populum suum. *S. Hieron. in Psal. lxxxvi.**

Pag.

Pag. 122. (b)

ART.II.

Moyſes—in nubem intravit, ut operta et occulta cognofceret, adhærente ſibi ſocio Jeſu, quia nemo ſine vero Jeſu poteſt incerta ſapientiæ, et occulta comprehendere. Et ideo in ſpecie Jeſu Nave veri Salvatoris ſignificabatur affutura præſentia, per quem fierent omnes docibiles Dei, qui Legem aperiret, Evangelium revelaret. *S. Ambroſ. in Pſal. xlvii.*

Pag. 122. (c)

Non enim propheta fic ait, Et dixit Dominus ad me; ſed ad Jeſum: ut oſtenderet quod non de ſe loqueretur, ſed de Chriſto, ad quem tum Deus loquebatur. Chriſti enim figuram gerebat ille Jeſus. *Lactan. de vera Sap. lib. iv. cap. 17.*

Pag. 123. (d)

Τύπον δὲ ἔφερεν αὐτῷ ὁ τῷ Ναυῇ Ἰησοῦς κατὰ πολλά. ἀρξάμενος γὰρ ἀρχαν τῷ λαῷ ἤρξατο ἀπὸ τῷ Ἰορδάνῃ. ὅθεν καὶ ὁ Χρῆςτος βαπτισθεὶς ἤρξατο εὐαγγελίζεσθαι. *S. Cyril. Caſech. 10.*

Pag. 123. (e)

St. Cyril addeth, that he divided the land by twelve men; Δώδεκα δὲ διαιρῶντας τὴν κληρονομίαν καθίστησιν ὁ τῷ Ναυῇ υἱός· καὶ δώδεκα τὰς Ἀποστόλους κήρυκας τῆς ἀληθείας εἰς πᾶσαν τὴν οἰκουμένην ἀποστέλλει ὁ Ἰησοῦς. *Ibid.*

Pag. 123. (f)

By the ſame St. Cyril; Πιεύσαντες τὴν πόρνην ἔσωσεν ὁ τυπικός· ὁ δὲ ἀληθὴς φησιν, Ἰδὲ οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. *Ibid.*

Pag. 123. (g)

Stetit [Sol.] quia in Jeſu et typum futuri agnoſcebat et nomen. Neque enim in ſua virtute Jeſus Nave, ſed in Chriſti myſterio coeleſtibus luminibus imperabat. Deſignabatur enim Dei filium in hoc ſeculum eſſe venturum, qui mundani luminis conſidentis, et jam vergentis in tenebras, virtute divina diſſerret occaſum, lucem redderet, inveharet claritatem. *S. Ambroſ. Apolog. David. poſter. cap. 4.* Ille imperavit

ART. II. imperavit foli ut staret, et stetit; et istius typo ille magnus erat. Ille imperabat, sed Dominus effiebat. *S. Hieron. in Psal. lxxvi.*

## Pag. 124. (h)

Τί λέγει πάλιν Μωσῆς τῷ Ἰησοῦ τῷ τῷ Ναυῇ υἱῷ, ἐπιθίς αὐτῷ τὸ ὄνομα ὅντι προφήτῃ; ἵνα μόνον ἀκούσῃ πᾶς λαός, ὅτι πάντα ὁ πατήρ φανεροῖ περὶ τοῦ υἱοῦ [αὐτοῦ] Ἰησοῦ. [ἐκρά-  
ξε Μωσῆς] τῷ υἱῷ Ναυῇ· καὶ ἐπιθίς τὸ ὄνομα ὅποτε ἐπε-  
ψε κατὰσκοπον τῆς γῆς· [καὶ ἔλεγε] Λάβε βιβλίον εἰς τὰς  
χεῖρας σου, καὶ γράψον ἃ λέγει Κύριος· Ὅτι ἐκ ριζῶν ἐκκόψει  
πάντα τὸν οἶκον τῷ Ἀμαλὴκ ὁ υἱὸς τοῦ Δαυὶδ [Ἰησοῦς] ἐν ἑσ-  
χάτων τῶν ἡμερῶν. Ἴδε πάλιν Ἰησοῦς ἐχ' ὁ υἱὸς ἀνθρώπου  
[Ναυῆ,] ἀλλ' ὁ υἱὸς τοῦ Δαυὶδ, τύπῳ δὲ ἐν σαρκὶ φανερωθεῖς.  
*Barnabæ Epist. cap. 12.*

## Pag. 126. (i)

Ὁ ἐμὸς ἔρως ἐγαύρωται.

## Pag. 128. (k)

Ἰσθαῖοι γὰρ καταδύχονται τὸ εἶναι αὐτὸν Ἰησοῦν, τὸ δὲ καὶ  
Χριστὸν εἶναι τῆτον, ἐκείνῃ. *S. Cyril. Catech. 10.*

## Pag. 128. (l)

Σύγγονε, Μεσσίαν σοφὸν εὗρομεν, ὃς Θεὸς ἀληθής  
Χριστὸς Ἰσθαίοισιν ἀκούεται Ἑλλάδι φωνῇ. *Nonnus.*

## Pag. 128. (m)

From *משׁח* *unxit*, in the Hebrew *משׁח* and *משׁח*  
*unctus*; in the Syriac *ܡܫܚܐ*: in the Greek, by  
changing *ψ* into *σ*, by omitting *η* a guttural not fit  
for their pronunciation, and by adding *ς*, as their  
ordinary termination, *ܡܫܚܐ* is turned into *Μεσσίας*.  
That this was the Greek *Χριστός*, and the Latin  
*Christus*, is evident; and yet the Latins living at a  
distance, strangers to the customs of the Jews and  
the doctrine of the Christians, mistook this name,  
and called him *Chrestus*, from the Greek *Χρηστός*. So  
Suetonius in the life of Claudius, *cap. 25*. *Judeos  
impulso Chresto assidue tumultuantes Roma expulit.*

Which

Which was not only his mistake, but generally the ART. II. Romans at first, as they named him *Chrestus*, so they called us *Chrestiani*. Sed et cum perperam Chrestianus pronunciatur a vobis (nam nec nominis certa est notitia penes vos) de suavitate vel benignitate compositum est. *Tertul. adv. Gentes*. Sed exponenda hujus nominis ratio est propter ignorantium errorem, qui eum immutata litera Chrestum solent dicere. *Lactan. de vera Sap. lib. iv. cap. 7*. Upon which mistake Justin Martyr justifies the Christians of his time; Ἐπειδὴ οὖν γὰρ ἐκ τῆς κατηγορημένης ἡμῶν ὀνόματι, χρηστότατοι ὑπαρχομεν. And again, Χριστιανοὶ (or rather Χρηστῖανοὶ) γὰρ εἶναι κατηγορούμεθα· τὸ δὲ χρῆσθον μισοῦσθαι ἔδικοιον. *Apol. ii*. It was then the ignorance of the Jewish affairs which caused the Romans to name our Saviour *Chrestus*, and the true title is certainly *Christus*. Χριστὸς μὲν, κατὰ τὸ περὶσθαι, saith Justin. Τὸ τῷ Χριστῷ ὄνομα πρῶτον Μωσῆς τοῖς χρησμένοις ἐπιθεῖναι, says Eusebius. *Dem. Evang. lib. iv. cap. 15*. Quoniam Græci veteres χρίσθαι dicebant *ungi*, quod nunc ἀλείφειν ob hanc rationem nos eum *Christum* nuncupamus, id est, *unctum*, qui Hebraice *Messias* dicitur. *Lactan. de vera Sap. lib. iv. cap. 7*. So the Latins generally *Christus* a *Chriftmate*: and without question Χριστὸς is from κρίναι. Yet I conceive the first signification of this word among the Greeks hath not been hitherto sufficiently discovered. The first of the ancients in whom I meet with the word Χριστὸς is Æschylus the Tragedian, and in him I find it had another sense than now we take it in; for in his language that is not χρῆσθον which is anointed, but that with which it is anointed; so that it signifieth not the subject of unction, but the ointment as diffused in the subject. The place is this in his *Prometheus Vincens*, v. 478.

Οὐκ ἦν ἀλέχημ' εἶδιν, εἰδὲ βρώσιμον  
Οὐ χρῆσθον, εἰδὲ πιστόν, ἀλλὰ φαρμάκων  
Χρεῖα κατισκέλλοντο —————

Prometheus shews himself to be the inventor of the  
art

ART. II. art of Physic, that before him therefore there was no medicine, neither to be taken internally by eating or by drinking, nor externally by way of inunction, as the Scholiast very well expounds it: Οὐκ ἦν εἰς βοήθημα θεραπείας, εἰδὲ διὰ βρώσεως προσφερόμενον (which is εἰδὲ βρώσιμον in *Æschylus*) ἔτι δὲ δι' ἐπιχρίσεως ἔχον, (which is ἐ' χρίσιν) εἰδὲ διὰ πόσεως (τὸ δὲ δηλοῖ τὸ ποτίζον). So Eustathius, Τρεῖς φαρμάκων ἰδέαι παρ' Ὀμήρῳ, ἐπίπασα, ὡς νῦν ἐπὶ Μενελάῳ, ὅπερ ἦτορ φάρμακα εἰδὲ πᾶσιν ὁ Μαχάων καὶ χρίσας οἶον ἵεσ' χρίσθαι· καὶ ποτίζον κατὰ τὸν Αἰσχύλον, τὰτ' εἰς ποτὰ ἢ πότιμα. *Ad. Il. d.* As therefore from πῶ πῶσω, ποτίζον, so from χρίω χρίσω, χρίσιν. And as ποτίζον is not that which receiveth drink, but that drink which is received, not *quod potat*, but *quod potabile est*: so χρίσιν is not that which receiveth oil, but that which is received by inunction. So the Scholiast upon Aristophanes, Τῶν φαρμάκων τὰ μὲν εἰς καταπλάσας, τὰ δὲ χρίσας, τὰ δὲ ποτίζα. And the Scholiast of Theocritus, Ἰστέον ὅτι τῶν φαρμάκων τὰ μὲν εἰς χρίσας, ἦγον, ὥπερ χρίομεθα εἰς θεραπείαν· τὰ δὲ ποτίζα, ἦγον, ὥπερ πίνομεν· τὰ δὲ ἐπίπασα, ἦγον, ὥπερ ἐπιπῶμεν. *Idyl. II. ver. 1.* So that χρίσιν in his judgment is the same with ἐγχρίσιν in Theocritus.

Οὐδὲν ποτίζον ἔρωτα πεφύκει φάρμακον ἄλλο,  
Νικία, ἔτ' ἐγχρίσιν, ἐμῖν δοκεῖ, ἔτ' ἐπίπασον,  
Ἡ ταὶ Πιέριδες—————

In the same sense with *Æschylus* did Euripides use χρίσιν φάρμακον in *Hippolyto*, ver. 516.

Πότερα δὲ χρίσιν ἢ ποτίζον τὸ φάρμακον;

And not only those ancient Poets, but even the later Orators; as Dion Chrysostomus: Πολὺ γὰρ χρίσιν καὶ διεφθαρμένῃ σώματι, καὶ νοσούντι ψυχῇ διεφθαρμένη, μὰ Δί, ἔχ' ὑπὸ φαρμάκων χρίσιν ἢ πόσιν. *Orat. 78.* and the LXX. have used it in this sense; as when the Hebrew speaks of *לַחֲשׁוֹךְ שֶׁן oleum unctiois*, they translate it, τῇ ἐπιχρισμένῃ ἐπὶ τὴν κεφαλὴν τῇ ἰλαίᾳ τῇ χρίσῃ, *Lev. xxi. 10.* and again, verse 12. *לַחֲשׁוֹךְ שֶׁן* ὅτι



ὅτι τὸ ἅγιον ἔλαιον τὸ χρίσιν ἐπ' αὐτῷ. *Oleum unctionis* ART. II. then is ἔλαιον χρίσιν, which in Exodus xxix. 7. and xxxv. 13. and xl. 9. the same translators, correspondent to the Hebrew phrase, call ἔλαιον χρίσματος, and more frequently ἔλαιον χρίσεως. The place of Sophocles is something doubtful,

Ὅθεν μῶλοι πανάμερος

Τὰς πειθῆς παγχρίσῳ

Συγκραθεῖς ἐπὶ προφάσει θηρός. *Trach.* v. 660.

For though the Scholiast takes it in the ordinary sense, Παγχρίσῳ] Λεῖπει τῷ πέπλῳ ἦγεν τῷ χρισθένι πέπλῳ συγκεκραμένους καὶ ἀρμολογεῖς τῇ πειθοῖ τῷ θηρός· yet both τὰς πειθῆς before it, and συγκραθεῖς after, seem to incline to the former sense, *pag.* 354. and in the next page ἀρτίχρισον is clearly attributed to the ointment.

Τὸ φάρμακον τῷ ἄπυρον, ἀκτινός τ' αἰὲ

Θέρμης ἄδικτον, ἐν μυχοῖς σῶζειν ἐμὲ,

Ἔως ἂν ἀρτίχρισον ἀρμόσαιμι πε.

*Ibid.* v. 685.

From whence Deianira says presently, ἔχρισσα μαλλῶ. But though it appears from hence that the first use of the word χρίσις among the Greeks was to signify the act or matter used in unction, not the subject or person anointed; yet in the vulgar acception of the LXX. it was most constantly received for the person anointed, of the same validity with χρισθεῖς or κεχρισμένος, (Suidas χρίσις, ὁ κεχρισμένος ἐν ἐλαίῳ,) as also with ἡλειμμένος. For though Lactantius in the place fore-cited seem to think that word an improper version of the Hebrew מָשַׁח, Unde in quibusdam Græcis scripturis, quæ male de Hebraicis interpretatæ sunt, ἡλειμμένος, id est, *unguento curatus*, scriptum invenitur, ἀπὸ τῷ ἀλείφειν, yet the LXX. have so translated it, Numb. iii. 3. Οἱ ἱερεῖς οἱ ἡλειμμένοι. And although Athenæus hath observed, τῶν μύρων τὰ μὲν ἐστὶ χρίσμα, τὰ δ' αἰμαίμα· yet in the vulgar use of the words there is no difference, as he himself speaks a little after, Τὸ δὲ χρίσασθαι τῷ τοιαύτῳ αἰμαίματι μυρίσασθαι εἴηκεν. And Plutarch, *Sympos.* lib. iii.

ART. II. iii. *cap.* 4. Πύθ᾽ ἀπὸ τῶν ἱεῶν συναναπαυομένων γυναῖξιν ἢ μύρον ἀληλιμμέναις ἢ ἔλαιον ἀναπίμπλυνται γὰρ αὐτὲ τῷ χρίσματος ἐν τῷ συγκαθεύδειν. So Hesychius, 'Αλειψαι, ἔλαιον χρίσαι· Κεχρισμένα, ἡλειμμένα. 'Αλοιφή, χρίσις. *Schol. Hom.* Χρισάμεναι, ἀλειψάμεναι· *Od.* ζ. And Suidas, Ἠληλίμμη. Hence Eustathius, Ἰεῖον καὶ ὅτι ἰσοδυναμεῖται κατὰ τὸν τῷ τε χρίω, καὶ τῷ ἀλείφω· τὸ μὲν χρίω παρὰ τὸν χρεῖν ἐρρήθη ὅς χρίεται, τὸ δὲ ἀλείφω, παρὰ τὸ ἀλείω. *Od.* ζ. So Eusebius, Τρίτῃ τάξει Χριστὸν αὐτὸν γεγενῆσθαι ἐλαίῳ, ἢ τῷ ἐξ ὕλης σωματίων, ἀλλὰ τῷ ἐνδύω τῆς ἀγαλλιόσεως ἡλειμμένον παρίσθαι. *Hist. Eccles. lib. i. cap.* 3. Χριστὸς then in the vulgar sense of the LXX. is a person anointed, and in that sense is our Saviour called Christ.

Pag. 130. (n)

So Nonnus hath expressed, what in the Evangelist is to be understood;

Μυσιπόλοι δ' ἱεῖανον ὁμήλυδες ὅξεϊ μυθῶ,  
Τίς σὺ πείλεις; μὴ Χριστὸς ἔσθης; —

Pag. 131. (o)

Celsus the Epicurean acknowledgeth that both the Jews and Christians did confels that the Prophets did foretel a Saviour of the world. Οἶται μὲν σιμὸν εἶναι ἐν τῇ Ἰουδαίᾳ καὶ Χριστιανῶν πρὸς ἀλλήλους ζητήσιν· πεισθέντων μὲν ἀμφοτέρων ὅτι ἀπὸ τοῦ Πνεύματος προφητεύθη τις ἐπιδημήσων Σωτὴρ τῷ γένει τῶν ἀνθρώπων. *Orig. adv. Celsum, lib. iii.* And this Saviour, saith Origen, was to be called κατὰ τὰ Ἰουδαίων πάτρια, Χριστός.

Pag. 132. (p)

For instead of *יהוה אלהינו* Onkelos renders it *יהוה אלהינו* and Jonathan and the Jerusalem Targum, *יהוה אלהינו*. Beside the Cabalists did generally so interpret it, because *יהוה אלהינו* according to their computation, made the same number with the letters of *יהוה*. And in the Talmud, *Cod. Sanhedrim*, Rabbi Johanan asking what was the name of the Meffias, they of the School of R. Schila

R. Schila answer, **שילה** *his name is Shiloh*, according to that which is written, *until Shiloh come.* AC-ART. FI.

Pag. 133. (q)

**Kimchi** on the place.

Pag. 136. (r)

The Jews have invented a double Messias : to one they attribute all those places which mention his low estate and sufferings ; to the other, such as speak of his power and glory. The one they style **משיח בן יוסף**, the other **משיח בן דוד**. The Son of Joseph they name also the Son of Ephraim, and the Son of David the Son of Judah : as the Targum, Cant. iv. 5. *Thy two breasts are like two young roes* ; **שני תרין פריקד משיח בר דוד ומשיח** ; *Two are thy Redeemers, Messias the Son of David, and Messias the Son of Ephraim.*

Pag. 136. (s)

Which the Chaldee paraphrase thus translates, *A King shall come out of the sons of Jesse, and the Messias out of his sons' sons.* So Rabbi Solomon and Kimchi.

Pag. 137. (t)

Which expressly translateth it thus, **מנך קדמי יפוק** *Out of thee shall come before me the Messias, that he may exercise domination in Israel.* So Rabbi Solomon, **מנך לי יצא משיח בן דוד** So Kimchi and Abarbanel, **דוא מלך ומשיח**.

Pag. 141. (u)

For first, instead of those words, *Behold my servant shall deal prudently*, the Targum hath it plainly **דוא יצא עבדי משיח** *Behold, my servant the Messias shall prosper.* And Solomon Jarchi on the place, **רבונו** *Our Rabbins understand this of the Messias.* And the reason which he renders of their

ART. II. interpretation is very observable. For they say, says he, that the Messias is stricken, as it is written, *He took our infirmities, and bare our griefs*; which are the words of the 4th verse of the 53d chapter. From whence we may perceive how the ancient Jews did join the latter part of the 52d chapter with the 53d, and expound them of the same person. Besides he cites a certain *Midrash* or *Gloss*, which attributes the same verse to the Messias, and that is to be found in *Bereshit Rabba* upon Gen. xxviii. 10. where, falling upon that place in Zach. iv. 7. *What art thou, O great mountain, before Zerubbabel?* he answers, *הר הגדול זה משיח That great mountain is the Messias.* Then asking again, *Why doth he call the Messias a great mountain?* he gives this answer, *שדאי גדול מן האבות שנ' הגדל ישכיל עברי זה משיח Because he is greater than the Fathers, as it is written, Behold, my servant shall understand, that is, the Messias:* which are the words of the verse before cited. And the same *Bereshit Rabba*, upon Gen. xxiv. 67, saith, Messias the King was in the generation of the wicked; that he gave himself to seek for mercies for Israel, and to fasting and humbling himself for them, as it is written; and so produceth the words of Isa. liii. 5. From whence it appears again, that the author thereof interpreted both the chapters of the same Messias. And farther it is observable, that the *Midrash* upon Ruth ii. 14. expounds the same verse in the same manner. And Rabbi Moses Alfhech speaks yet more fully of the consent of the ancient Jewish Doctors upon this place, *דעה דו"ל פה אחד קיימו וקבלו כי על מלך המשיח דבר Behold our doctors of happy memory conclude with one mouth, as they have received from their ancestors, that this is spoken of the Messias.* From hence it appears, that it was originally the general sense of the Jews, that all that piece of Isaiah is a description of the Messias, and consequently that the Apostles cannot

not be blamed by them now for applying it to ART. II. Christ; and that the modern Jews may well be suspected to frame their contrary expositions out of a wilful opposition to Christianity.

Pag. 141. (x)

The first **לֹא תִאָר לֹא** seems to signify no less, as being from the root **תָּאָר** which signifieth *to form, figure, fashion, or delineate*: from whence the noun attributed to any person signifieth the feature, complexion, shape, or composition of the body; as Rachel was **יִפֶּת תִּאָר**, *forma pulchra*, Gen. xxix. 17. and so Joseph **יִפֶּת תִּאָר**, Gen. xxxix. 6. So Abigail and Esther, and in general, Deut. xxi. 11. with an addition of *fair* added to **תִּאָר**, whereas David is called, without such addition, **אִישׁ תִּאָר**, but with the full signification, *ὁ ἀνὴρ ἀγαθὸς τῷ εἶδει*. In Judges viii. 18. **אִישׁ כְּתִאָר בְּנִי חֲמֹל** *Eis ὁμοίωμα υἱὸς βασιλέως*, so the Roman; but the Aldus and Complutensian better, *ὥς εἶδος υἱὸν βασιλέως* according to that verse of Euripides cited by Athenæus and Porphyrius,

Πρώτον μὲν εἶδος ἄξιον τυραννίδος.

The Messias was to be a king, whose external form and personage spake no such majesty.

Pag. 141. (y)

As Justin Martyr, *Οἱ μὲν εἰρηνται εἰς τὴν πρώτην παρεσίαν τῷ Χριστῷ ἐν ᾗ καὶ ἄτιμος, καὶ ἀειδὴς, καὶ θνητὸς φανήσεσθαι κεκηρυγμένοι ἐστίν. Dial. cum Tryph. §. 14. Ἐλθόντος τῷ Ἰησοῦ ἐπὶ τὸν Ἰορδάνην, καὶ νομιζομένῃ Ἰωσήφ τῷ τέκτονος υἱῷ υπάρχειν, καὶ ἀειδῆς, ὡς αἱ γραφαὶ ἐκήρυττον, φαινομένη. Ibid. §. 88. Ἐπειδὴ γὰρ οἱ ἐν ἔρανῳ ἄρχοντες ἰωρὴν ἀειδῆ καὶ ἄτιμον τὸ εἶδος καὶ ἄδοξον ἔχοντα αὐτόν, καὶ γινώσκοντες αὐτὸν ἐπυνθάνοντο, τίς ἐστὶν ἄτος ὁ βασιλεὺς τῆς δόξης; Ibid. §. 36. And Clemens Alexandrinus, Τὸν δὲ κύριον αὐτὸν τὴν ὄψιν αἰσχροὺς γεγενῆσθαι διὰ Ἡσαΐας τὸ Πνεῦμα μαρτυρεῖ. Καὶ εἶδομεν αὐτόν, καὶ ἐκ εἶχεν εἶδος, &c. *Pæd.**

ART. II. iii. *cap.* I. "Οπε γε καὶ αὐτὸς ἡ κεφαλὴ τῆς Ἐκκλησίας ἐν σαρκὶ μὲν αἰδῆς διελήλυθε καὶ ἄμορφος. *Strom.* 3. And Celsus, impiously arguing against the descent of the Holy Ghost upon our Saviour, says, it is impossible that any body, in which something of the Divinity were, should not differ from others; Τῷτο δὲ (the body of Christ) οὐδὲν ἄλλε διαφέρειν, ἀλλ', ὡς φασι, μικρὸν, καὶ δυσ-εἶδης, καὶ ἀγεννὲς ἦν. This which Celsus by his ὡς φασι seems to take from the common report of Christians in his age, Origen will have him take it out of Isaiah, and upon that acknowledgeth τὸ δυσεἶδης, but the other two, μικρὸν and ἀγεννὲς, he denies. Ὁμολογεμένως τοίνυν γίγνεται τὰ περὶ τῷ δυσεἶδης γιγνόμενα τὸ Ἰησοῦ σῶμα, ἔ μὴν ὡς ἐκτίθεται, καὶ ἀγεννὲς, εἰ σαφῶς δηλᾶται ὅτι μικρὸν ἦν· ἔχει δὲ ἡ λέξις ἔτω παρὰ τῷ Ἡσαΐα ἀναγεγραμμένη, &c. and then cites this place, and so returns it as an answer to the argument of Celsus, that because he was foretold to be as he was, he must be the Son of God. Μεγάλη κατασκευὴ ἐστὶ τῷ τὸν ἄμορφον εἶναι δοκῶντα Ἰησοῦν, υἱὸν εἶναι θεῷ, τὸ πρὸ πολλῶν ἐτῶν τῆς γενέσεως αὐτῷ πεπροφητεῦσθαι καὶ περὶ τῷ εἶδει αὐτῷ. *Orig. cont. Cels. lib.* vi. In the same sense did St. Cyril take these words of the Prophet; who, speaking of that place of the Psalmist, *Speciosus forma præ filiis hominum*, observes this must be understood of his Divinity. Κένωσις γὰρ αὐτῷ καὶ ταπείνωσις τῆς μετὰ σαρκὸς οἰκονομίας ὅλον ἐστὶ τὸ μυστήριον· γράφει δὴπε καὶ ὁ προφήτης Ἡσαΐας περὶ αὐτῷ, Οὐκ εἶχεν εἶδος, εἰ καλλος, &c. And again, Ἐν εἶδει πέφηνεν ὁ υἱὸς τῷ λίαν ἀκαλλεστάτῳ. Tertullian speaks plainly as to the prophecy, and too freely in his way of expression: Sed carnis terrenæ non mira conditio, ipsa erat quæ cætera ejus miranda faciebat, cum dicerent, *Unde huic doctrina hæc est signa ista?*—Adeo nec humanæ honestatis corpus fuit, nedum cœlestis claritatis. Tacentibus apud nos quoque prophetis (Isa. liii. 2.) de ignobili aspectu ejus, ipsæ passiones, ipsæque contumeliæ loquuntur. Passiones quidem, humanam carnem; contumeliæ vero, inhonestam præbavere. An ausus esset aliquis ungue summo

summo perfringere corpus novum, sputaminibus ART. II.  
contaminare faciem nisi merentem? *De carne Christi, cap. 9.* And that we may be sure he pointed at that place in Isaiah, he says, that Christ was ne aspectu quidem honestus: *Annunciavimus enim, inquit, de illo, sicut puerulus, sicut radix in terra sitienti, et non est species ejus neque gloria. Adv. Marcion. lib. iii. cap. 17. et adv. Jud. cap. 14.* This humility of Christ, in taking upon him the nature of man without the ordinary ornaments of man, at first acknowledged, was afterwards denied, as appears by St. Jerom, on Isaiah; Inglorius erit inter homines aspectus ejus, non quo formæ significat foeditatem, sed quod in humilitate venerit et paupertate. And Epist. 40. Absque passionibus crucis universis pulchrior est virgo de virgine, qui non ex voluntate Dei, sed ex Deo natus est. Nisi enim habuisset et in vultu quiddam oculisque fidereum, nunquam eum statim secuti fuissent Apostoli, nec qui ad comprehendendum eum venerant corruissent. So St. Chrysostom interprets the words of Isaiah of his Divinity, or Humility, or his Passion; but those of the Psalmist, of his native corporeal beauty. Οὐδὲ γὰρ θαυματουργῶν ἦν θαυμαστὸς μόνον, ἀλλὰ καὶ φαινόμενος ἀπλῶς πολλῆς ἔγχευε χάριτος· καὶ τῷτο ὁ προφήτης δηλῶν ἔλεγεν, Ὁραῖος κάλλει παρὰ τὰς υἱὰς τῶν ἀνθρώπων. *Homil. 28. in Matt.* Afterwards they began to magnify the external beauty of his body, and confined themselves to one kind of picture or portraiture, with a zealous pretence of a likeness not to be denied, which 800 years since was known by none, every several country having a several image. Whence came that argument of the Iconoclastæ by way of *Quære*, which of those images was the true? Πότερον ἡ παρὰ Ῥωμαίοις, ἢ ἡντιπρὶν Ἰνδοὶ γράψουσιν, ἢ ἡ παρὰ Ἕλλησιν, ἢ ἡ παρὰ Αἰγυπτίοις; εἴχ' ὁμοίαι ἀλλήλαις αὐταί. *Phot. Epist. 64.* And well might none of these be like another, when every nation painted our Saviour in the nearest similitude to the people of their own country. Ἕλλησιν μὲν αὐτοῖς ὁμοίον ἐπὶ

ART. II. γῆς φανῆναι τὸν Χρῖσεν νομίζουσι, Ῥωμαῖοι δὲ μᾶλλον ἑαυτοῖς  
 οἰκότες. Ἰνδοὶ δὲ πάλιν μορφῇ τῇ αὐτῶν, καὶ Αἰθίοπες δῆλον  
 ὡς ἑαυτοῖς. *Idem, ibid.* And the difference of opini-  
 ons in this kind is sufficiently apparent out of those  
 words in Suidas, Ἰστίον δὲ ὅτι φασὶν οἱ ἀκριβέστατοι τῶν  
 ἱστορικῶν, ὡς τὸ ἔλόν καὶ ὀλιγότεριχον οἰκειότερόν ἐστι γράφειν  
 ἐπὶ τῆς εἰκόνος τῆς Χρῖστου.

Pag. 142. (x)

Καὶ τέκτονος νομιζομένου ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰ-  
 γάζετο ἐν ἀνθρώποις ὧν, ἄροτρα καὶ ζυγά. *S. Justin. Mart.*  
*Dial. cum Tryph. §. 88.*

Pag. 147. (a)

Vifa est mihi res digna consultatione, maxime  
 propter periclitantium numerum. Multi enim omnis  
 ætatis, omnis ordinis, utriusque sexus etiam, vocan-  
 tur in periculum et vocabuntur. Neque enim civi-  
 tates tantum, sed vicos etiam atque agros, supersti-  
 tionis istius contagio pervagata est. *Plin. Epist. ad*  
*Trajan. lib. x. Epist. 97.* Tanta hominum multitudo,  
 pars pene major civitatis cujusque, in silentio et mo-  
 destia agimus. *Tertul. ad Scapul. cap. 2.* Si hostes ex-  
 ertos, non tantum vindices occultos agere vellemus,  
 deesset nobis vis numerorum et copiarum? Plures ni-  
 mirum Mauri et Marcomanni, ipsique Parthi, vel quan-  
 tæcunque, unius tamen loci et suorum finium, gentes,  
 quam totius orbis. Hesterni sumus, et vestra om-  
 nia implevimus, urbes, insulas, castella, municipia,  
 conciliabula, castra ipsa, tribus, decurias, palatium,  
 senatum, forum. *Idem, Apolog. cap. 37.* Potuimus  
 et inermes, nec rebelles, sed tantummodo discordes,  
 solius divortii invidia adversus vos dimicasse. Si  
 enim tanta vis hominum in aliquem orbis remoti  
 finem abruptissemus a vobis, suffudisset utique do-  
 minationem vestram tot qualiumcunque amissio ci-  
 vium, imo etiam et ipsa destitutione punisset: pro-  
 culdubio expavissetis ad solitudinem vestram, ad fi-  
 lentium rerum, et stuporem quendam quasi mortuæ  
 urbis;



urbis; quæfissetis quibus in ea imperaretis. *Idem*, ART.II. *ibid.* And Irenæus, who wrote before Tertullian, and is mentioned by him, speaks of the Christians in his time living in the court of Rome: Quid autem et hi qui in regali aula sunt fideles? nonne ex eis quæ Cæsaris sunt habent utensilia, et his qui non habent unusquisque secundum suam virtutem præstat?

Pag. 150. (b)

In Christi nomine subauditur qui unxit, et ipse qui unctus est, et ipsa unctio in qua unctus est. *Iren. lib. iii. cap. 20.*

Pag. 150. (c)

Οἱ βασιλεῖς πάντες καὶ οἱ χριστοὶ ἀπὸ τῆς μετίσχον καὶ βασιλεῖς καλεῖσθαι καὶ χριστοί. *S. Justin. Mart. Dial. cum Tryph. §. 86.*

Pag. 151. (d)

Christus a chrismate dicitur: quia sicut antiqui reges a sacerdotibus oleo sacro profundeabantur, sic Christus Spiritus Sancti infusione repletus est. *Author Serm. 131. de Temp.*

Pag. 151. (e)

Sicut nunc Romanis indumentum purpuræ insigne est regiæ dignitatis assumptæ: sic illis unctio sacri unguenti nomen ac potestatem regiam conferebat. *Lactan. lib. iv. cap. 7.*

Pag. 151. (f)

For though at the first the sons of Aaron were anointed as well as Aaron, as appears Exod. xl. 15. *Thou shalt anoint them, as thou didst anoint their father, that they may administer to me in the priest's office:* yet they were not after anointed, but the successors of Aaron only: *For, saith the text, their anointing shall surely be an everlasting priesthood throughout their generations:* and therefore after this first anointing they shall need no more, only the successors in the high-priesthood

ART. II. priesthood shall reiterate the unction: from whence *the priest that is anointed* afterwards signified the high priest, as Lev. iv. 3. הכהן המשיח LXX. ὁ ἀρχιερεὺς ὁ κεχειρισμένος by way of explication, whereas verse the 5th and the 16th of the same chapter, and vi. 22. they render it by a bare translation, ὁ ἱερεὺς ὁ χειρὸς: which by the vulgar Latin is translated, *Sacerdos qui jure patri succederet*, because no other but the son which succeeded the father in the office of the high priest was afterwards anointed: as the Arabic, *Et similiter sacerdos successor de filius suis*. For in the anointing of Aaron and his sons, מִשְׁחוּ בְּמִשְׁחָא הַבְּאִים אַחֲרֵיהֶם לְהִיט כְּהֹנִים וְלֹא הוּצְרָנוּ לְמִשְׁחָא הַבְּאִים אַחֲרֵיהֶם לְהִיט כְּהֹנִים וְלֹא הוּצְרָנוּ לְמִשְׁחָא: *Levi Ben Gerson 1 Kings i.*

Pag. 151. (g)

As Lactantius; Erat Judæis ante præceptum ut sacrum conficerent unguentum, quo perungi possent ii qui vocabantur ad sacerdotium vel ad regnum, *lib. iv. cap. 7.* And St Augustin; Prioribus Veteris Testamenti temporibus ad duas solas personas pertinebat unctio. *Enarr. 2. Psal. xxvi.* Christus vel pontificale vel regium nomen est. Nam prius et Pontifices unguento chrismatis consecrabantur et Reges. *Ruffin, in Symb.*

Pag. 151. (h)

Τὸ τοῦ χρίσματος μὴ μόνον ἀρχιερεῦσι παραδοθῆναι, ἀλλὰ καὶ τοῖς μετὰ ταῦτα προφήταις καὶ βασιλεῦσιν, οἷς καὶ ἀντιοῖς τέτω χρίσθαι μόνοις ἔχον ἦν τῷ μύρῳ. *Euseb. Dem. Evang. lib. iv. cap. 15. et Hist. lib. i. cap. 3.* Wherefore St. Augustin recollecting a place in his 83 questions, in which he had taught the two fishes in the Gospel, duas illas personas significare quibus populus ille regebatur, ut per eas conciliorum moderamen acciperet, regiam scilicet et sacerdotalem, ad quas etiam sacrosancta illa unctio pertinebat, makes this particular retraction; Dicendum potius fuit, maxime pertinebat, quoniam unctos aliquando, legimus et Prophetas. *Retract. lib. i. cap. 26.*

Pag. 151. (i)

ART. II.

Οὐ μόνος δὲ ἄρα τὰς ἀρχιερωσύνη τετιμημένος—τὸ τῷ Χριστῷ κατεκόσμη παρ' Ἑβραίοις ὄνομα, ἀλλὰ καὶ τὰς βασιλείας· ἔς καὶ αὐτὰς, πνεύματι θείῳ προφηταὶ χρίοντες, εἰκονικὰς τινὰς Χριστὸς ἀπειργάζοντο· ὅτι δὴ καὶ αὐτοὶ, τῆς τῷ μόνου καὶ ἀληθῆς Χριστοῦ, τῷ κατὰ πάντων βασιλεύοντι· θείῳ λόγῳ, βασιλικῆς καὶ ἀρχικῆς ἐξουσίας τὰς τύπας δι' ἐαυτῶν ἔφερον· ἥδη δὲ καὶ αὐτῶν τῶν προφητῶν τινὰς διὰ χρίσματος· Χριστὸς ἐν τύπῳ γεγονέναι παρελήφαμεν, ὡς τέτρες ἅπαντας τὴν ἐπὶ τὸν ἀληθῆ Χριστὸν, τὸν ἑνθεὸν καὶ ὑψίστον λόγον, ἀναφορὰν ἔχειν, μόνον φχιερέα τῶν ὅλων, καὶ μόνον ἀπάσης τῆς κτίσεως βασιλεῖα, καὶ μόνον προφητῶν ἀρχιερωσύνην τῷ Πατρὶ τυγχάνοντα. *Euseb. Hist. Eccles. lib. i. cap. 3.*

Pag. 155. (k)

For the Hebrew יָגוֹן signifying *juvenes*, by all the Targums is rendered יְרֵכָה that is *primogeniti*: and so the Arabic and Persian translations.

Pag. 156. (l)

Unus ipse erat qui offerebat et quod offerebat. *S. August.* Unum cum illo manebat cui offerebat, unum in se fecit pro quibus offerebat; unus ipse erat qui offerebat et quod offerebat. *Idem de Trin.*

Pag. 156. (m)

Παρακλητὸν ἔχομεν Ἰησοῦν, ἔχ' ὡς ὑπὲρ ἡμῶν προκαλινδόμενον τῷ πατρὶ καὶ προσπίπτοντα δαλικῶς· ἀπαγε τὴν δάλην ὄντως ὑπόνοιαν καὶ ἀναξίαν τῷ πνεύματι· ἔτε γὰρ τῷ πατρὶ τῷ ἐπιζητεῖν, ἔτε τῷ υἱῷ πάσχειν, ἢ ὡς περὶ Θεοῦ διανοεῖσθαι δίκαιον· ἀλλ' οἷς πέκουθεν ὡς ἀνθρώποι, πείθει καρτερεῖν ὡς λόγῳ καὶ παραινέτης· τῷ νοεῖται μοι ἡ παρακλησις. *S. Greg. Naz. Orat. 36.*

Pag. 157. (n)

For the Chaldee paraphrase in the most places where it mentioneth the Messias doth it with the addition of King: מְלִיכָא מְלִיכָא.

Pag.

## ART.II.

Pag. 160. (o)

בימרת המשיח עתיד הקדוש ברוך הוא להחזיר לעמו אותו שמן המשחה שעשה משה שנבנו עם הארון ובו ימשה המלכים : והנהנים הגדולים בימי ההם : *In the days of the Messias God will restore unto his people the oil of unction which Moses made, which was hidden with the ark ; and the kings and high priests shall be anointed with it in those days. Abarbanel Comment. ad 30. Exod.* Now the loss of that oil, which they call the hiding of it, may well be thought to foretel the period of the Mosaical administration, being they confess that after that they never had any priests anointed, because they had no power to make the same oil. So plainly confesseth the same Abarbanel : לא היה בהן משוח בבית שני לפי שכבר היה נבנו שמן המשחה שנבנו יאשיהו עם שאר הדברים הקדושים ולא היה להם רשות לעשותו :

Pag. 161. (p)

Duas personas, ejus qui unctus est Dei et qui unxit, intellige. Unde et Aquila *Elohim* אלהים verbum Hebraicum non nominativo casu, sed vocativo, interpretatur, dicens *Sei* et nos propter intelligentiam *Dee* posuimus, quod Latina lingua non accipit, ne quis perverse putet Deum dilecti et amantissimi et regis bis Patrem nominari. *S. Hieron. Epist. 140.* Quod sequitur, *Unxit te, Deus, Deus tuus*, primum nomen Dei vocativo casu intelligendum est, sequens nominativo ; quod satis miror cur Aquila non, ut coeperat in primo versiculo, vocativo casu interpretatus sit, sed nominativo, bis nominans Deum, qui supradictum unxerit Deum. *Idem, ibid.*

Pag. 161. (q)

So Gregory Nazianzenus expounds the place : "Ὁν ἔχρισεν ἔλαιον ἀγαλλιᾶσεως παρὰ τῆς μετόχης αὐτοῦ, χρίσας τὴν ἀνθρωπότητα τῇ θεότητι, ὥστε ποιῆσαι τὰ ἀμφοτέρω ἐν. And again, Χρισὸς δὲ, διὰ τὴν θεότητα (not that his Divinity was anointed, or Christ anointed in respect of his Divinity ; but that he was anointed in his Humanity

manity by his Divinity;) *χρίσις γὰρ αὐτῇ τῆς ἀνθρωπότητος, ἐκ ἐνέργιας κατὰ τὰς ἄλλας χρίσεις ἀγιάζουσα· παρρησία δὲ ὅλας τῆς χρίσεως· ἥ ἐργον, ἄνθρωπον ἀκούσαι τὸ χρίον, καὶ ποιῆσαι θιὰν τὸ χριόμενον. Orat. 36.*

Pag. 161. (r)

*Χριστὸς ἐχρίσθη ὡς βασιλεὺς καὶ ἱερεὺς τῷ χρίσματι τῆς σαρκώσεως. Germanus Conflant. Κεχρίσθαι δὲ ἔχ' ἑτέρως φαμὲν τὸν υἱόν, ἢ ὅτι κατὰ σάρκα γενόμενον, δηλονότι καὶ ἡμᾶς, καὶ ἐνανθρωπήσαντα. Titus Bostrenf. Deus est qui ungit, et Deus qui secundum carnem ungitur Dei filius. Denique quos habet unctionis suæ Christus nisi in carne participes? Vides igitur quia Deus a Deo unctus, sed in assumptione naturæ unctus humanæ Dei Filius designatur. S. Ambros. de Fide, lib. i. cap. 3. Hæc omnia carni conveniunt, cui piissimum et gloriosissimum Verbum unitum est pro salute cunctorum. Cassiodor. in Psal. xlv.*

Pag. 161. (s)

St. Jerom, mentioning that place of the Psalm, Quando consortes nominantur, naturam carnis intellige; quia Deus consortes substantiæ suæ non habet. Et quia erat unctio spiritualis et nequaquam humani corporis, (ut fuit in sacerdotibus Judæorum) idcirco præ consortibus, id est, cæteris sanctis, unctus esse memoratur. Cujus unctio illo expleta est tempore quando baptizatus est in Jordane, et Spiritus Sanctus in specie columbæ descendit super eum, et mansit in illo. *Comment. in Esaiam, cap. 61.* In illa columba quæ super Dominum post baptismum descendit ipse cum sacramento baptismatis, et veri sacerdotii jura suscepit, fuso videlicet super eum oleo exultationis, de quo Psalmista canit; *Unxit te, inquit, Deus, Deus tuus oleo lætitiæ præ consortibus tuis. Pet. Damianus, Opusc. vi. cap. 4.*

Pag. 162. (t)

As appears by those entertainments so frequently mentioned by Homer in his *Odysses*, as when *Telemachus* is entertained by *Nestor*;

*Τόφρα*

ART. II. Τόφρα δὲ Τηλέμαχον λῆσεν καλὴ Πολυκάστη,  
Νέστωρος ὀπλοτάτη θυγάτηρ Νηληϊάδεω,  
Αὐτὰρ ἐπεὶ λῆσέν τε καὶ ἔχρισεν λίπ' ἑλαίῳ.

Οδ. γ'. v. 464.

And Telemachus and Pisistratus are invited to the court of Menelaus ;

Ἔς ῥ' ἀσαμίνδης βάντες ἑὺξέας λῆσαντο·  
Τὲς δ' ἐπεὶ ἔν δμῳαὶ λῆσαν καὶ χρίσαν ἑλαίῳ.

Οδ. δ'. v. 48.

Thus Ulysses is entertained, Οδ. θ'. Thus Pyraeus and Telemachus, Οδ. ρ'. And Venus, returning to Raphus, is so ordered by the *Charites* ;

Ἔνθα δέ μιν Χάριτες λῆσαν καὶ χρίσαν ἑλαίῳ  
Ἀμρότῳ, εἴα θεὸς ἐπενήνοθεν αἶν ἰόντας.

Οδ. θ'. v. 364.

So Helena speaks of her entertaining Ulysses in a disguise ;

Ἄλλ' ὅτε δὴ μιν ἐγὼν ἐλόευν καὶ χρίον ἑλαίῳ.

Οδ. δ'. v. 252.

It is apparent that this was the custom of the ancient Greeks. Of which Eustathius gives this reason ; Ἐλαίῳ ἐχρίοντο οἱ λασάμενοι ἐμπλάτοντες τὰς σωματικὰς πόρως, ὡς ἂν μετὰ λυτρὸν γέγοιεν τὴν ὑγρότητα. This custom was so ancient and general, that the Greeks had one word to express this anointing with oil after washing with water, which they called *χύτλα* and *χυτλώσαι*. *Etymol.* *Χυτλώσαι*, ἐχ ἀπλῶς τὸ ἀλείψαι, ἀλλὰ τὸ ἐπὶ λυτρῷ ἀλείψασθαι. *Schol. Aristoph.* *Χύτλα* δὲ κυρίως, τὸ ὑγρῷ ἐπὶ ὕδατος ὄντος τῷ σώματι ἀλείψασθαι. *Hesych.* *Χύτλα*, τὸ ἐφ' ὕδατος ἔλαιον· and *Χυτλώσαι*, τὸ ἀλείψαι μετὰ τὸ λῆσασθαι. Hence, when Nauficaa went unto the pools to wash, her mother gave her a box of oil ;

Δῶκε δὲ χρυσεὴν ἐν ληκύθῳ ὑγρὸν ἔλαιον,  
Εἴως χυτλώσαιτο σὺν ἀμφιπόλῳσι γυναιξίν.

Οδ. ζ'. v. 79.

Where

Where the old Scholiast, *Χυτλώσαιο, λασαμένη αλεί-* ART.II.  
*ψαιτο* and Eustathius, *Εἰως χυτλώσαιο, ἀντὶ τῆ ὁπως*  
*μετὰ λυτρὸν χυτλωθεῖη ἀλειψαμένη* which exposition is  
 warranted by the performance after mentioned,

*Αἱ δὲ λουσσάμεναι καὶ ἀλειψάμεναι λίπ' ἑλαίῳ.*

*Ibid. v. 96.*

And as this was the ancient custom of the Greeks,  
 so was it also the common custom of the Jews, as  
 appears by the words of Naomi to Ruth, *Wash thy-*  
*self therefore, and anoint thee, and put thy raiment up-*  
*on thee.* Ruth iii. 3.

Pag. 162, (u)

They say in the Gemara, that this is a maxim of the  
 Doctors, *אמרנו במדבר תנו רבנן אין משיחין את המלכים*  
*: המעץ על המעץ* *Abarbanel in 30 Exod.* The end  
 of which ceremony was to shew the prolonging of his  
 kingdom who was so anointed; and the original is  
 referred to the anointing of Solomon, 1 Kings i. 39.  
 For so it followeth in the Talmud, *כדי שתימשך מלכותו*  
*: נחת את המלך* *Abarbanel, ibid.*

Pag. 163. (x)

*Unguenta optime fervantur in alabastris, odores*  
*in oleo.* *Plin. Hist. lib. xiii. cap. 2.* *Existimatur et*  
*ebori vindicando a carie utile esse.* *Certe simula-*  
*crum Saturni Romæ intus oleo repletum est.* *Idem,*  
*lib. xv. cap. 7.* And whosoever made that statue at  
 Rome, seems to have had his art out of Greece, from  
 that famous ivory statue made by Phidias. *Οὗτος*  
*γὰρ μετὰ τὸ κατασκευάσαι τὸ Πισαῖον ἰδωλον, (ἔξ ἐλεφάντος δὲ*  
*τῆτο ἦν) ἔλαιον ἐκχεῖσθαι προσέταξεν ἀμφὶ τὰς πόδας ἑμ-*  
*προσθεν τῷ ἀγάλματι, ἀθάνατον εἰς δύναμιν φυλάσσων αὐτό.*  
*Proclus apud Eriphan. Hæc. 64. §. 18.*

Pag. 164. (y)

According to the etymology in the Hebrew lan-  
 guage, of which Abarbanel here takes notice; *לכל האנשי רמיה כי הוה רמיה לכל האנשי מעלה שמים*  
 Pag.

## ART. II.

Pag. 169. (z)

For when our Saviour gave that command to his Apostles, Πορευθέντες ἔν μαθητεύσατε πάντα τὰ ἔθνη, *Go make all nations disciples*, they which delivered the Gospel were μαθητεύοντες, they which were taught it and received it were at that time μαθητευθέντες, and after by a name habitual, μαθηταί, translated by Tertullian, *discentes*, ordinarily *discipuli*. Μαθητῆς ἔν ἔσιν, ὡς μανθάνομεν παρ' αὐτῶ τῷ Κυρίῳ, πᾶς ὁ τῷ Κυρίῳ προσερχόμενος, ὥς ἀκολουθεῖν αὐτῷ, ταῖς, ἀκούειν τῶν λόγων αὐτοῦ, πιστεύειν τε καὶ πείθεσθαι αὐτῷ ὡς δεσπότῃ, καὶ βασιλεῖ, καὶ ἱατρῷ, καὶ διδασκάλῳ ἀληθείας, ἐπ' ἐλπίδι ζωῆς αἰωνίας. Thus then, in the language of the Scriptures, μαθητεύειν τινά, is *to make a disciple*; as μαθητεύσαντες ἱκανὸς, Acts xiv. 21. Μαθητεύειν τινί, *to be a disciple*; as Joseph of Arimathæa, Ἐμαθήτευσεν τῷ Ἰησοῦ, Matt. xxvii. 57. Μαθητευθῆναι the same; as Γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν ὑρανῶν. Matt. xiii. 52. Thus μαθητευθῆναι τῷ Κυρίῳ, is often used by St. Basil *de Baptismate*, whose title is, Ὅτι διὲ πρῶτον μαθητευθῆναι τῷ Κυρίῳ, καὶ τότε καταξιοθῆναι τῇ αἰγίᾳ βαπτίσματος, according to our Saviour's method. Hence those which were first converted to the faith were called μαθηταί, as the disciples of Christ their Doctor and Master.

Pag. 169. (a)

Οἱ ἀπὸ τῆς ἐκκλησίας, as when Herod stretched forth his hand, κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας, *to mischief some of those which were of the Church*.

Pag. 169. (b)

As when Saul went down to Damascus with a commission, Ὅπως εἰάν τινας εὕρῃ τῆς ὁδοῦ ὄντας ἀνδράς τε καὶ γυναῖκας, δεδιμένους ἀγαγῇ εἰς Ἱερουσαλὴμ, Acts ix. 2. we translate it, *any of this way*, when there was no way mentioned to which the pronoun *this* should have relation; nor is ἡ ὁδὸς in the Greek any more than *the way*. So when St. Paul went to the Synagogue



gogue at Corinth, divers were hardened and believed ART. II.

not, κακολογῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλῆθους, Acts xix.

9. here we translate it, *spake evil of that way*; but Beza has left his *Articulus pronominis vice fungitur*, which he had from Erasmus, and hath otherwise supplied it; *male loquentes de via Dei*: and the old translation, which in the former had *huius viæ*, in this hath simply *maledicentes viæ*: and certainly ἡ ὁδὸς is nothing but *the way*. Again, at Ephesus, Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον ταραχὸς ἐκ ὀλίγου περὶ τῆς ὁδοῦ, Acts xix. 23. *de via*; *Vet. transl.* Beza again, *ob viam Dei*, but it is nothing but *the way*. Thus Fœlix put off St. Paul, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, *till he had a more exact knowledge of the way*: *Vet. transl.* *de via hac*; Beza *ad sectam istam*. Whereas then the phrase is so simply and so frequently the same, it can be nothing else but the word then in use to signify the religion which the Christians professed. And so some also of the ancients seem to have spoken, as appears by the language of the Melchizedecians, Χριστὸς ἐξελέγη, ἵνα ἡμᾶς καλέσῃ ἐκ πολλῶν ὁδῶν εἰς μίαν ταύτην τὴν γνώσιν, ἐπειδὴν ἀπέστρεψεν ἡμᾶς ἀπὸ εἰδύλων; καὶ ὑπέδειξεν ἡμῖν τὴν ὁδόν, and in that description of the Gallican persecution, Ἐμμεῖναι δὲ ἔξω οἱ μὴδὲ ἔχοντες πώποτε πίστιν, μὴδὲ αἰσθῆσιν ἐνδύματος νυμφικῆς, μὴδὲ ἰσχυρίαν φόβου Θεοῦ σχόντες, ἀλλὰ καὶ διὰ τῆς ἀναστροφῆς αὐτῶν βλασφημῶντες τὴν ὁδόν. *Euseb. Hist. Eccles. lib. v. cap. 1.*

Pag. 169. (c)

St. Luke noteth the place, but neither the time when, nor person by whom this name was given. Tertullian seems to make it as ancient as the reign of Tiberius. Tiberius ergo, cujus tempore nomen Christianum in seculum introivit. *Apoloq. cap. 5.* But I conceive indeed he speaks not of the name, but of the religion: for so he may well be thought to expound himself, saying soon after, Censui istius disciplinæ, ut jam edidimus, a Tiberio est. *cap. 7.* However the name of Christian is not so ancient as Tiberius, nor,

ART. II. as I think, as Caius. Some ancient author in Suidas assures us, that it was first named in the reign of Claudius, when St. Peter had ordained Euodius Bishop of Antioch. Ἰστέον δὲ ὅτι ἐπὶ Κλαυδίου βασιλείᾳ Πέτρος τῷ ἀποστόλῃ χειροτονήσαντος Εὐόδιον, μετωνομάσθησαν οἱ πάσαι λεγόμενοι Ναζαραῖοι καὶ Γαλιλαῖοι, Χριστιανοί. *Suid. in Ναζαραῖος and in Χριστιανοί.* And Johannes Antiochenus confirms not only the time, but tells us that Euodius the Bishop was the author of the name. Καὶ ἐπὶ αὐτῷ (Κλαυδίῳ) Χριστιανοὶ ὀνομάσθησαν, τῷ αὐτῷ ἐπισκόπῳ Εὐοδίῳ προσομιλήσαντος αὐτοῖς καὶ ἐπιθέσαντος αὐτοῖς τὸ ὄνομα τούτο· πρῶτον γὰρ Ναζαραῖοι καὶ Γαλιλαῖοι ἐκαλεῖντο οἱ Χριστιανοί. Thus the name of Christian was first brought into use at Antioch, by Euodius the Bishop of the place, and hath ever since been continued as the most proper appellation which could be given unto our profession, being derived from *the Author and Finisher of our faith*. At enim secta orditur in nomine utique sui autoris. Quid novi, si aliqua disciplina de magistro cognomentum sectatoribus suis inducit? Nonne Philosophi de autoribus suis nuncupantur, Platonici, Epicurei, Pythagorici? Etiam a locis conventiculorum et stationum suarum, Stoici, Academici? Æque Medici ab Erasistrato, et Grammatici ab Aristarcho, Coqui etiam ab Apicio? Neque tamen quenquam offendit professio nominis cum institutione transmissi ab institutore. *Tertul. Apolog. cap. 3.*

Pag. 169. (d)

As we read of Sanctus, a Deacon at Vienna, in a hot persecution of the French Church, who, being in the midst of tortures, was troubled with several questions, which the Gentiles usually then asked, to try if they could extort any confession of any wicked actions practised secretly by the Christians; yet would not give any other answer to any question, than that he was a Christian. Τοσαύτη παρασάστη ἀντιπεριελάτο αὐτοῖς, ὥς μήτε τὸ ἴδιον καταπέῖν ὄνομα, μήτε ἴθνηαι,

ἔθνης, μήτε πόλεως ὅθεν ἦν, μήτε εἰ δέσλος ἢ ἐλεύθερος εἴη ART. II.  
 ἀλλὰ πρὸς πάντα τὰ ἐπειρωτώμενα ἀπεκρίνατο τῇ Ῥωμαϊκῇ  
 φωνῇ, Χριστιανός εἰμι· τὸ καὶ ἀντὶ ὀνόματος, καὶ ἀντὶ πό-  
 λεως καὶ ἀντὶ γένους, καὶ ἀντὶ παντός ἐπαλλήλως ὡμολόγη.  
*Euseb. Hist. Eccles. lib. v. cap. 1.* The same doth St.  
 Chrysostom testify of St. Lucian: Ποίας εἰ πατρίδος;  
 Χριστιανός εἰμι, φησί· Τί ἔχης ἐπιτήδευμα; Χριστιανός εἰμι·  
 Τίνας προγόνους; ὁ δὲ πρὸς ἅπαντα ἔλεγεν, ὅτι Χριστιανός εἰμι.

Pag. 170. (e)

So Blandina in the French persecution; Ἦν αὐτῆς  
 ἀνάληψις καὶ ἀνάπαυσις καὶ ἀναλγησία τῶν συμβαινόντων, τὸ  
 λέγειν ὅτι Χριστιανὴ εἰμι, καὶ παρ' ἡμῶν ἔδην φαῦλον γίνεται.  
*Euseb. Hist. Eccles. lib. v. cap. 1.*

Pag. 170. (f)

Alii quos ante hoc nomen vagos, viles, improbos  
 noverant, ex ipso denotant quod laudant, cæcitate  
 odii in suffragium impingunt. Quæ mulier! quam  
 lasciva! quam festiva! qui juvenis! quam lascivus!  
 quam amafius! facti sunt Christiani: ita nomen  
 emendationis imputatur. *Tertul. Apol. cap. 3.*

Pag. 170. (g)

Totum in id revolvitur, ut qui Christiani nominis  
 opus non agit, Christianus non esse videatur. No-  
 men enim sine actu atque officio suo nihil est. *Sal-  
 vian. de Prov. lib. iv.* Ἐάν τις τὸ ὄνομα λαβὼν τῇ  
 χριστιανισμῷ ἐνδρίξῃ τὸν Χριστὸν, ἔδην ὄφελος αὐτῷ ἀπὸ τῆς  
 προσηγορίας. *S. Basil. ad Amphiloich.*

Pag. 170. (h)

Christianus vero, quantum interpretatio est, de  
 unctiōne deducitur. *Tertul. Apol. cap. 3.*

Pag. 170. (i)

Inde apparet Christi corpus nos esse, quia omnes  
 unguimur, et omnes in illo et Christi et Christus su-  
 VOL. II. I mus,

ART. II. mus, quia quodammodo totus Christus caput et corpus est. *S. August. in Psal. xxvi.*

Pag. 170. (k)

Τοιγαρὺν ἡμεῖς τέτε εἵνεκα καλέμεθα Χριστιανοὶ, ὅτι χρίομεθα ἑλαϊον Θεῷ. *Theoph. ad Autol. lib. i.*

Pag. 172. (l)

For when Celsus, in the person of a Jew, had spoken these words, 'Ἄλλ' εἶπεν ἰμὸς προφήτης ἐν Ἱεροσολύμοις πατὴρ, ὅτι ἦξει Θεῷ υἱός, τῶν ὁσίων κριτῆς, καὶ τῶν ἀδίκων πολασῆς, Origen says they were most improperly attributed to a Jew, who did look indeed for a Messias, but not for the Son of God, *i. e.* not under the notion of a Son. Ἰουδαῖος δὲ ἐκ αὐτῶν ὁμολογήσαι ὅτι προφήτης τις εἶπεν ἦξεν Θεῷ υἱόν· ὃ γὰρ λέγουσιν ἔσιν, ὅτι ἦξει ὁ Χριστὸς τοῦ Θεοῦ· καὶ πολλάκις δὲ ζητοῦσι πρὸς ἡμᾶς εὐθίως περὶ υἱοῦ Θεοῦ, ὡς οὐδενὸς ὄντος τοιούτου, οὐδὲ προφητευθέντος. *Cont. Cels. lib. i.*

Pag. 172. (m)

That is, ΙΧΘΥΣ. Nos pisciculi secundum ἰχθῦν nostrum Jesum Christum in aqua nascimur. *Tertul. de Bapt. cap. i.* Which is thus interpreted by Optatus, Cujus piscis nomen secundum appellationem Græcam in uno nomine per singulas literas turbam sanctorum nominum continet, ἰχθῦς, quod est Latine *Jesus Christus Dei Filius Salvator. Lib. iii.*

Pag. 172. (n)

The Latins indeed generally use the word *unicum*. So Rufinus; Et in unico filio ejus: which is so far from being in his apprehension the same with *unigenitus*, that he refers it as well to Lord as Son. Hic ergo Jesus Christus, Filius unicus Dei, qui est et Dominus noster unicus, et ad Filium referri et ad Dominum potest. So St. Augustin in *Enchiridio, cap. 34.* and Leo *Epist. 10.* Which is therefore to be observed, because in the ancient copies of those Epistles, the word *unicum* was not to be found, as appeareth by

by the discourse of Vigilius, who in the fourth book ART. II. against Eutyches hath these words, Illa primitus uno diluens volumine quæ Leonis objiciuntur Epistolæ, cujus hoc sibi primo capitulum iste, nescio quis, proposuit; fidelium universitas profitetur credere se in Deum Patrem omnipotentem, et in Jesum Christum, Filium ejus, Dominum nostrum. That which he aims at is the tenth Epistle of Leo, in which those words are found, but with the addition of *unicum*, which, as it seems, then was not there; as appears yet farther by the words which follow: Miror tamen quomodo hunc locum iste notavit, et illum prætermisit, ubi unici filii commemorationem idem beatus Leo facit, dicens, Idem vero sempiterni genitoris unigenitus sempiternus, natus de Spiritu Sancto ex Maria virgine; which words are not to be found in the same Epistle. Howsoever it was in the first copies of Leo; both Ruffinus and St. Augustin, who were before him, and Maximus Taurinensis, Chrysologus, Etherius and Beatus, who were later, read it, et in Jesum Christum filium ejus unicum. But the word used in the Scriptures, and kept constantly by the Greeks, is *μονογενής*, the *only-begotten*.

Pag. 172. (o)

For the original is τὸ ἐν αὐτῇ γεννηθῆναι and it is the observation of St. Basil, ἐκ εἰρηται, τὸ κληθῆναι, ἀλλὰ, τὸ γεννηθῆναι. Indeed the vulgar translation renders it, *quod in ea natum est*, and in St. Luke, *quod nascetur sanctum*; and it must be confessed this was the most ancient translation. For so Tertullian read it; Per virginem dicitis natum, non ex virgine, et in vulva, non ex vulva, quia et Angelus in somnis ad Joseph, *Nam quod in ea natum est*, inquit, *de Spiritu Sancto est*. *De carne Christi*, cap. 19. And of that in St. Luke, Hæc et ab Angelo exceperat secundum nostrum Evangelium, *Propterea, quod in te nascetur vocabitur sanctum, filius Dei*. *Adv. Marcion. lib. iv. cap. 7*. Yet *quod in ea natum est* cannot be proper, while it is

ART. II. yet in the womb; nor can the child first be said to be born, and then that the mother shall bring it forth. It is true, indeed, *γενῶν* signifies not always *to beget*, but sometimes *to bear* or *bring forth*; as ἡ γυνὴ σε ἑλισσάβητ γενήσεται υἱόν σοι, Luke i. 13. and ver. 57. Καὶ ἐγέννησεν υἱόν. So τῷ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ, Matth. ii. 1. must necessarily be understood of Christ's nativity; for it is most certain, that he was not begotten or conceived at Bethlehem. And this without question must be the meaning of Herod's inquisition, Πᾶς ὁ Χριστὸς γενῶνται, *where the Messias was to be born*. But though *γενῶν* have sometime the signification of *bearing* or *bringing forth*; yet τὸ ἐν αὐτῇ γεννηθὲν cannot be so interpreted, because it speaks of something as past, when as yet Christ was not born; and though the conception was already past, and we translate it so, *which is conceived*; yet St. Basil rejects that interpretation; *γενῶν* is one thing, *συλλαμβάνειν* another. Seeing then the nativity was not yet come, and *γεννηθὲν* speaks of something already past, therefore the old translation is not good, *quod in ea natum est*. Seeing, though the conception indeed were past, yet *γενῶν* signifieth not *to conceive*, and so is not properly to be interpreted, *that which is conceived*; seeing *γενῶν* is most properly *to beget*, as ἡ γεννητικὴ *the generative faculty*: therefore I conceive the fittest interpretation of those words, τὸ ἐν αὐτῇ γεννηθὲν, *that which is begotten in her*. And because the Angel in St. Luke speaks of the same thing, therefore I interpret τὸ γεννώμενον ἐκ σῆ, in the same manner, *that which is begotten of thee*.

Pag. 182. (p)

So Nonnus here more briefly and plainly than usual:

Ἀβραὰμ πρὶν γένος ἔσχεν, ἐγὼ πάλιν——

So St. John. xiv. 9. Τοσῶτον χρόνον μεθ' ὑμῶν εἰμι, καὶ ἐκ ἄγνωκός με; Have I been so long time with you, and yet hast thou not known me? And St. John xv. 27. Ὅτι ἀπ' ἀρχῆς μετ' ἡμῶν εἰς, *because ye have been (or continued) with*

with me from the beginning. Thus Nonnus,

ART. II.

Ἐξ ἀρχῆς γεγαῶτες ὅλον θητόρες ἔργων.

St. John vi. 24. Ὅτε ἔν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς ἐκ ἔστιν ἐκεῖ, *When the people saw that Jesus was not there.* Nor only doth St. John use thus the present tense for that which is past, but as frequently for that which is to come. For as before, Τοσῶτον χρόνον μεθ' ὑμῶν εἰμι, so on the contrary, ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, St. John vii. 33. and ὅπως εἰμι ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἰμὸς ἔσται, St. John xii. 26. xiv. 3. xvii. 24. Wherefore it is very indifferent whether (John vii. 33.) we read, ὅπως εἰμι ἐγὼ, or ὅπως εἰμι. For Nonnus seems to have read it εἰμι by his translation,

— εἰς ἀτραπὸν ἣν περ ὁδεύσω

and the Jews' question, Πᾶς οὗτος μέλλει πορεύεσθαι; shews they understood it so: for this εἰμι, though of a present form, is of a future signification. *Hefych.* Εἰμι, πορεύεσθαι. And so it agreeth with that which follows, St. John viii. 21. Ὅπως ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἰλθεῖν. If we read εἰμι, as the old translation, *ubi ego sum*, it will have the force of ἔσομαι, and agree with the other, ἵνα ὅπως εἰμι ἐγὼ, καὶ ὑμεῖς ἦτε. Howsoever it is clear, St. John useth the present εἰμι either in relation to what is past, or what is to come, and is therefore to be interpreted as the matter in hand requireth. And certainly the place now under our consideration can admit no other relation but to the time already past, in which Abraham lived. And we find the present tense in the same manner joined with the aorist elsewhere: as Psal. xc. 2. Πρὸ τοῦ ὄρη γεννηθῆναι, καὶ πλассθῆναι τὴν γῆν καὶ τὴν οἰκούμενην, καὶ ἀπὸ τοῦ αἰῶνος, ἕως τοῦ αἰῶνος σὺ εἶ. What can be more parallel than, Πρὸ τοῦ ὄρη γεννηθῆναι, το πρὶν Ἀβραὰμ γενέσθαι, and σὺ εἶ, το ἐγὼ εἰμι; in the same manner, though by another word, Πρὸ τοῦ ὄρη ἰδρασθῆναι, πρὸ δὲ πάντων βανῶν γενῆς μς. Prov. viii. 25.

Pag. 182. (q)

So the Æthiopic Version, *Amen dico vobis, priusquam Abraham*

ART. II. *Abraham nasceretur, fui ego; and the Persian, Vere, vere vobis dico, quod nondum Abraham factus erat, cum ego eram.*

Pag. 183. (r)

This is the shift of the Socinians, who make this speech of Christ elliptical, and then supply it from the twelfth verse, *I am the light of the world*. Quod vero ea verba, *Ego sum*, sint ad eum modum supplenda, ac si ipse subiecisset iis, *Ego sum lux mundi*, superius e principio ejus orationis, ver. 12. et hinc quod Christus bis seipsum iisdem, *Ego sum*, lucem mundi vocaverit, ver. 24. et 28. deprehendi potest. *Catech. Racov.* Whereas there is no ground for any such connection. That discourse of the light of the world was in the treasury, ver. 20. that which followeth was not, at least appeareth not to be so. Therefore the ellipsis of the 24th and 28th verses is not to be supplied by the 12th, but the 24th from the 23d, 'Εγὼ ἐκ τῶν ἁνωθέν εἰμι, and the 28th, either from the same, or that which is most general, his office, 'Εγὼ εἰμι ὁ Χριστός. Again, verse 31, it is very probable that a new discourse is again begun, and therefore if there were an ellipsis in the words alleged, it would have no relation to either of the former supplies, or if to either, to the latter; but indeed it hath to neither.

Pag. 185. (s)

Prophetæ ab ipso habentes donum in illum prophetaverunt. *Barnabæ Epist.*

Pag. 185. (t)

I have thus translated this place of St. Peter, because it may add some advantage to the argument: for if Noah were the eighth preacher of righteousness, and he were sent by the Son of God; no man, I conceive, will deny that the seven before him were sent by the same Son: and so by this we have gained the preexistence of another 1000 years. However those words, 'Ἄλλ' ὄντοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, may



may be better interpreted than they are, when we ART-II.  
translate them, *but saved Noah the eighth person, a  
preacher of righteousness*. For, first, if we look upon  
the Greek phrase, ὀγδοὺς Νῶε, may be, not the eighth  
person, but one of eight, or Noah with seven more;  
in which it signifieth not the order in which he was  
in respect to the rest, but only consignifieth the  
number which were with him. As when we read in  
the *Supplices* of Æschylus, ver. 715.

Τὸ γὰρ τεκόντων σέβας,  
Τρίτον τόδ' ἐν Θεσμίῳις  
Δίκας γέγραπται μεγασιτίμῳ.

we must not understand it, as if honour due to  
parents were the third commandment at Athens,  
but one of the three remarkable laws left at Eleusis  
by Triptolemus. So Porphyrius, Φασὶ δὲ καὶ Τριπτό-  
λεμον Ἀθηναίους νομοθετῆσαι, καὶ τῶν νόμων αὐτῶ τρεῖς ἔτι  
Ξινοκράτης ὁ φιλόσοφος λέγει διαμένειν Ἐλευσίνι τάςδε· Γο-  
νίς τιμᾶν· Θεῶς καρποῖς ἀγαλλεῖν· Ζῶα μὴ σίνισθαι. *De*  
*Abstinent. lib. iv.* Which words are thus translated  
by St. Jerom, who hath made use of most part of  
that fourth book of Porphyrius: *Xenocrates Philosophus de Triptolemi legibus apud Athenienses tria tantum  
præcepta in templo Eleusinae residere scribit; Honorandos  
Parentes, Venerandos Deos, Carnibus non vescendum.*  
*Adv. Jovinian. lib. ii.* Where we see honour due to  
parents the first precept, though by Æschylus called  
the third, not in respect of the order, but the num-  
ber. Thus Dinarchus the Orator, Καὶ τὰς Σεμνὰς  
Θεὰς αἷς ἐκεῖνος ἱεροποιὸς καταστὰς δέκατος αὐτός. From  
whence we must not collect that the person of whom  
he speaks was the tenth in order of that office, so  
that nine were necessarily before or above him, and  
many more might be after or below him: but from  
hence it is inferred, that there were ten ἱεροποιοὶ wait-  
ing on the Σεμναὶ Θεαί, and no more, of which num-  
ber that man was one. After this manner speak the

ART. II. Attic writers, especially Thucydides. And so we may understand St. Peter, that God preserved Noah (a preacher of righteousness) with seven more, of which he deserveth to be named the first, rather than the last or eighth. But, secondly, the ordinal ὄγδοον may possibly not belong to the name or person of Noah, but to his title or office; and then we must translate, ὄγδοον Νῶε δικαιοσύνης κήρυκα, *Noah the eighth preacher of righteousness*. For we read at the birth of Enos, that men began to call upon the name of the Lord, Gen. iv. 26. which the ancients understood peculiarly of his person: as the LXX. Οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου τῷ Θεῷ, and the vulgar Latin, *Iste cœpit invocare nomen Domini*. The Jews have a tradition, that God sent in the sea upon mankind in the days of Enos, and destroyed many. From whence it seems Enos was a preacher or prophet, and so the rest that followed him; and then Noah is the eighth.

Pag. 186. (u)

It being in both places expressed in the same phrase by the same author, Δι' ἧς καὶ τὰς αἰῶνας ἐποίησεν, Heb. i. 2. Πίστευομεν κατηρτίσθαι τὰς αἰῶνας ῥήματα Θεῷ.

Pag. 186. (x)

The answer of Socinus to this conjunction is very weak, relying only upon the want of a comma after καὶ in the Greek, and *et* in the Latin. And whereas it is evident that there are distinctions in the Latin and Greek copies after that conjunction, he flies to the ancientest copies, which all men know were most careless of distinctions, and urgeth that there is no addition of *rursum* or the like after *et*, whereas in the Syriac translation we find expressly that addition, ܒܝܡ.

Pag. 188. (y)

*The first-born of every creature* is taken by Origen for an expression declaring the Divinity of Christ, and

and used by him as a phrase in opposition to his hu-ART.II.  
manity to express the same. Ἐλέγομεν δὲ καὶ ἐν τοῖς  
ἑνωτέρω, ὅτι αἱ μὲν τινες εἰσὶ φωναὶ τῷ ἐν τῷ Ἰησοῦ πρωτοτόκῳ  
πάσης κτίσεως, ὡς ἡ, Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ  
ζωή, καὶ αἱ τέττοις παραπλήσια· αἱ δὲ τῷ κατ' αὐτὸν νε-  
μῆναι ἀνθρώπων, ὡς ἡ, Νῦν δὲ με ζητεῖτε ἀποκτεῖναι, ἀνθρώ-  
πων ὅς τὴν ἀλήθειαν ὑμῖν λελάληκα. *Lib. ii. cont. Celf.*

Pag. 188. (z)

In relation to the precedent words, Τῷ υἱῷ τῆς ἀγά-  
πης αὐτοῦ, for that υἱὸς ἀγαπητὸς was the υἱὸς πρωτότοκος.

Pag. 190. (a)

Ἀνανίσις ὁ ἀνακαινίσις· as, *the new man*, νέος ἄν-  
θρωπος, ὁ καινὸς ἄνθρωπος. The first, ὁ ἀνανεύμενος,  
the last, ὁ ἀνακαινέμενος, both the same. Suidas,  
Ἀνακαινίσις, ἡ ἀνανίσις· λέγεται δὲ καὶ ἀνακαινίσις· which  
is the language of the New Testament. This reno-  
vation being thus called καινὴ κτίσις, the ancients  
framed a proper word for it, which is, Ἀνάκτισις· ἐν  
ᾗ γίνεται πάντων τῶν ἐν ἀνθρώποις κατὰ τὴν ψυχὴν καὶ κατὰ  
τὸ σῶμα κακῶν ἀναίσεις. *S. Justin. Mart. Quæst. et  
Resp. ad Græcos.* This new creation doth so neces-  
sarily infer an alteration, that it is called by St. Paul  
a metamorphosis; Μεταμορφῶσθε τῇ ἀνακαινώσει τῷ νοῦς  
ὑμῶν. *Rom. xii. 2.*

Pag. 192. (b)

Ad hoc Dominus sustinuit pati pro anima nostra,  
cum sit orbis terrarum Dominus, cui dixit die ante  
constitutionem seculi, *Faciamus hominem ad imaginem  
et similitudinem nostram. Barnabæ Epist. cap. 4.* And  
again, Λίγη γὰρ ἡ γραφὴ περὶ ἡμῶν ὡς λίγη τῷ Τιῷ, Ποιή-  
σωμεν κατ' εἰκόνα, &c. *cap. 5.* Ἐγκαλέμεν ἔν Ἰουδαίῳ  
τῷ μὴ νομίσαι Θεὸν ὑπὸ τῶν προφητῶν πολλαχῶς μεμε-  
τυρημένον ὡς μεγάλην ὄντα δύναμιν καὶ Θεόν, κατὰ τὸν πᾶν  
ὅλων Θεὸν καὶ Πατέρα· τέτω γὰρ φαμὶν ἐν τῇ κατὰ Μνηστία  
χρησιμοποιεῖται προσάγοντα τὸν Πατέρα εἰρηκίμαι τὸ, Γεννηθήτω  
φῶς, καὶ, Γεννηθήτω σερῶμα, καὶ τὰ λοιπὰ, ὅσα προσέταξεν  
ὁ Θεός

ART. II. ὁ Θεὸς γενέσθαι· καὶ τὸν εἰρηκέναι τὸ, Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν. *Orig. cont. Celf. lib. ii.*

Pag. 193. (c)

Ἐν ἀρχῇ, the first word of Moses; whence the Syriac translation, *ברישית*. So Solomon, *מראש מקדמי* *אין* Ἐν ἀρχῇ πρὸ τῆς γῆς ποιῆσαι. Prov. viii. 23. *In principio erat Sermo*; in quo principio scilicet Deus fecit cœlum et terram. *Tertul. adv. Hermog. cap. 20.*

Pag. 193. (d)

Πρὸς τὸν Θεόν, that is, *παρὰ τῷ Θεῷ*, that is, *by God*. As Nonnus,

Πατὴρ ἐν ἀμέριστος, ἀτίρμονι σύνθρονος ἴδρυ.

As Wisdom speaketh, Prov. viii. 30. *Then I was by him*, *אצל ואדיר* ἦμην παρ' αὐτῷ. *Chald. דרר ודר et eram in latere ejus*. Moschopolus, *Περὶ σχιδῶν*. Πρὸς τὸν Θεόν, *τῷ Θεῷ, μετὰ τῷ Θεῷ*. As Matth. xiii. 56. Αἱ ἀδελφαὶ αὐτῶν ἐχὼντες ἡμᾶς εἰσί; Mar. xiv. 49. Καθ' ἡμέραν ἦμην πρὸς ὑμᾶς. 1 Cor. xvi. 6. Πρὸς ὑμᾶς δὲ τυγχὼν παραμένω. Πεισιτυμένῳ διακονίαν Ἰησοῦ Χριστοῦ, ὃς πρὸ αἰώνων παρὰ Πατρὶ ἦν, καὶ ἐν τέλει ἐφάνη. *S. Ignat. ad Magnes.*

Pag. 193. (e)

I conceive this Chaldee paraphrase to represent the sense of the Jews of that age, as being their public interpretation of the Scripture. Wherefore what we find common and frequent in it, we cannot but think the vulgar and general opinion of that nation. Now it is certain that this paraphrase doth use *מִמְרָא דֵּי* *the word of God*, for *דֵּי דֵּי* *God himself*, and that especially with relation to the creation of the world. As Isa. xlv. 12. *אֲנִי עָשִׂיתִי אֶרֶץ וָאָדָם עָלֶיהָ*. *I made the earth, and created man upon it, saith the Lord, the Holy One of Israel*; which the Chaldee translateth *אֲנִי עָשִׂיתִי עַבְדִּי אֶרֶץ* *I by my word made the earth, and created man upon it*. In the same manner, Jer. xxvii. 5. *I made the earth, and men and beasts*

*beasts on the face of the earth*; the Targum אֲנָא בְּמִימְרֵי אֲרֵצָא ART. II. אֲנָא יִתְּ אֶרֶץ. And Isa. xlvi. 13. אֲנָא יִתְּ אֶרֶץ. *My hand also founded the earth*: the Chaldee בְּמִימְרֵי אֲרֵצָא שְׂכַלְלִית *Etiam in verbo meo fundavi terram*. And most clearly Gen. i. 27. we read, *Et creavit Deus hominem*: the Jerusalem Targum, *Verbum Domini creavit hominem*. And Gen. iii. 8. *Audierunt vocem Domini Dei*: the Chaldee paraphrast קָל יִתְּ מִמֶּרָא דִּי *Et audierunt vocem verbi Domini Dei*. Now this which the Chaldee paraphrast called מִמֶּרָא the Hellenists named Λόγος as appeareth by Philo the Jew, who wrote before St. John, and reckons in his Divinity, first, Πατέρα τῶν ὅλων, then δευτερον Θεόν, ὃς ἐστὶν ἐκείνου Λόγος. *Quæst. et Solut.* Whom he calls Ὁρθὸν Θεὸν Λόγον, πρωτόγεγον υἱόν. *De Agricult.* He attributes the creation of the world to this Λόγος, whom he terms Ὁργανον Θεῷ, δ' ἔ (ὁ κόσμος) κατεσκευάσαι. *De Flammeo Gladio.* Σκια δὲ Θεῷ ὁ Λόγος αὐτῷ ἐστίν, ὃ καὶ ἀπὸ ὀργάνῳ προσχρησάμενος ἐκκοσμοποιεῖ. *Idem, Allegor. lib. ii.* Where we must observe, though Philo makes the Λόγος, of whom he speaks, as instrumental in the creation of the world; yet he taketh it not for a bare expression of the will of God, but for a God, though in the second degree, and expressly for the Son of God. Nor ought we to look on Philo Judæus in this as a Platonist, but merely as a Jew, who refers his whole doctrine of this Λόγος to the first chapter of Genesis. And the rest of the Jews before him, who had no such knowledge out of Plato's school, used the same notion. For as Isa. xlvi. 13. the *hand of God*, is by the Chaldee paraphrast translated the *Word of God*: so in the book of Wisdom, Ἡ παντοδυναμὸς σε χεὶρ καὶ κτίσασα τὸν κόσμον. Sap. xi. 17. is changed into ὁ παντοδυναμὸς σε Λόγος ἀπ' ἐρανῶν, xviii. 15. and Siracides xliii. 26. Ἐν λόγῳ αὐτῷ σύγκεται πάντα. Nay, the Septuagint hath changed *Shaddai*, the undoubted name of the omnipotent God, into Λόγος, *the Word*, Ezek. i. 24. כְּהִלָּה *quasi vox sublimis Dei*, quod Hebraice

ART. II. Hebraice appellatur  $\text{רַב}$  et juxta LXX.  $\text{φωνὴ τῷ λόγῳ}$ , id est, *vox verbi*, ut universa quæ prædicantur in mundo vocem Filii Dei esse dicamus. *S. Hieron.* And therefore Celsus, writing in the person of a Jew, acknowledgeth that the Word is the Son of God.  $\text{Εἴ γε ὁ Λόγος ἐστὶν ὑμῖν υἱὸς τῷ Θεῷ, καὶ ἡμεῖς ἰκαινοῦμεν. Orig. cont. Cels. lib. ii.}$  And although Origen objects that in this Celsus makes the Jew speak improperly, because the Jews which he had conversed with did never acknowledge that the Son of God was the Word; yet Celsus his Jew did speak the language of Philo: but between the time of Celsus and that of Origen, (I guess about threescore years,) the Jews had learnt to deny that notion of  $\text{Λόγος}$ , that they might with more colour reject St. John. If then all the Jews, both they which understood the Chaldee exposition, and those which only used the Greek translation, had such a notion of the Word of God; if all things by their confession were made by the Word; we have no reason to believe St. John should make use of any other notion than what they before had, and that by means whereof he might be so easily understood.

Pag. 196. (f)

The Photinians were heretics, so called from Photinus, Bishop of Sirmium, but born in Gallogræcia, and scholar to Marcellus Bishop of Ancyra. Photinus de Gallogræcia, Marcelli discipulus, Sirmii Episcopus ordinatus, Hebionis hæresin instaurare conatus est. *S. Hieron. Catal. Eccles.* Photinus Sirmienfis Episcopus fuit a Marcello imbutus. Nam et Diaconus sub eo aliquandiu fuit. *S. Hilar. Frag.* Wherefore when Epiphanius speaketh thus of him,  $\text{Οὗτος ἠρμᾶτο ἀπὸ Σερμίου}$ , it hath no relation to the original of his person, but his heresy; of which St. Hilary, Pestifere, natum Jesum Christum ex Maria, Pannonia defendit. *De Trin.* He was a man of singular parts and abilities,  $\text{Θύστωρ ἰχθῶν ἢ λίγειν, καὶ πυθῆν ἰκανός,}$

ικανός, says Sozomen, *lib. iv. cap. 6.* Γέγονε δὲ ἄτος ὁ Αἰ. II. Φωτεινός λαλῶν τὸν τρόπον, καὶ ὠξυμμένος τὴν γλῶτταν, πολλὰς δὲ δυνάμεις ἀπατᾷ τῇ τῷ λόγῳ προφορᾷ καὶ ἰστομολογίᾳ. *S. Epiph. Hæres. 71.* Erat et ingenii viribus valens, et doctrinæ opibus excellens, et eloquio præpotens, quippe qui utroque sermone copiose et graviter disputaret et scriberet. *Vincent. Lirin. adv. Hæres. cap. 16.* He is said by some to follow the heresy of Ebion. Hebionis hæresin instaurare conatus est, says St. Jerome; and St. Hilary ordinarily understands him by the name of Hebion, and sometimes expounds himself, Hebion, qui est Photinus. But there is no similitude in their doctrines, Hebion being more Jew than Christian, and teaching Christ as much begotten by Joseph, as born of Mary. Philaster will have him agree wholly with Paulus Samosatenus in omnibus. Epiphanius with an ἀπὸ μέρους, and ἐκείνην. Socrates and Sozomen, with him and with Sabellius: whereas he differed much from them both, especially from Sabellius, as being far from a Patripassian. Marcellus Sabellianæ hæresis assertor extiterat: Photinus vero novam hæresin jam ante protulerat, a Sabellio quidem in unione dissentiens, sed initium Christi ex Maria prædicabat. *Sever. Hist. Sacr.* Wherefore it will not be unnecessary to collect out of antiquity what did properly belong unto Photinus, because I think it not yet done, and we find his heresy, in the propriety of it, to begin and spread again. Photinus, mentis cæcitate deceptus, in Christo verum et substantiæ nostræ confessus est hominem, sed eundem Deum de Deo ante omnia sæcula genitum esse non credidit. *Leo de Nativ. Christi, Serm. iv.* Ecce Photinus hominem tantum profitetur Dei Filium; dicit illum non fuisse ante beatam Mariam: *Lucifer. Clarit.* Si quis in Christo sic veritatem prædicat animæ et carnis, ut veritatem in eo nolit accipere Deitatis, id est, qui sic dicit Christum hominem, ut Deum neget, non est Christianus Catholicus, sed Photinianus Hæreticus. *Fulgent. ad Donat.*

Φωτεινός

ART. II. Φωτεινὸς ψιλὸν ἄνθρωπον λέγει τὸν γεγεννημένον, Θεῷ μὴ λέγων εἶναι τὸν τόκον, καὶ τὸν ἐκ μήτρας προελθόντα, ἄνθρωπον ὑποτίθεται διηρημένον Θεῷ. *Theodot. Homil. de Nativ. Ephes. Concil. p. 3. cap. 10.* Anathematizamus Photinum, qui Hebionis hærefim instaurans, Dominum Jesum Christum tantum ex Maria Virgine confitetur. *Damas. Profess. Fidei.* Φάσκει δὲ ἕτας, ἀπ' ἀρχῆς Χριστὸν μὴ εἶναι, ἀπὸ δὲ Μαρίας καὶ θεῦρο αὐτὸν ὑπάρχον, ἐξότε, φησὶ, τὸ Πνεῦμα τὸ ἅγιον ἐπῆλθεν ἐπ' αὐτὸν, καὶ ἐγεννήθη ἐκ Πνεύματος ἁγίου. *S. Epiph. Hæref. 71.* Ἐλεγε δὲ ὡς Θεὸς μὲν ἐστὶ παντοκράτωρ εἷς, ὁ τῷ ἰδίῳ λόγῳ τὰ πάντα δημιουργήσας· τὴν δὲ πρὸ τῶν αἰώνων γένησιν τε καὶ ὑπαρξιν τῆ υἱῆς ἐπροσίετο, ἀλλ' ἐκ Μαρίας γεγενῆσθαι τὸν Χριστὸν εἰσηγεῖτο. *Sozomen. lib. iv. cap. 6.* Photini ergo secta hæc est. Dicit Deum singulum esse et solitarium, et more Judaico confitendum. Trinitatis plenitudinem negat, neque ullam Dei Verbi, aut ullam Spiritus Sancti putat esse personam. Christum vero hominem tantummodo solitarium asserit, cui principium adscribet, ex Maria; et hoc omnibus modis dogmatizat, solam nos personam Dei Patris, et solum Christum hominem colere debere. *Vincent. Lirin. adv. Hæref. cap. 17.* In the disputation framed by Vigilius out of the seventh book of St. Hilary, as I conceive, Photinus rejecting the opinion of Sabellius (whom Socrates and Sozomen said he followed) as impious, thus declares his own: Unde magis ego dico, Deum Patrem Filium habere Dominum Jesum Christum, ex Maria Virgine initium fumentem, qui per sanctæ conversationis excellentissimum atque inimitabile beatitudinis meritum, a Deo Patre in Filium adoptatus et eximio Divinitatis honore donatus. And again, Ego Domino nostro Jesu Christo initium tribuo, purumque hominem fuisse affirmo, et per beatæ vitæ excellentissimum meritum Divinitatis honorem fuisse adeptum. *Vide eundem, lib. ii. adv. Eutych.* Ignorat etiam Photinus magnum pietatis, quod Apostolus memorat, sacramentum, qui Christi ex Virgine fatetur exordium—Et propterea



propterea non credit sine initio substantialiter Deum **ART. II.**  
 natum ex Deo Patre, in quo carnis veritatem confi-  
 tetur ex Virgine. *Fulgent. ad Thrasim. lib. i.* Gregory  
 Nazianzen, according to his custom, gives a very  
 brief, but remarkable expression; *Φωτιανὸν τὸν κάτω*  
*Χριστὸν καὶ ἀπὸ Μαρίας ἀρχόμενον. Orat. 26.* But the  
 opinion of Photinus cannot be better understood  
 than by the condemnation of it in the Council of  
 Sirmium; which having set out the confession of  
 their faith in brief, addeth many and various ana-  
 themas, according to the several heresies then ap-  
 parent, without mentioning their names. Of these  
 the fifth aims clearly at Photinus. Si quis secun-  
 dum præscientiam vel prædestinationem ex Maria  
 dicit filium esse, et non ante sæcula ex Patre natum,  
 apud Deum esse, et per eum facta esse omnia, ana-  
 thema sit. The thirteenth, fourteenth, and fifteenth  
 also were particulars directed against him, as St.  
 Hilary hath observed: but the last of all is most  
 material. Si quis Christum Deum, Filium Dei,  
 ante sæcula subsistentem, et ministrantem Patri ad  
 omnium perfectionem, non dicat, sed ex quo de  
 Maria natus est, ex eo et Christum et Filium nomi-  
 natum esse, et initium accepisse ut sit Deus, dicat,  
 anathema sit. Upon which the observation of St.  
 Hilary is this: Concludi damnatio ejus hæresis,  
 propter quam conventum erat, (that is, the Photi-  
 nian,) expositione totius fidei cui adversabatur, o-  
 portuit, quæ initium Dei Filii ex partu Virginis  
 mentiebatur. *S. Hilar. de Syn. cont. Arianos.* Thus  
 was Photinus, Bishop of Sirmium, condemned by a  
 Council held in the same city. They all agreed  
 suddenly in the condemnation of him, Arians,  
 Semi-Arians, and Catholics; *Καθεῖλον οὕτως, says*  
*Socrates, καὶ τὸτο μὲν ὡς καλῶς καὶ δικαίως γερόμενον, πάν-*  
*τες ἐπήνεσαν καὶ τότε καὶ μετὰ ταῦτα. lib. ii. cap. 29.*  
 And because his history is very obscure and intricate,  
 take this brief catalogue of his condemnations. We  
 read that he was condemned at the Council of Nice,  
 and

ART. II. and at the same time by a Council at Rome under Sylvester : but this is delivered only in a forged *Epilogus Concilii Romani*. He was then first condemned with Marcellus his master, as Sulpitius Severus relates, probably by the synod at Constantinople ; for in that Marcellus was deprived. *Sozomen, lib. ii. cap. 33. Socrat. lib. i. cap. 36.* Secondly, his heresy is renounced in the second synod at Antioch. *Athanas. de Syn. Socrat. lib. ii. cap. 19.* Thirdly, he was condemned in the Council of Sardes. *S. Epiphani. et Sulpit. Sever.* Fourthly, by a council at Milan. *S. Hilar. Frag.* Fifthly, in a synod at Sirmium he was deposed by the western bishops ; but by reason of the great opinion and affection of the people he could not be removed. *S. Hilar. Frag.* Sixthly, he was again condemned and deposed at Sirmium by the eastern bishops, and being convicted by Basil Bishop of Ancyra, was banished from thence. *S. Hilar. S. Epiph. Socrat. Sozomen. Vigil.* Indeed he was so generally condemned not only then ; but afterwards under Valentinian, as St. Jerome testifies, and the Synodic Epistle of the Aquileian Council, that his opinion was soon worn out of the world. *Ἡδὴ γὰρ καὶ διεσκηδάσθη εἰς ὀλίγον χρόνον ἡ τέταρτος ἡπαρμένη αἵρεσις,* says Epiphanius, who lived not long after him. So suddenly was this opinion rejected by all Christians, applauded by none but Julian the heretic, who railed at St. John for making Christ God, and commended Photinus for denying it ; as appears by an epistle written by Julian to him, as it is (though in a mean translation) delivered by Facundus. *Tu quidem, O Photine, verisimilis videris, et proximus salvere, bene faciens nequaquam in utero inducere, quem credidisti Deum. Facund. ad Justinian. lib. iv.*

Pag. 197. (g)

And that upon so poor a ground as the want of an article, because in the first place it is *ἢν πρὸς τὸν Θεόν,*

Θεόν, in the second, Θεός ἢ ὁ λόγος, not ὁ Θεός: from ART. II. hence to conclude, ὁ Θεός is one God, that is, κατ' ἑξοχὴν, the supreme God; Θεός another, not the supreme, but one made God by him. Indeed they are beholden to Epiphanius for this observation, whose words are these: 'Εὰν εἰπώμεν, Θεός, ἄνευ τῆ ἀρθρῆ, τὸν τυχόντα εἵπαμεν Θεὸν τῶν ἰδίων, ἢ Θεὸν τὸν ὄντα (or rather ἐκ ὄντα): εἰὰν δὲ εἵπαμεν, ὁ Θεός, δῆλον ὡς ἀπὸ τῆ ἀρθρῆ τὸν ὄντα σημαίνομεν ἀληθῆ τε καὶ γνωστούμενον. *Samaritæ Hæres.* But whosoever shall apply this rule to the sacred Scriptures, will find it most fallacious. *In the beginning* ἐποίησεν ὁ Θεός τὸν ἕρανὸν καὶ τὴν γῆν, undoubtedly belongs to the true and supreme God: but it does not thence follow, that πνεῦμα Θεῷ ἐπιφύετο ἐκάνω τῆ ὕδατος, should be understood of the Spirit of another or inferior God. Certainly St. John, when he speaks of the Baptist, ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, meant, he had his commission from heaven; and when it is spoken of Christ, ἰδὼκεν αὐτοῖς ἑξουσίαν τέκνα Θεοῦ γενέσθαι, and again, ἐκ Θεοῦ ἐγενήθησαν, it must be understood of the true God the Father. In the like manner, Θεὸν υἱὸς ἐώρακε πώποτε, if it were taken τυχόντως of any ever called God, nay, even of Christ Jesus as man, it were certainly false. How can then any deny the Word to be the supreme God, because he is called simply Θεός, when St. John in the four next places, in which he speaketh of the supreme God, mentioneth him without an article? This criticism of theirs was first the observation of Asterius the Arian; Οὐκ εἶπεν ὁ μακάριος Παῦλος Χριστὸν κηρύσσειν τὴν τῷ Θεῷ δύναμιν, ἢ τὴν τῷ Θεῷ σοφίαν, ἀλλὰ διὰ τῆς προσθήκης, δύναμιν Θεοῦ, καὶ Θεοῦ σοφίαν· ἄλλην μὲν εἶναι τὴν ἰδίαν αὐτῷ τῷ Θεῷ δύναμιν τὴν ἑμψυτον αὐτῷ καὶ συνεκάρχεσαν ἀγενήτως, κηρύσσων. These are the words of Asterius recorded by Athanasius, *Orat. 2. cont. Arianos*. In which place, notwithstanding, none can deny but Θεῷ is twice taken without an article for the true and supreme God. Thus Didymus of Alexandria *de Spiritu Sancto* would

ART. II. distinguish between the person and the gift of the Holy Ghost, by the addition or defect of the article; Apostoli quando intelligi volunt personam Spiritus Sancti addunt articulum, τὸ πνεῦμα, sine quo Spiritus Sancti dona notantur. And Athanasius objects against his adversaries denying the Holy Ghost to be God, that they produced places out of the Prophets to prove him a creature, where πνεῦμα had not so much as an article prefixed, which might give some colour to interpret it of the Holy Spirit. Οὐδὲ γὰρ εἰς τὸ ἄρθρον ἔχη τὸ παρὰ τῷ προφῆτῃ λεγόμενον νῦν πνεῦμα, ἵνα καὶ πρόφασιν ἔχητε. *Epist. ad Serapionem.* Whereas we find in the same place of St. John, the same Spirit in the same sense mentioned with and without an article. Ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, St. John iii. 5. and, Τὸ γεννημένον ἐκ τοῦ πνεύματος, ver. 6. So 1 John iv. 1. Μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. And again, Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ πᾶν πνεῦμα, &c. And beside, according to that distinction, τὸ πνεῦμα certainly stands for the gift of the Spirit, 1 Thess. v. 19. Τὸ πνεῦμα μὴ σβέννυτε. In the like manner, it is so far from truth, that the Scriptures observe so much the articles, as to use ὁ Θεός always for the true and supreme God; and Θεὸς for the false or inferior; that where the true is professedly opposed to the false, even there he is styled simply Θεός. As, Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεόν, ἐδουλεύσατε τοῖς μὴ φύσει ὄντι Θεοῖς. Nῦν δὲ γινόντες Θεόν, μᾶλλον δὲ γνωσίντες ὑπὸ Θεοῦ, Gal. iv. 8, 9. And where the supreme is distinguished from him whom they make the inferior God, he is called likewise Θεός, without an article: as, Ἄλλος Ἰησοῦ Χριστοῦ, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, and, Τὸ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, Rom. i. 1, 4. Ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, 1 Cor. i. 1. 2 Cor. i. 1. Eph. i. 1. Col. i. 1. And if this distinction were good, our Saviour's argument to the Pharisees were not so: Εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἴφθασεν ἰσὺς ὑμῶν ἢ βασιλεία τοῦ Θεοῦ, Matth.

Matth. xii. 28. For it doth not follow, that if by ART. II. the power of an inferior or false God he cast out devils, that therefore the kingdom of the true and supreme God is come upon them.

Pag. 198. (h)

In effigie Dei constitutus. *Tertul.* In figura Dei constitutus. *S. Cyprian.*

Pag. 199. (i)

Ἄλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, which is also exactly observed by the vulgar Latin, *Sed semetipsum exinanivit, formam servi accipiens, in similitudine hominum factus*; where γενόμενος is added by apposition to λαβὼν, and have both equal relation to ἐκένωσε or, which is all one, ἐκένωσε λαβὼν, ἔλαβε γενόμενος.

Pag. 200. (k)

Ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπὸ ἥκρας. For in both these verses there is but one conjunction, joining together two acts of our Saviour, his first exinanition, or ἐκένωσε, and his farther humiliation, or ἑταπείνωσε: the rest are all participles added for explication to the verbs.

Pag. 201. (l)

Τὸ εἶναι ἴσα Θεῷ. *Pariari Deo.* *Tertul.* *Esse se æqualem Deo.* *S. Cyprian.* *Esse æqualis Deo.* *Leporius.* Thus all expresses the notion of equality, not of similitude: nor can we understand any less by τὸ εἶναι ἴσα, than τὴν ἰσότητα, ἴσον and ἴσα being indifferently used by the Greeks, as Pindarus, *Olym. Od. 2.*

Ἴσον δὲ νύκτισσιν αἰεὶ,

Ἴσα δ' ἐν ἀμέραις ἄλι-

ον ἔχοντες, ἀπονέμερον

Ἑσθλοὶ νέμονται βίοντον.

So whom the Greeks call ἰσάθειον, Homer ἴσα θεῷ.

Τὸν νῦν ἴσα θεῷ Ἰσακῆσται ἐνορεύουσι.

Οδ. ε'. v. 519.

Where

ART. II. Where *ἴσα* has not the nature of an adverb, as belonging to *εἰσορόωσι*, but of a noun referred to the antecedent *τὸν*, or including an adverb added to a noun, *τὸν νῦν ὡς ἰσέθειον*. The collection of Grotius from this verse is very strange; *εἶναι ἴσα θεῷ, est spectari tanquam Deum*. As if he should have said, *εἰσορώσι* signifies *spectant*, therefore *εἶναι* signifies *spectari*. This he was forced to put off thus, because the strength of our interpretation, rendering an equality, lies in the verb substantive *τὸ εἶναι*. As Dionysius of Alexandria very anciently, *Κενώσας ἑαυτὸν, καὶ ταπεινώσας ἑως θανάτου, θανάτου δὲ σαυροῦ, ἴσα θεῷ ὑπάρχει. Epist. ad Paulum Samosat.* For we acknowledge that *ἴσα* by itself oftentimes signifieth no more than *inftar*, and so inferreth nothing but a similitude: as we find it frequently in the book of Job. Where it sometimes answereth to the inseparable particle *כ*; as, *כל־לַיְלָה, quasi in nocte*, *ἴσα νυκτὶ*, v. 14. *כַּבִּינִר, sicut caseum*, *ἴσα τυρῷ*, x. 10. *כַּרֶּב, quasi putredo*, *Sym. ὁμοίως σηπιδόνι*, LXX. *ἴσα ἄσκη*, xiii. 28. *כַּמִּים, sicut aquam*, *ἴσα ποτῷ*, xv. 16. *כַּעֵץ, tanquam lignum*, *ἴσα ξύλῳ*, xxiv. 20. *כַּחֲמֶר, sicut lutum*, *ἴσα πηλῷ*, xxvii. 16. *כַּמְעִיל, sicut vestimento*, *ἴσα διπλοῖδι*, xxix. 14. *כַּבֶּשֶׂת, quasi bos*, *ἴσα βεσὶν*, xl. 15. Where we see the vulgar Latin useth for the Hebrew *כ*, *quasi, sicut, tanquam*, the LXX. *ἴσα*. Sometime it answereth to no word in the original, but supplieth a similitude understood, not expressed, in the Hebrew: as *וַיֵּךְ, tanquam pullum*, *ἴσα ὄνῳ*, xi. 12. *וַיִּבֶן, et lapis*, *ἴσα λίθῳ*, xxviii. 2. *וַיִּלֵּךְ, luto*, *ἴσα πηλῷ*, xxx. 19. Once it rendereth an Hebrew word rather according to the intention, than the signification; *כַּשֵּׁל־אֶפֶר, comparabitur cineri*, ad verbum *proverbia cineris*, *ἴσα σποδῷ* xiii. 12. So that in all these places it is used adverbially for *inftar*, and in none hath the addition of *τὸ εἶναι* to it. As for that answer of Socinus, that Christ cannot be God, because he is said to be equal with God, *Tantum abest ut ab eo quod Christus sit æqualis Deo sequatur ipsum esse æternum et sum-*

*mutum*

mum Deum, ut potius ex hoc ipso necessario conse- **ART. II.**  
quatur non esse æternum et summum Deum. Nemo  
enim sibi ipsi æqualis esse potest. *Socin. ad 8. c. Wiek.*  
as if there could be no predication of equality where  
we find a substantial identity: it is most certainly  
false, because the most exact speakers use such lan-  
guage as this is. There can be no expressions more  
exact and pertinent than those which are used by  
geometricians, neither can there be any better  
judges of equality than they are; but they most  
frequently use that expression in this notion, proving  
an equality, and inferring it from identity. As in  
the fifth proposition of the first Element of Euclid,  
two lines are said to contain an angle equal to the  
angle contained by two other lines, because they  
contained the same angle, or *γωνίαν κοινήν* and the  
basis of one triangle is supposed equal to the basis of  
another triangle, because the same line was basis to  
both, or *βάσις κοινή*. In the same manner certainly  
may the Son be said to be equal to the Father in  
essence or power, because they both have the same  
essence or power, that is *ἐστίαν καὶ δύναμιν κοινήν*.  
*Ocell. de Universo.* Ἀλλ' αἰ κατὰ τ' αὐτὸ καὶ ὡσαύτως δια-  
τελεῖ καὶ ἴσον καὶ ὅμοιον αὐτὸ ἑαυτῷ.

Pag. 203. (m)

With the article so much elsewhere stood upon,  
Τὸ α καὶ τὸ ω, ὁ πρῶτος, καὶ ὁ ἴσχατος, *The Alpha and  
the Omega, the first and the last.* For we must not  
take τὸ α as the grammarians do, by which they  
signify only the letter written in that figure, and  
called by that name. As appeareth by Eratosthenes,  
who was called Βῆτα, not τὰ βήματα, as Suidas cor-  
ruptly. Hesychius Illustrius, from whom Suidas had  
that passage; Ἐρατοσθένης διὰ τὸ δευτερεῦν παντὶ εἶδει  
παιδείας τοῖς ἀκροῖς ἐγγίζων, Βῆτα ἐκλήθη. And Mar-  
tianus Heracleota in *Periplo*, Καὶ μετ' ἐκείνων Ἐρατοσ-  
θένης, ὃν Βῆτα ἐκάλεσαν οἱ τῶ Μυσίᾳ προσάντες.

## ART. II.

Pag. 209. (n)

*Deus*, i. e. voluntas ipsius de servandis hominibus, per homines infirmos et mortales perfecte patefacta est, &c. *Catech. Racov. ad Quæst.* 59.

Pag. 209. (o)

Insignem in modum et summa cum gloria recepta fuit. *Ibid.* 16.

Pag. 209. (p)

For Θεός is not θείλημα Θεῶ, much less is ἀνελήφθῃ *received or embraced*. Elias speaketh not of his reception, but his ascension, when he saith to Elisha, Τί ποιήσω σοι πρὶν ἢ ἀναληφθῆναι ἀπὸ σῶ; 2 Kings ii. 9. and, ver. 10. Ἐὰν ἴδῃς με ἀναλαμβανόμενον ἀπὸ σῶ, καὶ ἔσθαι σοὶ ἑτάω. When he actually ascended, as the original, ἦν, it is no otherwise translated by the Septuagint, than ἀνελήφθῃ Ἠλίας ἐν συσσεισμῶ ὡς εἰς τὸν ἕρανόν. Which language was preserved by the Hellenizing Jews: Ὁ ἀναληφθεὶς ἐν λαίλαπι πυρός, Sirac. xlviii. 9. and again, Ἀνελήφθῃ ἕως εἰς τὸν ἕρανόν, 1 Mac. ii. 58. Neither did they use it of Elias only, but of Enoch also. Οὐδε εἰς ἐκτίσθῃ οἶος Ἐνῶχ, καὶ γὰρ αὐτὸς ἀνελήφθῃ ἀπὸ τῆς γῆς. Sirac. xlix. 14. The same language is continued in the New Testament of our Saviour's ascension, Ἀνελήφθῃ εἰς τὸν ἕρανόν, Mar. xvi. 19. Ὁ ἀναληφθεὶς ἀπὸ ὑμῶν εἰς τὸν ἕρανόν, Acts i. 11. and singly, ἀνελήφθῃ, Acts i. 2. and ἀνελήφθῃ ἀπὸ ἡμῶν, Acts i. 22. As therefore ἀνάληψις τῷ Μωσείῳ, in the language of the Jews, was not the reception of Moses by the Israelites, but the assumption of his body; so ἀνάληψις τῷ Χριστῷ is the ascension of Christ, Luke ix. 51. Wherefore this being the constant notion of the word, it must so be here likewise understood, ἀνελήφθῃ ἐν δόξῃ as the vulgar Latin, (whose authority is pretended against us,) *assumptum est in gloria*; rendering it here by the same word by which he always translated ἀνελήφθῃ.

Pag. 209. (q)

For being the epistle was written in the Greek lan-



language, it is enough if all those copies do agree. ART. II. Nor need we be troubled with the observation of Grotius on the place: *Suspectam nobis hanc lectionem faciunt interpretes veteres, Latinus, Syrus, Arabs et Ambrosius, qui omnes legerunt, ὁ ἱστανεῶς*. I confess the vulgar Latin reads it otherwise than the Greek, *Quod manifestatum est in carne*; and it cannot be denied but the Syriac, however translated by Tremellius, agreeth with the Latin; and both seem to have read ὁ instead of Θεός. But the joint consent of the Greek copies and interpreters is above the authority of these two translators, and the Arabic set forth in the *Biblia Polyglotta* agreeth expressly with them. But that which Grotius hath farther observed is of far greater consideration: Addit Hincmarus opusculo 55, illud Θεός hic positum a Nestorianis. For if at first the Greeks read ὁ ἱστανεῶς, and that ὁ were altered into Θεός by the Nestorians, then ought we to correct the Greek copy by the Latin, and confess there is not only no force, but not so much as any ground or colour for our arguments. But first, it is no way probable that the Nestorians should find it in the original, ὁ, and make it Θεός, because that by so doing they had overthrown their own assertion, which was, that God was not incarnate, nor born of the Virgin Mary; that God did not ascend unto heaven, but Christ by the Holy Ghost remaining upon him, καὶ τὴν ἀνάληψιν αὐτῷ χαρισάμενον. *Concil. Ephes. par. i. cap. 17.* Secondly, it is certain that they did not make this alteration, because the Catholic Greeks read it Θεός before there were such heretics, so called; Nestoriani a Nestorio Episcopo, Patriarcha Constantinopolitano. *S. August. Hæres.* Nestorius, from whom that heresy began, was patriarch of Constantinople after Sisinius, Sisinius after Atticus, Atticus after Nectarius, who succeeded Joannes, vulgarly called Chrysostomus. But St. Chrysostom read it not ὁ, but Θεός, as appears by his commentaries upon the place;

ART. II. place; Θεὸς ἐφανερώθη ἐν σαρκί; τατίειν, ὁ ἡμιουργός.

And St. Cyril, who by all means opposed Nestorius upon the first appearance of his heresy, wrote two large epistles to the queens Pulcheria and Eudoxia, in both which he maketh great use of this text. In the first, after the repetition of the words as they are now in the Greek copies, he proceedeth thus; Τίς ὁ ἐν σαρκὶ φανερωθείς; ἢ ὁ πᾶν, ὅτι πάντη τε καὶ πάντως ὁ ἐκ Θεῷ πατρὸς λόγος· ἔγω γὰρ ἔσμαι μέγα τὸ τῆς εὐσεβείας μυστήριον, Θεὸς ἐφανερώθη ἐν σαρκί. Wherefore in St. Paul he read Θεὸς *God*, and took that God to be the Word. In the second, repeating the same text *verbatim*, he manageth it thus against Nestorius; Εἰ Θεὸς ὦν ὁ λόγος ἐνανθρωπήσας λέγοιτο, καὶ ἔδῃ μετὰ τὸ εἶναι Θεὸς, ἀλλ' ἐν οἷς ἦν αἰὶ διαμένων, μέγα δὲ τότε καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· εἰ δὲ ἄνθρωπος νοεῖται κοινὸς ὁ Χριστός, πῶς ἐν σαρκὶ πεφανερώται; καὶ τοι πῶς ἔχ' ἅπασιν ἐναργής, ὅτι πᾶς ἄνθρωπος ἐν σαρκὶ τε ἐστὶ, καὶ ἐκ αὐτοῦ ἐτέως ὁρώτω τισι. And in the explanation of the second Anathematism he maketh use of no other text but this to prove the hypostatical union, giving it this gloss or exposition: Τί ἐστὶ τὸ, ἐφανερώθη ἐν σαρκί; τατίειν, γέγονε σὰρξ ὁ ἐκ Θεῷ πατρὸς λόγος, &c. The same he urgeth in his *Scholion de Unigeniti Incarnatione*. So also Theodoret, contemporary with St. Cyril: Θεὸς γὰρ ὦν καὶ Θεῷ υἱός, καὶ ἀόρατον ἔχων τὴν φύσιν, ὁ πᾶν ἅπασιν ἐνανθρωπήσας ἐγένετο, σαφῶς δὲ ἡμᾶς δύο φύσεις ἰδίδαξεν, ἐν σαρκὶ γὰρ τὴν Θεϊκὴν ἔφη φανερωθῆναι φύσιν. Thirdly, Hincmarus does not say that the Nestorians put Θεὸς into the Greek text, but that he which put it in was cast out of his bishopric for a Nestorian: his words are these; Quidam nimirum ipsas Scripturas verbis illicitis imposturaverunt: sicut Macedonius Constantinopolitanus Episcopus, qui ab Anastasio Imperatore ideo a civitate expulsus legitur, quoniam falsavit Evangelia, et illum Apostoli locum ubi dicit, *quod apparuit in carne, justificatum est in Spiritu*, per cognationem Græcarum literarum, O in Θ hoc modo mutando falsavit. Ubi enim habuit Qui, hoc

hoc est ΟΣ monosyllabum Græcum, litera mutata Ο ART. II. in Θ vertit; et fecit ΘΣ, id est ut esset, *Deus apparuit per carnem*. Quapropter tanquam Nestorianus fuit expulsus. *Hincm. Opusc. lv. cap. 18.* Now whereas Hincmarus says *expulsus legitur*, we read not in Euagrius, or the Excerpta of Theodotus, or in Johannes Malala, that Macedonius was cast out of his bishopric for any such falsation. It is therefore probable that he had it from Liberatus, a Deacon of the Church of Carthage, who wrote a Breviary, collected partly out of the Ecclesiastical Histories and Acts of the Councils, partly out of the relations of such men as he thought fit to believe, extant in the fourth tome of the Councils. In which, chap. xix. we have the same relation, only with this difference, that Ο is not turned into Θ, but into Ω, and so ΟΣ becomes not ΘΣ, but ΩΣ. So that first the Greek copies are not said to have read it ϑ, but ϖ, and so not to have relation to the mystery, but to the person of Christ; and therefore this makes nothing for the vulgar Latin. Secondly, whereas Hincmarus says there was but one letter changed, no such mutation can of ΟΣ make ΘΕΟΣ, it may ΩΣ, as we read in Liberatus; and then this is nothing to the Greek text. Thirdly, Macedonius was no Nestorian, but Anastasius an Eutychian; and he ejected him \* as he did other Catholic Bishops under the pretence of Nestorianism, but for other reasons. However Macedonius could not falsify all the Greek copies, when, as well those which were before his time, as those which were written since, all acknowledge Θεός. And if he had been ejected for substituting Ως, without question Anastasius would have taken care for the restoring ϑ, which we find not in any copy. It remaineth therefore that the Nestorians did not falsify the text by reading Θεός ἰσχυρόν, but that the ancient Greek Fathers read it so; and

\* The fifth and following editions read *not as he did.*  
consequently,

ART. II. consequently, being the Greek is the original, this lection must be acknowledged authentic.

Pag. 210. (r)

Τὴν ἐκκλησίαν τῷ Θεῷ. For though the Church be properly the Church of Christ, Matt. xvi. 18. Col. 1. 24. and in the plural we read once αἱ ἐκκλησίαι τῷ Χριστῷ, Rom. xvi. 16. as we do of the *Churches of God*, 1 Cor. xi. 16. 2 Theff. i. 4. and 1 Theff. ii. 14. yet ἡ ἐκκλησία τῷ Θεῷ is frequently used; as 1 Cor. i. 2. and x. 32. and xv. 9. and xi. 22. 2 Cor. i. 1. 1 Tim. iii. 5. 15. but ἡ ἐκκλησία τῷ Χριστῷ not once named. And therefore we have no reason to alter it in this text, or to fancy it first written χῷ, and then made Θεῷ, when it is so often written Θεῷ, not Χριστῷ. Some MSS. as the Alexandrian, Cantabrigian, and New Coll. MSS. read it τῷ Κυρίῳ, and the interpreter of Irenæus, *Regere Ecclesiam Domini*, lib. iii. cap. 14. Others represent Κυρίῳ καὶ Θεῷ, followed by the Arabic interpreter; which makes not at all against our argument; but, because in this particular unusual, not like to be true. The Syriac translating it *Christi*, (ܡܬܬܘܨܬ not *Domino*, as it is in the Latin translation) gives rather an exposition than a version.

Pag. 210. (s)

Ἰδιον αἷμα is opposed to αἷμα ἀλλότριον. And therefore it is observable that the author of the Racovian Catechism, in his answer to this place of Scripture, doth never make the least mention of ἰδιον or *proprium*, but only affirms that the blood of Christ may be called the blood of God the Father; and *totidem verbis* did Socinus answer to Wiekus before, but in his whole answer concealed the force of ἰδιον, whereas the strength of our argument lies in these words, διὰ τῷ ἰδίῳ αἵματι, or, as the Alexandrian MS. and one mentioned by Beza, διὰ τῷ αἵματι τῷ ἰδίῳ.

Pag.

Pag. 214. (t)

ART. II.

Indeed it hath been answered, that these words are not to be referred to Christ, but to God the Father. So Theodorus Mopsuestenus in his Commentary on St. John; Thomas quidem, cum sic credidisset, *Dominus meus et Deus meus* dicit, non ipsum Dominum et Deum dicens (non enim resurrectionis scientia docebat et Deum esse eum qui resurrexit) sed quasi pro miraculoso facto Deum collaudat *Syn. V. Collat. 4.* As if Thomas had intended only to have praised God for raising Christ. But first, it is plain that Thomas answered Christ; secondly, that he spake unto *him*, that is to Christ, and consequently that the words which he spake belong to Christ; thirdly, that the words are a confession of his faith in Christ, as our Saviour doth acknowledge. And whereas Franciscus Davidis did object, that in a Latin Testament he found not *et dixit ei*, but *et dixit* without *ei*, it is sufficiently discountenanced by Socinus in his epistle, affirming that all the Greek and Latin copies had it, except that one which he had found: and therefore the omission must be imputed to the negligence of the printer.

Pag. 214. (u)

Ὁ κύριός μου καὶ ὁ Θεός μου. Either in these words there is an ellipsis of εἰ σὺ, *Thou art my Lord, thou art my God*; or an antiptosis, the nominative case used for the vocative, as Ἐλωὶ, Ἐλωὶ, ὁ Θεός μου, ὁ Θεός μου, Mark xv. 34. Ἀλλὰ ὁ πατήρ, Mark xiv. 36. and Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων, John xix. 3. If it be an ellipsis of the verb εἶ, so frequent in the Scriptures, and of the person sufficiently understood in the preceding pronoun, then it is evident that ὁ Θεός is attributed unto Christ, for then St. Thomas said unto him, *Thou art ὁ Θεός μου*. If it be an antiptosis, though the construction require not a verb, yet the signification virtually requireth as much, which is equivalent:

ART. II. equivalent: for he acknowledgeth him as much God while he calleth him so, as if he did affirm him to be so. Neither can it be objected that the article  $\delta$  serveth only in the place of  $\tau$ , as signifying that the nominative is to be taken for the vocative case; because the nominative may as well stand vocatively without an article, as  $\text{Ἰωσήφ υἱὸς Δαβὶδ}$ , Matt. i. 20. and  $\text{Ἐλίσσον ἡμᾶς, Κύριε, υἱὸς Δαβὶδ}$ , Matt. xx. 30, 31. and therefore when the vocative is invested with an article, it is as considerable as in a nominative. And being these words were an expression of the Apostle's faith, as Christ understood and approved them, they must contain in them, virtually at least, a proposition; because no act of our faith can be expressed, where the object is not at least a virtual proposition. And in that proposition,  $\delta$   $\Thetaεὸς$  must be the predicate, and Christ, to whom these words are spoken, must also be the subject. It cannot therefore be avoided, but that St. Thomas did attribute the name of God to our Saviour with an article. Indeed to me there is no doubt but St. Thomas in these words did make as true and real a confession of his faith concerning the Person of Christ, as St. Peter did, when he *answered and said, Thou art Christ, the Son of the living God*, Matt. xvi. 16. and consequently, that  $\delta$   $\text{Κύριος}$  and  $\delta$   $\text{Θεὸς}$  do as properly belong unto him, as St. Peter's  $\delta$   $\text{Χριστὸς}$  and  $\delta$   $\text{υἱός}$ . As therefore Christ said to his Disciples, *Vos vocatis me  $\delta$  διδάσκαλος, καὶ  $\delta$  Κύριος, et bene dicitis, sum etenim*, John xiii. 13. so he might have replied to Thomas, *You call me  $\delta$  Κύριος and  $\delta$  Θεὸς, and you say well, for I am so*. As for the objection of Socinus, that though  $\Thetaεὸς$  be here spoken of Christ, and that with an article  $\delta$ , yet that article is of no force, because of the following pronoun  $\mu\epsilon$ , it is most groundless: for the article  $\delta$  cannot have relation to the following pronoun  $\mu\epsilon$ .  $\text{Ἐπεὶ ὡς ἡ ἀπαράδεκτος ἀντανυμία τῶν ἀρδρων ἐν γενικῇ πτώσει εὐθείας ἀρδρων παραδίχεται}$ .

δέχεται· as that great critic Apollonius Alexandri-ART. II.  
nus observes, *lib. i. de Syntaxi, cap. 30*. And if for  
μῆ, it were ὁ ἑμὸς, yet even that article would belong  
to Θεός, for in these words, ὁ Θεός ὁ ἑμὸς, neither ar-  
ticle belongs to ἑμὸς, but both to Θεός· for, as the  
same critic observes in the same case, τὰ δύο ἄρθρα  
εἰς μίαν τὴν εὐθεϊαν ἀναφίρεται· ἢ ἄρα ἐν τῷ, ὁ πατὴρ ὁ  
ἑμὸς, κατηνάγκασται τὸ ἕτερον τῶν ἄρθρων ἐπὶ τὴν ἀντωνυμίαν  
φέρεισθαι. So that if ὁ Θεός be *the supreme God*, then  
ὁ Θεός μῆ must be *my supreme God*: as when David  
speaks to God 'Ο Θεός, ὁ Θεός μῆ, πρὸς σε ὀρῶν, Psal.  
lxii. 1. the latter is of as great importance as the  
former. So again, Psal. xlii. 5. Ἐξομολογήσομαι ἐν  
κινθάρᾳ, ὁ Θεός, ὁ Θεός μῆ· and xlix. 3. Ὁ Θεός ἐμφανῶς  
ἦξει, ὁ Θεός ἡμῶν· and lxx. 12. Ὁ Θεός μὴ μακρύνῃς ἀπ'  
ἐμῆ, ὁ Θεός μῆ. I dare not therefore say to any per-  
son, that he is ὁ Θεός μῆ, except I do believe that he  
is ὁ Θεός. Wherefore I conclude that the words of  
St. Thomas, Ὁ κύριός μῆ καὶ ὁ Θεός μῆ, are as fully and  
highly significative as those of David, Πρόσχες τῇ  
φωτὴ τῆς δεξιᾶς μῆ, ὁ βασιλεὺς μῆ καὶ ὁ Θεός μῆ, Psal. v.  
2. or those, Ὁ Θεός μῆ καὶ ὁ κύριός μῆ, εἰς τὴν δίκην μῆ,  
Psal. xxxv. 23. or those, Τὰ θυσιαστήριά σου, κυρίε τῶν  
δυνάμεων ὁ βασιλεὺς μῆ, καὶ ὁ Θεός μῆ, Psal. lxxxiv. 3.  
or those of St. John in the Revelation, as they lie in  
the Alexandrian and Complutensian copies; Ἀγιός  
εἷς, ὁ κύριος καὶ ὁ Θεός ἡμῶν ὁ ἅγιος, λαβεῖν, &c. or that  
lastly in the most ancient hymn, Κύριε ὁ Θεός, ὁ ἀμνὸς  
τῷ Θεῷ——ἐλήσων ἡμᾶς.

Pag. 214. (x)

Οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ ἡ ζωὴ αἰώνιος. Hic agi-  
tur non solum de vero Deo, sed de illo uno vero  
Deo, ut articulus in Græco additus indicat. Ca-  
tech. Ræcou.

Pag. 214. (y)

Οὗτος for θες, as Acts viii. 26. Ἀπὸ Ἱερουσαλὴμ εἰς Γά-  
ζαν· αὕτη ἐστὶν ἔρημος, quæ est desertia.

Pag.

## ART. II.

Pag. 215. (x)

Δοξάζω Ἰησοῦν Χριστὸν τὸν Θεόν. *S. Ignat. Epist. ad Smyrn.* Ἐν θελήματι τοῦ Πατρὸς, καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν. *Idem, Epist. ad Ephes.* Ὁ γὰρ Θεὸς ἡμῶν, Ἰησοῦς ὁ Χριστὸς ὁ ἐκυφορήθη ὑπὸ Μαρίας. *Ibid.* Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν Πατρὶ ὦν μᾶλλον φαίνεται. *Epist. ad Rom.* Τῷ Θεῷ λόγῳ τὰ λογικὰ πλάσματα ἡμεῖς. *S. Clem. Alex. adv. Gentes.* And it was well observed by the author of the *Μικρὰ Λαβύρινθος*, written about the beginning of the third century, that not only the ancients Fathers before him, as Justin, Miltiades, Tatianus, Clemens, Irenæus, Melito, &c. did speak of Christ as God, but that the hymns also penned by Christians from the beginning did express Christ's Divinity. *Ψαλμοὶ δὲ ὅσοι καὶ ὡδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πριστῶν γραφεῖσιν τὸν λόγον τοῦ Θεοῦ τὸν Χριστὸν ὑμνεῖσι θεολογῶντες.* And the Epistle of Pliny to Trajan testifies the same : *Quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere.*

Pag. 215. (a)

Though some would leave *God* out of the text, upon this pretence, because St. Cyprian, *lib. ii. adv. Judæos*, citing this place, leaves it out. But that must needs be by the negligence of some of the scribes, as is evident. First, because Manutius and Morellius found the word *Deus* in their copies, and both the MSS. which Pamelius used acknowledge it. Secondly, because St. Cyprian produceth the text to prove *quod Deus Christus* ; and reckoneth it among the rest in which he is called expressly God. Thirdly, because Tertullian, whose disciple St. Cyprian professed himself, did both so read it, and so use it. *Solum autem Christum potero Deum dicere, sicut idem Apostolus : Ex quibus Christus, qui est (inquit) Deus super omnia benedictus in ævum omne. Adv. Praxeam.* And again, in the same book ; *Hunc et Paulus conspexit, nec tamen Patrem vidit. Nonne, inquit, vidit Jesum ? Christum autem et ipsum*



ipsum Deum cognominavit: *Quorum Patres, et ex ART. II. quibus Christus secundum carnem, qui est per (vel super) omnia Deus benedictus in ævum.* Novatian, *de Trinitate*, useth the same argument. And another ancient author very expressly; *Rogo te, Deum credis esse Filium, an non? Sine dubio, responsurus es, Deum; quia etsi negare volueris, sanctis Scripturis convinceris, dicente Apostolo, Ex quibus Christus secundum carnem, qui est super omnia Deus benedictus in secula.* So also St. Augustin, *Non solum Pater Deus est, sicut etiam omnes hæretici concedunt, sed etiam Filius; quod, velint nolint, coguntur fateri, dicente Apostolo, Qui est super omnia Deus benedictus in secula. De Trin. lib. ii. cap. 13. et cont. Faustum, lib. xvi. cap. 15.* As for the objection, that St. Chrysostom doth not signify in his Commentaries that he read *Θεός* in the text: I answer, that neither does he signify that he read *ὁ ἐπὶ πάντων*, for in his exposition he passeth over wholly *ὁ ἐπὶ πάντων Θεός*, but it doth not follow that he read not *ὁ ἐπὶ πάντων* in the text. But when he repeats the words of the Apostle, he agrees wholly with the Greek text, *ὁ ὢν ἐπὶ πάντων Θεός εὐλογητός*: and Theodoret, who lived not long after him, doth not only acknowledge the words, but give a full exposition of them: *Ἡκεῖ μὲν ἡ τῷ κατὰ σάρκα προσθήκη παραδελῶσαι τῷ δεσπότῃ Χριστῷ τὴν Θεότητα· ἀλλ' ὥστερ ἐν τῷ προοιμίῳ εἰρηκώς, τῷ γινομένῳ ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, ἐπήγαγε, τῷ ὀρισθέντος υἱῷ Θεῷ ἐν δυνάμει· ἕτως ἐνταῦθα εἰπὼν, τὸ κατὰ σάρκα, προσέθηκε τὸ, ὢν ἐπὶ πάντων Θεός εὐλογητός εἰς τὰς αἰῶνας.* As for the omission of *Deus* in St. Hilary on the Psalms, it must of necessity be attributed to the negligence of the scribe, not to the reading of the Father. For how he read it he hath clearly expressed in his books *de Trinitate*: *Non ignorat Paulus Christum Deum, dicens, Quorum sunt Patres, et ex quibus Christus qui est super omnia Deus.* *Non hic creatura in Deum deputatur, sed creaturarum Deus est, qui super omnia Deus*

ART. II. *Deus est.* The pretence therefore of Erasmus from the Fathers is vain; and as vain is that of Grotius from the Syriac translation, which hath in it the name of *God* expressly, as well as all the copies of the original, and all the rest of the translations, : כל דעל קדמא ופליא

## Pag. 215. (b)

Τὸ κατὰ σάρκα opposed unto τὸ κατὰ πνεῦμα. As Rom. i. 3. where κατὰ σάρκα is used without an article, because κατὰ πνεῦμα, to which it is opposed, followeth, and so the opposition is of itself apparent. But here being κατὰ πνεῦμα is not to be expressed in the following words, the article τὸ, signifying of itself a distinction or exception, sheweth that it is to be understood.

## Pag. 215. (c)

Ὁ ὢν ἐπὶ πάντων. Not *in omnibus*, as Erasmus, nor *super omnes*, as Beza, with reference to the Fathers, which should have been ἐπὶ πάντων αὐτῶν but as the vulgar translation, and the ancient Fathers before that, *super omnia*, ἐπὶ for ἐπάνω, as John iii. 31. Ὁ ἀνωθεν ἐρχόμενος ἐπάνω πάντων ἐστὶ, which signifieth no less than πῶς the ordinary name of God, ὁ ὕψιστος, *the Most High*, as it is taken for the supreme God by itself, Acts vii. 48. and is described, Psal. xcvi. 9. Ὅτι σὺ εἷ, Κύριε, ὁ ὕψιστος ἐπὶ πάσαν τὴν γῆν, σφόδρα ὑπερ-υψώθης ὑπὲρ πάντας τὰς θεάς.

## Pag. 215. (d)

As Mark. xiv. 61. Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; *Art thou the Christ the Son of the Blessed?* where the vulgar attribute is taken for God himself, which is usually added to the name of God, as 2 Cor. xi. 31. Ὁ Θεός—ὁ ὢν εὐλογητός εἰς τὰς αἰῶνας or to any description of him; as Ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς εἰς εὐλογητός εἰς τὰς αἰῶνας, Ἀμήν. Rom. i. 25. And these expressions of St. Paul are consonant to the ancient custom

custom of the Jews, who, when the priest in the sanctuary rehearsed the name of God, were wont to answer, *Blessed be his name for ever*. Inasmuch as the *Blessed One* did signify in their language as much as the *Holy One*; and both, or either of them, the God of Israel. Hence are so frequent in the Rabbins, *הוּא ברוך הוּא* *the Holy Blessed One*, and *ברוך הוּא* *the Blessed One*, that they are written by abbreviation, *ה' הקב"ה* or *ה'ב"ה*; and the infinite *Blessed One*, *ה' ב"ה*; *Blessed be God for ever, Amen and amen*, *ב'ל'א* and *ל'א*.

Pag. 217. (e)

This heresy was so called from two who bare the same name, and fell at the same time into the same opinion; one of them being a presbyter, and rector of a church in Alexandria, the other a deacon: as Alexander Bishop of Alexandria, in his epistle extant in Theodoret, *Εἰσὶ δὲ οἱ ἀναθεματισθέντες αἰρεσιῶται, ἀπὸ πρεσβυτέρων μὲν Ἀρειος, ἀπὸ διακόνων δὲ, Ἀχιλλᾶς, Εὐζώιος, Ἀρειος ἕτερος, &c.* In the epistle of the Arians to Alexander, he is reckoned amongst the presbyters; *Ἀρειος, Αἰθάλης, Ἀχιλλᾶς, Καρπῶνης, Σαρματᾶς, Ἀρειος, πρεσβύτεροι.* Of these two Phœbadius *cont. Arian. cap. 25.* *Patrem et filium esse non unam personam, ut Sabellius, aut duas substantias, ut Arii.* The heresy is so well known, that it needs no explication: and indeed it cannot be better described than in the anathematism of the Nicene Council. *Τὸς δὲ λέγοντας ἦν πότε ὅτε ἐκ ἧν, καὶ πρὶν γεννηθῆναι ἐκ ἧν, καὶ ὅτι ἐξ ἐκ ὧντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ ἐσίας φάσκοντας εἶναι, ἢ κτιστὸν, ἢ ἀλλοιωτὸν, ἢ τρεπτὸν τὸν υἱὸν τοῦ Θεοῦ, τὰς ἀναθεματίζει ἡ Καθολικὴ καὶ Ἀποστολικὴ Ἐκκλησία.* Thus translated by St. Hilary; *Eos autem qui dicunt, erat quando non erat, et antequam nasceretur non erat, et quod de non extantibus factus est, vel ex alia substantia aut essentia, dicentes esse convertibilem et demutabilem Deum, hos anathematizat Catholica Ecclesia.*

## ART. II.

Pag. 217. (f)

Ἐνα γὰρ οἶδαμεν ἀγέννητον, καὶ μίαν τῶν πάντων ἀρχὴν, τὸν πατέρα τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ. *S. Basil. Epist. 78.*  
 Ἐν ἀγέννητον, ὁ Πατήρ. *Alex. Epist. apud Theodoretum.*

Pag. 217. (g)

Πάντα ὅσα ἔχει ὁ πατήρ, τῷ υἱῷ ἐστίν, ὡς ἑμπαλιν τὰ τῷ υἱῷ τῷ πατρί· ἔδεν ἂν ἰδίον, ὅτι κοινὰ, ἐπεὶ καὶ αὐτὸ τὸ εἶναι κοινὸν καὶ ὁμότιμον, εἰ καὶ τῷ υἱῷ παρὰ τῷ πατρί. *S. Greg. Naz. Orat. 2. de Filio.*

Pag. 218. (h)

Hoc dixit, *Vitam dedit Filio ut haberet eam in semetipso*, tanquam diceret, Pater, qui est vita in semetipso, genuit Filium qui esset vita in semetipso. Pro eo enim quod est *genuit*, voluit intelligi *dedit*, tanquam si cuiquam diceremus, dedit tibi Deus esse. *S. August.* Et paulo post, Quid ergo Filio dedit? dedit ei ut Filius esset; genuit ut vita esset; hoc est, dedit habere ei vitam in semetipso, ut esset vita non egens vita, ne participando intelligatur habere vitam. Si enim participando haberet vitam non in semetipso, posset et amittendo esse sine vita: hoc in Filio ne accipias, ne cogites, ne credas. Manet ergo Pater vita, manet et Filius vita. Pater vita in semetipso, non a Filio; Filius vita in semetipso, sed a Patre. So again, *de Trin. lib. i. cap. 12.* Plerumque dicit, *Dedit mihi Pater*; in quo vult intelligi quod cum genuerit Pater: non ut tanquam jam existenti et non habenti dederit aliquid, sed ipsum dedisse ut haberet, genuisse ut esset.

Pag. 218. (i)

Tanquam diceret, Quid scandalizati estis quia Patrem meum dixi Deum, quia æqualem me facio Deo? Ita sum æqualis, ut non ille a me, sed ego ab illo sim. Hoc enim intelligitur in his verbis, *Non potest Filius a se facere quicquam*, &c. hoc est, quicquid Filius habet ut faciat, a Patre habet ut faciat.

faciat. Quare habet a Patre ut faciat? quia a Patre ART. II. habet ut possit, quia a Patre habet ut sit. Filio enim hoc est esse quod posse. *S. August. in locum.* Paulo post, Hoc est, *Non potest Filius a se quicquam facere*, quod esset, si diceret, non est Filius a se. Etenim si Filius est, natus est; si natus est, ab illo est de quo natus est.

Pag. 218. (k)

Δῆλον ὅτι τὸ μείζον μὲν ἐστὶ τῆς αἰτίας· τὸ δὲ ἴσον, τῆς φύσεως. *S. Greg. Naz. Orat. 36.*

Pag. 218. (l)

So St. Augustin hath observed: *Ab ipso*, inquit, *sum*, quia Filius de Patre, et quicquid est filius, de illo est cujus est filius: ideo Dominum Jesum dicimus Deum de Deo; Patrem non dicimus Deum de Deo, sed tantum Deum: et dicimus Dominum Jesum lumen de lumine; Patrem non dicimus lumen de lumine, sed tantum lumen: ad hoc ergo pertinet quod dixit, *Ab ipso sum*. From hence then did the Nicene Council gather those words of their Creed, Θεὸν ἐκ Θεῶ, καὶ ὡς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεῶ ἀληθινῶ. But not immediately, for they were partly in some of the Oriental Creeds before; as appeareth by that confession which Eusebius presented to the Council, as containing what he had believed and taught ever since his baptism, in which he had these words, Καὶ εἰς ἓν· Κύριον Ἰησοῦν Χριστὸν, τὸν τῷ Θεῷ λόγον, Θεὸν ἐκ Θεῶ, ὡς ἐκ φωτός, ζωὴν ἐκ ζωῆς. And as Eusebius calls him *Life of Life*, so others *Power of Power*, and *Wisdom of Wisdom*. Ideo Christus virtus et sapientia Dei, quia de Patre virtute et sapientia etiam ipse virtus et sapientia est, sicut lumen de Patre lumine, et fons vitæ apud Deum Patrem utique fontem vitæ. *S. August. de Trin. lib. vii. cap. 3.* And not only so, but *Essence of Essence*. Pater et Filius simul una sapientia, quia una essentia; et singillatim sapientia de sapientia, sicut essentia de essentia. *Ibid. cap. 2.*

## ART. II.

Pag. 218. (m)

Ὁμοούσιος, which is *coessential* or *consubstantial*, is not to be taken of a part of the Divine essence, as if the Son were a part of the essence of the Father, and so of the same nature with him, which was the opinion of the Manichees. Οὐχ ὡς Οὐαλλεντίνος προβολὴν τὸ γέννημα τῷ πατρὶ ἐδογματίσειν· ἔδ' ὡς Μανιχαῖος μέρος ὁμοούσιον τῷ πατρὶ τὸ γέννημα εἰσηγήσατο· as Arius in his epistle to Alexander: by the interpretation of St. Hilary; Nec ut Valentinus, prolationem natum Patris commentatus est—nec, sicut Manichæus, partem unius substantiæ Patris natum exposuit. *De Trin. lib. vi. cap. 9.* Quod Hilarius ita Latine reddidit; tanquam ὁμοούσιον id significaret quod *partem substantiæ* habet ex toto resectam, says Dionysius Petavius, without any reason; for St. Hilary clearly translates ὁμοούσιον barely *unius substantiæ*, and it was in the original μέρος ὁμοούσιον, which he expressed by *partem unius substantiæ*. Under this notion first the Arians pretended to refuse the name ὁμοούσιον, as Arius in the same epistle signifieth, lest thereby they should admit a real composition and division in the Deity: Εἰ τὸ ἐκ γαστρὸς, καὶ τὸ ἐκ Πατρὸς ἐξῆλθον, ὡς μέρος τῷ ὁμοουσίᾳ καὶ ὡς προβολὴ ὑπὸ τίνων νοεῖται, σύνθετος ἔσαι ὁ Πατήρ, καὶ διαιρετός, καὶ τρεπτός. And St. Jerom testifies thus much, not only of Arius and Eunomius, but also of Origen before them. Habetur Dialogus apud Græcos Origenis, et Candidi Valentinianæ Hæreseos defensoris. Quos duos Andabatas digladiantes spectasse me fateor. Dicit Candidus, Filium de Patris esse substantia, errans in eo quod προβολὴν asserit: e regione Origenes, juxta Arium et Eunomium, repugnat eum vel prolatum esse vel natum, ne Deus Pater dividatur in partes. *Apol. ii. in Ruffin.* And therefore Eusebius Bishop of Cæsarea refused not to subscribe to the Nicene Creed, being so interpreted as that objection might be taken away. Τὸ ἐκ τῆς ὑσίας, ὡμολόγητο πρὸς αὐτῶν δηλωτικὸν εἶναι τῷ, ἐκ μὲν τῷ πατρὶ εἶναι, ἢ μὲν ὡς μέρος ὑπάρχαι τῷ

τῷ Πατρί. Upon this confession he subscribed to **ART. II.** that clause, *Begotten of the substance of the Father*, which was not in his own Creed. And again, Οὕτω δὲ καὶ τὸ, ὁμοούσιον εἶναι τοῦ πατρὸς τὸν υἱόν, ἐξεταζόμενος ὁ λόγος συνίστησιν οὐ κατὰ τῶν σωμάτων τρόπον, οὔτε τοῖς θνητοῖς ζώοις παραπλησίως, οὔτε γὰρ κατὰ διαίρεσιν τῆς οὐσίας, οὔτε κατὰ ἀποτομὴν, &c. Upon this acknowledgment he was persuaded to subscribe to the other clause also, (added to that Creed which he himself gave in to the Council,) *Being of one substance with the Father*: which clause was inserted by the Council at the instance of Constantine the emperor. Now as the Manichees made use of the word ὁμοούσιος to express their errors concerning the nature of God, and the person of Christ; so the ancient Fathers, before the Nicene Council, had used the same in a true catholic sense, to express the unity in essence of the Father and the Son: as appeareth by the confession of the same Eusebius; Ἐπεὶ καὶ τῶν παλαιῶν λογίους τινάς, καὶ ἐπισκοποὺς ἐπισκόπους, καὶ συγγραφίαις ἔγνωμεν, ἐπὶ τῆς τοῦ πατρὸς καὶ υἱοῦ θεολογίας τῷ τοῦ ὁμοουσίου συγχρησαμένους ὀνόματι. Wherefore the other Eusebius of Nicomedia, understanding the ancient catholic sense, confessed that if they believed Christ to be the true begotten, and not created, Son of God, they must acknowledge him ὁμοούσιον, which the Arians endeavoured to make so odious, and therefore the Council in opposition to them determined it: Quid est aliud cur ὁμοούσιον Patri nolint Filium dici, nisi quia nolunt verum Dei Filium confiteri? sicut author ipsorum Eusebius Nicomediensis epistola sua prodidit, dicens, Si verum, inquit, Dei Filium et increatum dicimus, ὁμοούσιον cum Patre incipimus confiteri. Hæc cum lecta esset epistola in Concilio Niceno, hoc verbum in tractatu Fidei posuerunt Patres, quod id viderunt adversariis esse formidini, ut tanquam evaginato ab ipsis gladio ipsorum nefandæ caput hæresis amputarent. *S. Ambros. de Fide, lib. iii. cap. 15.*

ART. II. De voce Ὁμοούσιος vide *Dionys. Petav. de Trin. lib. iv. cap. 6.*

Pag. 219. (n)

Ἀδύνατον γὰρ τὸν Θεὸν εἰπεῖν ἔρημον τῆς φυσικῆς γονιμότητος. *Damasc. de Fide Orthod. lib. i. cap. 8.*

Pag. 219. (o)

Εἰ δὲ μὴ καρπογόνος εἶναι αὐτὴ ἡ Θεία οὐσία, ἀλλ' ἔρημος, κατ' αὐτοὺς, ὡς φῶς μὴ φωτίζον, καὶ πηγὴ ζῆρὰ, πῶς δημιουργικὴν ἐνέργειαν ἔχειν αὐτὸν λέγοντες οὐκ αἰσχύνονται; *S. Athanas. Orat. ii. cont. Arianos.*

Pag. 219. (p)

This is often repeated there, and particularly in the last chapter but one, called *Alechlax*. Est ipse Deus unus, Deus æternus, qui nec genuit, nec genitus est, et cui nullus est æqualis. And the *Saracenicæ* set forth by Sylburgius mention this as the first principle of Mahumetanism, "Ὅτι εἷς Θεός ἐστι, ποιητὴς τῶν ὅλων, μήτε γεννηθεὶς, μήτε γενήσας. And Joannes Sicularius and Gregorius Cedrenus relate how Mahomet gave command, "Ἐνα μόνον προσκυνεῖν Θεόν, καὶ τὸν Χριστὸν τιμᾶν ὡς λόγον τοῦ Θεοῦ μὲν, οὐχὶ υἱὸν δέ. And we read of his ridiculous history, that Christ, after his ascension into heaven, was accused by God for calling himself his Son, and that he denied it, as being so named only by men without any authority from him. "Ὅτι ἀνελθόντα τὸν Χριστὸν εἰς τὸν οὐρανὸν ἤρωτησεν ὁ Θεός, λέγων, "Ὡ Ἰησοῦ, σὺ εἶπες τὸν λόγον τοῦτον, "Ὅτι υἱός εἰμι τοῦ Θεοῦ καὶ Θεός· καὶ ἀπεκρίθη Ἰησοῦς, "Ὅτι οὐκ εἶπον ἐγώ, οὐδὲ αἰσχύνομαι εἶναι δούλος σου· ἀλλ' οἱ ἄνθρωποι λέγουσιν ὅτι εἶπον τὸν λόγον τοῦτον.

Pag. 219. (q)

Alfirozabadus in his *Kamuz*: Dictum Dei omnipotentis ad Jesum, (cui propitius sit et pacem concedat Deus) Tu es *Nabiya*, Propheta meus, ego *waladtoca*, fovi te; at dixerunt Christiani, Tu es *Bonaiya*, Filius meus, ego *waladtoca*, te genui. Longe est  
supra



supra hæc Deus. And to the same purpose Ebnol ART. II. Athir: In Evangelio dixit Isæ, Ego walladtoca, i. e. educavi te; at Christiani, dempta litera Lam altera, ipsum ei filium statuerunt. Qui longe elatus est super ea quæ dicunt. Whereas then the Apostles attributed those words of the Psalm to Christ, the Mahumetans, who could not deny but they were spoken of the Messias, were forced to corrupt the text: and for that they pretend the eminency and excellency of the Godhead, as if it were beneath the majesty of God to beget a Son, or be a Father: and indeed whosoever would bring in another prophet greater than Christ, as he was than Moses, must do so.

Pag. 220. (r)

I say the later Jews so attribute those words to David, as if they belonged not to the Messias; but the ancient Jews understood them of the Christ; as appeareth not only out of those places in the Evangelists where *the Christ* and *the Son of God* are synonymous; but also by the testimony of the later Jews themselves, who have confessed no less. So Rabbi David Kimchi in the end of his Commentaries on the second Psalm, יש מפרשים זה המזמור על נג וּמָגֹג וְהַמָּשִׁיחַ הוּא מֶלֶךְ הַמָּשִׁיחַ וְכֵן פִּירְשׁוּ רַבּוֹתֵינוּ ז"ל: *Some interpret this Psalm of Gog and Magog, and the anointed is Messias the King; and so our doctors of happy memory have expounded it.* And Rabbi Solomon Jarchi not only confesseth that the ancient Rabbins did interpret it of the Messias, but shews the reason why the later Jews understood it rather of David, that thereby they might the better answer the argument of the Christians deduced from thence: רַבּוֹתֵינוּ דִּרְשׁוּ אֶת הָעֵצָה עַל מֶלֶךְ הַמָּשִׁיחַ וּלְפִי מִשְׁמַע וּלְתַשׁוּבַת הַמִּנִּים נִכֵּן לְפָתְרוֹ עַל דָּוִד עָלָיו: *Our doctors have expounded it of the Messias: but as to the literal sense, and for the answering heretics, (that is, in their language, Christians,) it is rather to be interpreted of David in his own person.*

## ART. II.

Pag. 220. (s)

Κοινὸν ὑπάρχει πᾶσι. καὶ αὐτοδίδακτον ὁμολόγημα, ὡς ἅπας υἱὸς τῆς αὐτῆς ἐστὶ τῷ γεγεννηκότι αὐσίας. καὶ φύσεως. *Phot. Epist.* i. This is in the language of Aristotle, Τὸ ποιῆσαι ἕτερον ὅλον αὐτό· ζῶν μὲν ζῶον, φυτὸν δὲ φυτὸν. And St. Basil, *lib.* ii. *cont. Eunom.* Πατὴρ μὲν γὰρ ἐστίν, ὁ ἕτερός τοῦ εἶναι κατὰ τὴν ὁμοίαν ἑαυτῷ φύσιν τὴν ἀρχὴν παρασχών.

Pag. 221. (t)

Etiam si filius hominis, homo, in quibusdam similibus, in quibusdam sit dissimilis patri; tamen quia ejusdem substantiæ est, negari verus filius non potest, et quia verus est filius, negari ejusdem substantiæ non potest. *S. August. cont. Maximin. lib.* ii. *cap.* 15.

Pag. 222. (u)

Πάντα δὲ ὅσα ἤδη τέλεια γεννᾷ· τὸ δὲ αἰὲ τέλειον αἰὲ καὶ αἰδίων γεννᾷ. *Euseb. de Præp. Evang. ex Plotino.* Ἀνθρώπων μὲν γὰρ ἰδίων τὸ ἐν χρόνῳ γεννᾶν, διὰ τὸ ἀτέλές τῆς φύσεως· Θεοῦ δὲ αἰδίων τὸ γέννημα, διὰ τὸ αἰὲ τέλειον τῆς φύσεως. *S. Athanas. Orat.* 2. *cont. Arianos.* This was it which so much troubled the Arians, when they heard the Catholics constantly asserting, αἰὲ Θεός, αἰὲ υἱός· ἅμα πατήρ, ἅμα υἱός.

Pag. 223. (x)

Multum distat inter dominationem et conditionem, inter generationem et adoptionem, inter substantiam et gratiam. Ideoque hic non permixte nec passim dicitur, Ascendo ad Patrem nostrum aut Deum nostrum: sed, ad Patrem meum et Patrem vestrum, ad Deum meum et ad Deum vestrum. Aliter enim illi Deus Pater est, aliter nobis. Illum siquidem natura coæquat, misericordia humiliat: nos vero natura prosternit, misericordia erigit. *Capreolus Carthag. Epist.*

Pag. 223. (y)

This was the fallacy which Eunomius endeavoured  
ed

ed to put upon the Church, as appears by those ART. II. words of his delivered and answered by St. Basil, Δια τούτῃ γὰρ, φησὶ, μονογενὴς, ἐπειδὴ παρὰ μόνῃ τῇ τοῦ ἀγεννήτου δυνάμει γεννηθεὶς καὶ κτισθεὶς τελειότατος γέγονεν ὑπεργός, as if μονογενὴς were only παρὰ μόνῃ, and *unigenitus* were nothing else but *genitus ab uno*. This St. Basil refuteth copiously: first, from the language of the Scriptures and the usage of mankind; Δια τὴν πανουργίαν, ἣν περὶ τὸ ὄνομα τῷ μονογενῆς ἐκακώρησε, παρὰ τε τὴν τῶν ἀνθρώπων συνήθειαν, καὶ παρὰ τὴν εὐσεβῆ τῶν γραφῶν παραδόσιν λαμβάνων αὐτῷ τὴν διάνοιαν. Μονογενὴς γὰρ ἐχ' ὁ παρὰ μόνῃ γενόμενος, ἀλλ' ὁ μόνος γεννηθεὶς, ἐν τῇ καινῇ χρήσει προσαγορεύεται. Secondly, by a retort peculiar to that heresy, which held the Son of God might be called κτισθεὶς, as well as γεννηθεὶς, *created* as well as *begotten*, and consequently might be as properly named μονόκτιστος as μονογενὴς. Εἰ μὴ παρὰ τὸ μόνος γεγενῆσθαι, ἀλλὰ διὰ τὸ παρὰ μόνῃ μονογενὴς εἰρη- ται, ταυτὸ δὲ ἐστὶ κατὰ σε τὸ ἐκτίσθαι τῷ γεγενῆσθαι, τὶ ἐχ' καὶ μονόκτιστον αὐτὸν ὀνομάζεις; Thirdly, by a particular instance shewing the absurdity of such an interpretation, for that thereby no man could properly be called μονογενὴς, because not begotten of one, but two parents. Μονογενὴς δὲ, ὡς εἰσικεν, ἀνθρώπων εἰδὲς κατὰ γε τὸν ὑμῖτον λόγον, διὰ τὸ ἐκ συνδυασμῶ πασιν ὑπάρχειν τὴν γέννησιν· εἰδὲ ἡ Σάρρα μήτηρ μονογενῆς ἦν παιδός, διότι ἐχ' μόνῃ αὐτὸν, ἀλλὰ μετὰ τῷ Ἀβραάμ, ἐτεκνώσατο.

Pag. 223. (x)

The Socinians make very much of this notion, and apply it so unto Christ, as that thereby they might avoid all necessity of an eternal generation. So the Racovian Catechism: *Causa cur Christo ista attributa* (sc. *proprium et unigenitum Dei Filium esse*) *competant, hæc est; quod inter omnes Dei filios et præcipuus sit, et Deo charissimus: quemadmodum Isaac, quia Abrahamo charissimus et hæres exstitit, unigenitus vocatus est, Heb. xi. 17. licet fratrem Isaacem habuerit; et Solomon unigenitus coram matre sua,*

ART. II. *fua*, licet plures ex eadem matre fratres fuerint, 1 *Paral.* iii. 1, 2, 3, &c. And that this might be applied to the interpretation of the Creed, Schlichtingius hath inserted it as a material observation; Nam hic *unicus* seu *unigena* filius nominatur, qui cæteris longe charior est Patri, longeque præstantior; and confirms the interpretation with those two testimonies concerning Isaac and Solomon. But certainly this observation of theirs is vain, or what else they say is false. For if Christ be called the *Son of God*, because conceived by the Holy Ghost, and none else was ever so conceived, then is he the only-begotten by virtue of his generation. And if so, then is he not the only-begotten, as Isaac and Solomon were, that is, by the affection and prelation of their parents. Or if Christ were the only-begotten as Isaac and Solomon were, then was he not conceived after a singular manner, for the brethren of Solomon no way differed from him in their generation. It is plain therefore that this interpretation was invented, that when all the rest should fail, they might stick to this.

Pag. 224. (a)

Eunomius would have it only *παρὰ μόνου*, in relation to the Father only. St. Basil shews that no way proper, and shews that *μονογενῆς* is not he which *παρὰ μόνου* but *μόνος γηγίννηται*. St. Cyril of Alexandria adds these two *παρὰ μόνου* and *μόνος* together, in relation to the Father and the Son: *Μονογενῆς κατὰ φύσιν ὁ ἐκ Θεοῦ πατρὸς ὠνόμασαι λόγος, ὅτι μόνος ἐκ μόνου γηγίννηται τῷ πατρὶ, Epist. 1. ad Regim.* as Rufinus doth in *unicus*: Ideo subjungit unicum hunc esse Filium Dei, unus enim de uno nascitur. *Expos. Symb.* St. Gregory Nazianzen adds to these two a third, in respect of the manner: *Μονογενῆς δὲ, ἔχ' ὅτι μόνος ἐκ μόνου καὶ μόνου, ἀλλ' ὅτι καὶ μονοτρόπως, ἔχ' ὡς τὰ σώματα.* So he something obscurely and corruptly, but plainly enough in Damascene, who aims often

often to deliver himself in the words of Nazianzen: ART. II.

Λέγεται μονογενὴς, ὅτι μόνος ἐκ μόνου τῷ πατρὶ μόνως ἐγεννήθη· ὅθεν γὰρ ὁμοῖται ἑτέρα γέννησις τῇ τῷ υἱῷ τῷ Θεῷ γεννησεί, ὅθεν γὰρ εἰν ἄλλος υἱὸς τῷ Θεῷ.

Pag. 225. (b)

Ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τῆς εὐαγγελίης ἐγὼ ὑμᾶς ἐγέννησα. 1 Cor. iv. 15. Πᾶς ὁ γεγεννημένος ἐκ τῆς Θεοῦ ἀμαρτίαν ἔποιεῖ, ὅτι σπέρμα αὐτῆς ἐν αὐτῷ μένει. 1 John iii. 9. And more expressly, 1 John v. 1. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός, ἐκ τῆς Θεῷ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. *Quisquis credit Jesum esse Christum illum, ex Deo genitus est; et quisquis diligit eum qui genuit, diligit etiam eum qui ex eo genitus est.*

Pag. 226. (c)

Nos genuit Deus ut filii ejus simus, quos fecerat ut homines essemus. Unicum autem genuit, non solum ut filius esset, quod Pater non est, sed etiam ut Deus esset, quod et Pater est. *S. Auguf. de Confess. Evang. lib. ii. cap. 3.* In the book of Celsus there was a Jew introduced speaking thus to Christ, Εἰ τῆτο λίγεις, ὅτι πᾶς ἄνθρωπος κατὰ θεῖαν πρόνοιαν γεγενῆσθαι υἱὸς ἐστὶ θεῷ, τί ἂν σὺ ἄλλου διαφέρῃς; who is thus answered by Origen; Πρὸς δὲ ἐρωμεν, ὅτι πᾶς μὲν, ὡς ὁ Παῦλος ἀνόμασε, μηκέτι ὑπὸ φόβου παιδαγωγούμενος, ἀλλὰ δι' αὐτὸ τὸ καλὸν αἰρῶμενος, υἱὸς ἐστὶ θεῷ· ἕτος δὲ πολλῶ καὶ μακρῶ διαφέρει παντὸς τοῦ διὰ τὴν ἀρετὴν χρηματίζοντος υἱοῦ τοῦ θεοῦ, ὅστις ὡς περὶ πηγὴ τις καὶ ἀρχὴ τῶν τοιούτων τυγχάνει. *Orig. cont. Cels. lib. i.*

Pag. 226. (d)

First, it is most certain that the Word of God, as the Word, is not the adopted, but the natural, Son of God. Non est Dei Filius Deus falsus, nec Deus adoptivus, nec Deus nuncupativus, sed Deus verus. *S. Hilar. de Trin. lib. v. cap. 5.* Hic etiam Filius Dei natura est Filius, non adoptione. *Concil. Tolet.*

ART. II. *Tolet. xi.* Τὸς τοῦ Θεοῦ ἐστὶ φύσις, καὶ οὐ θίσις, γεννηθεὶς ἐκ πατρὸς. *S. Cyril. Hierosol. Catech. xi.* And again, Οὐκ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι τὸν υἱὸν παρήγαγεν, οὐδὲ τὸν μὴ ὄντα εἰς υἱοθεσίαν ἤγαγεν· ἀλλ' αἰδιος ὢν ὁ πατήρ, αἰδιώς ἐγέννησε καὶ ἀνεκράτως υἱὸν ἓνα μόνον, ἀδελφὸν ἐκ ἰχούα. This hath been so generally confessed, that Felix and Elipandus, who were condemned for maintaining Christ as man to be the adopted Son of God, did acknowledge it, as appeareth by the beginning of their book. *Confitemur et credimus Deum, Dei Filium, ante omnia tempora sine initio ex Patre genitum, coæternum et consubstantialiæ, non adoptione sed genere.* Secondly, it is also certain, that the man Christ Jesus taken personally is the natural, not the adopted, Son of God: because the man Christ Jesus is no other person than the Word, who is the eternal and natural Son, and by subsisting in the human nature could not leave off to be the natural Son. The denial of this by Felix and Elipandus was condemned as heretical in the Council of Francford; and their opinion was thus expressed, partly in the words of St. Augustin, partly in their own additions. *Confitemur et credimus eum factum ex muliere, factum sub lege; non genere esse Filium Dei, sed adoptione, non natura, sed gratia:* this they maintained by forged testimonies of some Fathers, and by the Liturgy of the Church of Toledo, composed by Hildephonfus, as the Roman by Gregory; in the *Mass de Cæna Domini*, *Qui per adoptivi hominis passionem dum suo non indulgit corpori*—and in the *Mass de Ascensione Domini*, *Hodie Salvator noster, per adoptionem carnis, sedem repetivit Deitatis.* To this the Synod opposed their determination in *Sacro syllabo; Quod ex te nascetur sanctum vocabitur filius Dei, non adoptivus sed verus, non alienus sed proprius.* And again; *Porro adoptivus dici non potest, nisi is qui alienus est ab eo a quo dicitur adoptatus: et gratis ei adoptio tribuitur, quoniam non ex debito, sed ex indulgentia tantummodo*

tantummodo adoptio præstatur: sicut nos aliquando ART. II.  
cum effemus peccando filii iræ, alieni eramus à Deo;  
per proprium et verum Filium, qui non eguit adop-  
tione, adoptio nobis filiorum donata est. And of this  
they give us the true ground in the Synodic Epistle;  
Unitas personæ quæ est in Dei filio et filio Virginis  
adoptionis tollit injuriam.

Pag. 226. (e)

Legi et relegi Scripturas, Jesum Filium Dei nusquam adoptione inveni. *Ambrosiaster Com. in Ep. ad Rom.* Dices mihi, Cur times adoptivum Christum Dominum nominare? Dico tibi, quia nec Apostoli eum sic nominarunt, nec sancta Dei et Catholica Ecclesia consuetudinem habuit sic eum appellare. *Synod. Epist. Concil. Francoford.* From whence they charge all those to whom they write that Synodic Epistle, that they should be satisfied with such expressions as they found in the Scriptures; Intelligite, fratres, quæ legitis, et nolite nova et incognita nomina fingere, sed quæ in S. Scriptura inveniuntur tene, &c.

Pag. 226. (f)

St. Augustin hath observed, that St. Paul made use of *υιοθεσία*, that he might distinguish the filiation of Christ from ours. At vero etiam nos, quibus dedit Deus potestatem filios ejus fieri, de natura atque substantia sua non nos genuit, sicut unicum Filium, sed utique delectione adoptavit. Quo verbo Apostolus sæpe uti non ob aliud intelligitur, nisi ad discernendum Unigenitum. *De Consens. Evang. lib. ii. cap. 3.* And St. Ambrose takes notice that the name of *true* destroyeth that of *adopted*: Adoptivum filium non dicimus filium esse natura, sed eum dicimus natura esse filium qui verus est filius. *De Incarn. Sac. cap. 8.*

Pag. 226. (g)

Si unicus, quomodo adoptivus, dum multi sunt  
adoptivi

ART. II. adoptivi filii? Unicus itaque de multis non potest dici. *Concil. Francoford.* Quod si etiam unigenitus Filius factus dicitur ex gratia, non vere genitus ex natura, proculdubio nomen et veritatem unigeniti perdidit, postquam fratres habere jam cœpit: privatur enim hujus veritate nominis, si in unigenito non est de Patre veritas naturalis. *Fulgent. ad Thrasim. lib. iii. cap. 3.* Si divina illa Filii sempiternaque natiuitas non de natura Dei Patris, sed ex gratia, creditur substituisse, non debet unigenitus vocari, sed tantummodo genitus. Quoniam sicut ei nomen geniti largitas adoptionis paternæ contribuit, sic cum ab unigeniti nomine nobis quoque tributa communio paternæ adoptionis excludit. Unigenitus enim non vocatur, quamvis genitus possit vocari, cum genitis. *Ibid. cap. 4.*

Pag. 227. (h)

Non omne quod procedit nascitur, quamvis omne procedat quod nascitur. *S. August. cont. Maxim. lib. ii. cap. 14.* who gives the same solution to the same argument, Quæris a me, *Si de substantia Patris est Filius, de substantia Patris est etiam Spiritus Sanctus, cur unus Filius sit, et alius non sit Filius?* Ego respondeo, siue capias, siue non capias; De Patre est Filius, de Patre est Spiritus Sanctus, sed ille genitus est, iste procedens. Πολλῶ τέτε πιθανώτερον, τὸ φάναι ἐξ ἐκείνου γὰρ τῷ ἀγεννήτῃ φῦναι τὸν λόγον καὶ τὸ πανάγιον πνεῦμα· τὸν μὲν, ὡς λόγον, ἐκ τῷ πᾶσι γεννώμενον· τὸ δὲ, ὡς πνεῦμα, ἐκπορευόμενον· ζυμπρόσει γὰρ τῷ λόγῳ τὸ πνεῦμα, οὐ ζυγιζόμενον, ἀλλὰ ζυγὸν καὶ παραμαρτοῦν, καὶ ἐκπορευόμενον. *Theodoret. Serm. ii.*

Pag. 227. (i)

Nunquam fuit non Pater, a quo Filius natus, a quo Spiritus Sanctus non natus, quia non est Filius. *Gennad. de Eccles. Dogm.* Deus Pater innascibilis non ex aliquo, Deus Filius unigenitus ex aliquo, hoc est, ex Patre, Spiritus Sanctus innascibilis ex aliquo, hoc est, ex Patre. *Isaac. lib. Fidei.* Quod neque natum neque



neque factum est, Spiritus Sanctus est, qui a Patre ART. II. et Filio procedit. *S. Ambros. in Symb.*

Pag. 228. (k)

Ὡς μὲν οὖν υἱὸς, φυσικῶς κέκληται τὰ τοῦ πατρὸς· ὡς δὲ μονογενὴς, ὅλα ἔχει ἐν ἑαυτῷ συλλαβῶν, οὐδενὸς κατὰμεριζομένου πρὸς ἕτερον. *S. Basil. Homil. de Fide.*

Pag. 230. (l)

The emphasis appears in this, that it is not barely *ἡμεῖς ἐξυμνοῦμεν* *et servies ei*, but *ἡμεῖς ἡμεῖς ἐξυμνοῦμεν* *et ipse servies*, with such a peculiar restriction as is expressed by the Chaldee Paraph. *הוּא בְּפָנָיו עֹבֵד* *et in conspectu ejus servies*; by the LXX. καὶ αὐτῷ μόνῳ λατρεύσεις· and that restriction approved by our Saviour, Matt. iv. 10.

Pag. 231. (m)

Εἰ δὲ μονογενὴς ἐστίν, ὥσπερ ἔν ἐστιν, ἡδεμίαν ἄρα ἔχει πρὸς τὰ κτίσιν κοινωνίαν. *Theodoret. Hæret. Fab. lib. v. cap. 2.*

Pag. 233. (n)

For though in the first rules of faith mentioned by Irenæus and Tertullian we find not *Dominum nostrum*, yet in all the Creeds afterwards we find those words; probably inserted because denied by the Valentinians, of whom Irenæus, *Διὰ τοῦτο τὸν Σωτῆρα λέγουσιν, οὐδὲ γὰρ Κύριον ὀνομάζειν αὐτὸν θέλουσι. lib. i. cap. 1.*

Pag. 234. (o)

For whosoever shall consider the signification of *Κύριος* in the Scriptures, I think he will scarce find any footsteps of the same in the ancient Greeks. In our sacred Writ it is the frequent name of God; whereas I imagine it is not to be found so used by any of the old Greek authors. Julius Pollux, whose business is to observe what words and phrases may be properly made use of in that language, tells us the Gods may be called *Θεοὶ* or *Δαίμονες*, but mentions not *Κύριος*, as neither proper, nor any name of God with them

ART. II. them at all. Nor did they anciently use it in their œconomics; where their constant terms were, not κύριος, but δεσπότης, and δοῦλος, and they had then another kind of notion of it, as appears by the complaint of the servant in Aristophanes.

Τοῦ σώματος γὰρ οὐκ ἔσ' τὸν κύριον  
Κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἰωνημένον.

Plut. v. 7.

In which words, if they were interpreted by the Scripture usage, κύριος would signify *the master*, and ἰωνημένος the person *bought*, that is, the servant; whereas the place requires an interpretation wholly contrary; for ἰωνημένος is not here ἡγορασμένος; but ἀγοράσας, or ὠνησάμενος, as the Scholiast, Suidas, and Moschopolus have observed, that is, not the servant, but the master who bought him. And though those grammarians bring no other place to prove this active signification besides this of Aristophanes, by which means it might be still questionable whether they had rightly interpreted him without any authority; yet Phrynichus will sufficiently secure us of this sense. Ἐτυχον ἰωνημένος οἰκίαν ἢ αἶρῶν. ἐνταῦθα οὐδὲν ἔχωρεῖ τῶν ἀπὸ τοῦ πρίασθαι, μένει τὸ ἰωνημένος δόκιμον. Ἐωνημένος then here is he which buyeth, that is, the master; and consequently κύριος not the master, but the servant bought, whom he supposeth originally to have power over his own body. Indeed it was not only distinguished, but in a manner opposed to δεσπότης, as appears by that observation of Ammonius, thus delivered by Eustathius in *Odyss.* ξ. Κύριος γυναικὸς καὶ υἱῶν ἀνὴρ καὶ πατὴρ, δεσπότης δὲ ἀργυρωνήτων.

Pag. 234. (p)

As *κύριος* is generally translated κύριος when it signifieth *lord* or *master* in respect of a servant or inferior. So Sarah called her husband, Gen. xviii. 12. 1 Pet. iii. 6. so Eleazer his master. Abraham, Gen.

xxiv. frequently. Thus Rachel saluted her father **ART. 11.**  
 Laban, Gen. xxxi. 35. and Jacob his brother Esau,  
 Gen. xxxiii. 8. Potiphar is the κύριος of Joseph  
 whom he bought, Gen. xxxix. 2, &c. and Joseph  
 in power is so saluted by his brethren, Gen. xlii. 10.  
 and acknowledged by his servant, xliv. 5. The ge-  
 neral name in the Law of Moses for *servant* and  
*master* is *אָנִיס* and κύριος, Exod. xxi. 2, 4. It is in-  
 deed so plain that the ancient Jews used this word to  
 signify no more than human power, that we find אָדָם  
 the name of man so translated, as 1 Sam. xvii. 32.  
 אָדָם לֵב לֵב אָדָם עָלַי: Μη δὲ συμπαίσιέτω καρδία τοῦ κυρίου μὲν  
 ἐπ' αὐτόν.

**Pag. 234. (q)**

For *κύριος* is used with relation, and in opposition, to *παιδείκη*, Acts xvi. 16. in the sense in which the later, not the ancient, Greeks used it: *Παιδείκη, τῆτο ἐπὶ τῆς Θεραπείης οἱ νῦν τιθένασιν· οἱ δὲ ἀρχαῖοι ἐπὶ τῆς νεά- νιδος*, as Phrynichus observes. As it is opposed to *οἰκέτης*, Luke xvi. 13. (according to that of *Etymol.* *Κύριος τῶν πρὸς τι εἶναι, ἔχει δὲ πρὸς τὸν οἰκέτην*) το δούλος, Matt. x. 24. xviii. 25, &c. and in the Apostolical rules pertaining to Christian œconomics, the master and servant are δούλος and κύριος. As also by way of addition, κύριος τοῦ Θερισμοῦ, Matt. ix. 38. κύριος τοῦ ἀμ- πελωνος, Matt. xx. 8. κύριος τῆς οἰκίας, Mark xiii. 35. insomuch as κύριε is sometimes used by way of address or salutation of one man to another, (as it is now generally among the later Greeks; and as *dominus* was anciently among the Latins; *Quomodo obvius, si nomen non occurrat, Dominos salutamus, Sen.*) not only of servants to masters, as Matt. xiii. 27. or sons to parents, as Matt. xxi. 30. or inferiors to men in authority, as Matt. xxvii. 63. but of strangers; as when the Greeks spake to Philip, and desired him, saying, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν, John xii. 21. and Mary Magdalen speaking unto Christ, but taking him for a gardener, Κύριε, εἰ σὺ ἐβάσπασας αὐτὸν, John xx. 15. And it cannot be denied but this title was

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**sometimes**

ART. 11. sometimes given to our Saviour himself in no higher or other sense than this : as when the Samaritan woman saw him alone at the well, and knew no more of him than that he appeared to be one of the Jews, she said, Κύριε, ἀγλῆμα οὐκ ἔχεις, καὶ τὸ φρίαρ ἐνὶ βαθὺ, John iv. 11 ; and the infirm man at the pool of Bethesda, when he wist not who it was, said unto him, Κύριε, ἀνθρώπων οὐκ ἔχω, John v. 7 ; the blind man, to whom he had restored his sight, with the same salutation maketh confession of his ignorance, and his faith, Τίς εἶ, κύριε ; and Πιστεύω, κύριε, John ix. 36, 38.

Pag. 235. (r)

I know it is the vulgar opinion, that κύριος properly answereth unto יהוה, and the reason why it was also used for יהוה, is no other than because the Jews were wont to read *Adonai* in the place of *Jehovah*. Of which observation they make great use who deny the divinity of Christ. Quia enim *Adonai* pro *Jehovah* in lectione Hebræorum verborum substitui consuevit, ideo illius etiam interpretatio huic accommodatur, says Crellius *de Deo et Attrib. cap. 14*. But first it is not probable that the LXX should think κύριος to be the proper interpretation of יהוה, and give it to *Jehovah* only in the place of *Adonai* ; for if they had, it would have followed, that where *Adonai* and *Jehovah* had met together in one sentence, they would not have put another word for *Adonai*, to which κύριος was proper, and place κύριος for *Jehovah*, to whom of itself (according to their observation) it did not belong. Whereas we read not only יהוה יהוה translated Διόποτα κύριε, Gen. xv. 2, 8. and יהוה צבאות יהוה יהוה Ὁ διόποτης κύριος Σαβαωθ, Isa. i. 24. but also יהוה יהוה קורין תֵּן חַיִּים הַמָּוֶת, Nehem. x. 29. Secondly, the reason of this assertion is most uncertain ; for though it be confessed that the Masoreths did read יהוה where they found יהוה and Josephus before them expresses the sense of the Jews of his age, that the τετραγράμματος was not to be pronounced, and before him Philo speaks

speaks as much; yet it followeth not from thence, ART. 17. that the Jews were so superstitious above 300 years before; which must be proved before we can be assured that the LXX read *Adonai* for *Jehovah*, and for that reason translated it κύριος. Thirdly, as we know no reason why the Jews should so confound the names of God, so were it now very irrational in some places to read אֲדֹנָי for יהוה: as when God saith, *Exod. vi. 3. I appeared unto Abraham, unto Isaac, and unto Jacob* אֲדֹנָי לֹא נִדְעָתִי לֹא נִדְעָתִי לֹא נִדְעָתִי, though the vulgar translation render it, *In Deo omnipotente, et nomen meum Adonai non indicavi eis*, and thereby make an apparent sense no way congruous to the intended importance of the Holy Ghost (for it cannot be imagined either that God should not be known to Abraham by the name *Adonai*, or that it were any thing to the present intendment, which was to encourage Moses and the Israelites, by the interpretation of the name *Jehovah*); yet we have no reason to believe that the LXX made any such heterogeneous translation; which we read Καὶ τὸ ὄνομα μὲν Κύριος ἐκ ἐδήλωσα αὐτοῖς. Thus again, where God speaks unto Moses, Οὕτως ἔρεϊς τοῖς υἱοῖς Ἰσραὴλ, Κύριος ὁ Θεὸς τῶν πατέρων ὑμῶν ἀπέσταλκέ με πρὸς ὑμᾶς, τοῦτό μιν εἶναι ὄνομα αἰώνιον; *Exod. iii. 15.* whosoever thinks Κύριος stands for *Adonai* doth injury to the translators; and whosoever readeth *Adonai* for *Jehovah*, puts a force upon the text. As also when the Prophet David saith, *That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth*, *Pf. lxxxiii. 18.* I confess the ancient Fathers did, together with the Jews, read *Adonai* for *Jehovah* in the Hebrew text; as appeareth by those words of Epiphanius *de Ponderibus*, Ἀδωνάι, ἁλιχά, καριδί, ἰσραήλ, ἰεζεβιτὰ ἀκώλ· which very corruptly represent part of the first verse of the 14<sup>th</sup> Psalm, יְהוָה קָדַם קְדָמָה לְיְהוָה קָדַם קְדָמָה לְיְהוָה, but plainly enough render יהוה Ἀδωνάι. Notwithstanding it is very observable, that they were wont to distinguish κύριος in the Greek translations, where it stood for *Jehovah*,

ART. II. *Jehovah*, from Κύριος, where it stood for *Adonai*; and that was done by adding in the margin the *tetragrammaton* itself, יהוה, which, by the ignorance of the Greek scribes, who understood not the Hebrew characters, was converted into four Greek letters, and so made a word of no signification, ΠΙΠΙ. This is still extant in the copy of the text of Isaiah printed by Curterius with the Commentary of Procopius, and St. Jerom gives an account of it in the Greek copies of his age; Nomen τετραγράμματος, quod ἀνεκφώνητον, id est, ineffabile putaverunt, quod his literis scribitur, *jod* ἡ *he* η *vau* υ *he* η; quod quidam non intelligentes, propter elementorum similitudinem, cum in Græcis libris repererint, *Pipi* legere consueverunt, *Epist.* 136. Neither did the Greeks only place this ΠΙΠΙ in the margin of their translations, but when they described the Hebrew text in Greek characters, they used the same ΠΙΠΙ for יהוה, and consequently did not read *Adonai* for *Jehovah*. An example of this is to be found in that excellent copy of the Prophets according to the LXX, collated with the rest of the translators, in the library of the most eminent Cardinal Barberini; where at the 13th verse of the 2d chapter of Malachi, these words are written after the translation of Aquila, Symmachus, and Theodotion, out of the Hebrew text, after the manner of Origen's Hexapla, of which there is an excellent example in that MS. Οὐζωθ, σηνιθ, θισθ, χισσθ, θημα, ιθμαζην, (l. ζηκ) πιπι, βεχι, θανακα, μνην, ωθ, φεννηθ, ελ, αμμανα, ελακειθ, ρακων, μηδεχιμ, which are a very proper expression of these following Hebrew words, according to the punctuation and reading of that age, חזרת שנית תעש כסות דמעך את־מזבח ידודה בני ואנקח : מאן עד פגרת אל־המנחה ולקחת רצון מידכם : By which it is evident that Origen in his Hexapla, from whence undoubtedly that ancient Scholiast took his various translations, did not read *Adonai* in that place; but kept the Hebrew characters, which they who understood them not formed into those Greek letters *πιπι*.

And

And certainly the preserving of the name *Jehovah* in ART. II. the Greek translations was very ancient, for it was described in some of them with the ancient characters, as St. Jerom testifieth; Et nomen Domini *tetragrammaton* in quibusdam Græcis voluminibus usque hodie antiquis expressum literis invenimus. *Epist.* 106. Being then we cannot be assured that the LXX read יהוה for יהוה; being they have used Κύριος for *Jehovah*, when they have made use of the general word Θεός for *Adonai*; being in some places *Adonai* cannot be read for *Jehovah*, without manifest violence offered to the text; it followeth, that it is no way probable that Κύριος should therefore be used for *Jehovah*, because it was taken for the proper signification of *Adonai*.

Pag. 235. (s)

It is acknowledged by all that יהוה is from יהוה or יהוה, and God's own interpretation proves no less, יהוה יהוה אלהי אלהי Exod. iii. 14. and though some contend that futurition is essential to the name, yet all agree the root signifieth nothing but essence or existence, that is, τὸ εἶναι, or ὑπάρχειν. Now as from יהוה in the Hebrew יהוה, so in the Greek ἀπὸ τῆς κύριον, Κύριος. And what the proper signification of κύριον is, no man can teach us better than Hesychius, in whom we read Κύριον, ὑπάρχει, τυγχάνει, κύριον prima longa, κυρίον prima brevi. *Sophocl. Oedip. Colan.* v. 1158,

————— Παρ' ᾧ  
Θύων ἔκυρον —————

*Schol.* Θύων ἔκυρον, ἀντὶ τῆς ἔκυρον, ταυτὸν δὲ τῷ ἐτύγγανον. Hence was κύριον by the Attics used for ἔγω *sic*: so I take it from the words of the Scholiast upon Sophocles, Τὸ κυρίον περισπωμένως φησὶν ἢ συνήθεια καὶ Ἀττικοί, ἐν δὲ εὐχλοίοις βαρύνουσιν αὐτὸ Ἀττικοί μὲν ἐκτάσειος τοῦ υ, κύριον λέγουσιν ἀντὶ τῆς κυροῖν. Not that they used it by an apocope, taking η from κυροῖν, but that κύριον was taken in the sense of κυροῖν or κυροῖτο, from κύριον, ὑπάρχει, κύριον,

ART. II. κύροι, εἴθ' οἱ ὑπάρχοι, as the Scholiast upon those words of Sophocles, *Elect.* v. 849.

Δειλαίῃς δειλαίων κυρεῖς,

Κυρεῖς, ἤγυν ὑπάρχεις. Neither know I better how to render κυρεῖς than by ὑπάρχεις in that place of Æschylus's *Prometheus*, v. 330.

Ζηλῶ σ' ὅθ' ἔνεκ' ἐκτὸς αἰτίας κυρεῖς,

Πάντων μετασχὼν καὶ τετολμηκὼς ἰμοί.

As the Arundelian Scholiast upon the *Septem Thebana*, κυρεῖ, ὑπάρχει, and in the same tragedy, ἐπ' ἀσπίδος κυρεῖν, is rendered by the more ancient Scholiast, εἶναι ἐπὶ τῆς ἀσπίδος, as in the *Perse*, σεσωσμένος κυρεῖ, is by the same interpreter explained κυρεῖ καὶ ὑπάρχει σεσωσμένος. So the same Poet in his *Agamemnon*, v. 1379.

Ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,

Τραυῶς Ἀτρεΐδην εἰδέναι κυρεῖνδ' ὅπως.

Which the Scholiast renders thus, Ἐπαινεῖμαι διαφόροις ταύτην γνώμην, τὸ μαθεῖν ἐν οἷα εἰς καταράσει ὁ βασιλεὺς. And no other sense can be imagined of that verse in Sophocles, *Oedip. Tyran.* v. 362.

Φονία σε φημι τάνδρὸς ἃ ζῆτεῖς κυρεῖν,

than by rendering it εἶναι or ὑπάρχειν and *Oedip. Col.* v. 726.

Καὶ γὰρ εἰ γέρον κυρῶ,

Τὸ τῆσδε χώρας ἔγεγρήκαε σθένος.

and, *Philæ.* v. 899.

Ἀλλ' ἐνθάδ' ἤδη τᾷδε τᾷ πάθους κυρῶ.

or of that in Euripides' *Phænissæ*, v. 1074.

Ὡς, τίς ἐν πυλαῖσι θυμάτων κυρεῖ;

This original interpretation appeareth farther in the frequent use of κυρεῖω for τυγχάνω, as it signifieth no more than *sum*: as in Sophocles, εὐδύνων κυρεῖς for εὐδύνεις, μισῶν κυρεῖς for μισῆς, ἐπικαλῶν κυρῶ for ἐπικαλῶ, ἄν κυρεῖς for εἰς, ἔξειδὼς κυρῶ for ἔξειδα, κυρῶ λείσσω for λείσσω, δρῶν κυρεῖς for δρᾶς, ἠπάτημένος κυρῶ for ἠπάτημαι, ἐρηκὼς κυρεῖ for ἐρηκεν, εἰπὼν κυρεῖς for εἶπας, ἐκύρεε ζωσα



ζῶσα for ἔζη, and in Euripides, ἔχων κυρεῖ for ἔχεν, ἡσ- ART. II.  
 βαίνεσα κυρεῖ for εἰσβαίνει, ἡδικημένη κυρεῖ for ἀδικηται, or  
 ἀδικηθῇ, as the Scholiast. From all which it unde-  
 niably appeareth, that the ancient signification of κύρω  
 or κυρεῖ is the same with εἰμι, or ὑπάρχω, *sum, I am*  
 (which is much confirmed by that it was anciently  
 observed to be a verb transitive; as it was used by the  
 forementioned author, Κυρεῖ συζυγίας πρώτης τῶν περι-  
 σπυμένων, τὸ περιτυγχάνω· ἀντὶ δὲ τῆς ὑπάρχου κατὰ τὰς  
 τραγικὰς ἀμετάβατον. So an ancient Lexicon); and  
 therefore κύριος immediately derived from thence  
 must be ὁ ὢν, or ὁ ὑπάρχων; and consequently the  
 proper interpretation of κυρ descending from the  
 root κυρ of the same signification. And well may we  
 conceive the LXX for this reason to have so trans-  
 lated it, because we find the origination delivered by  
 them in that notion, rendering κυρ ὁ ὢν, Exod. iii.  
 14. Ἐγὼ εἰμι ὁ ὢν, and again, ὁ ὢν ἀπέκαλε μέ πρὸς  
 ἡμᾶς. From whence considering the name κυρ proceeding  
 from that root, and given in relation to that  
 sense, they made use of the word κύριος for the stand-  
 ing interpretation of that name, as being equivalent  
 to ὁ ὢν. We have no reason then to conceive either  
 that they so translated it out of the superstition of  
 the Jews, (as some would persuade us, whom we  
 have already refuted,) or because they had no letters  
 in the Greek language by which they could express  
 the Hebrew name, whereas we find it often expressed  
 even among the Gentile Greeks, but because they  
 thought the Greek κύριος to be a proper interpreta-  
 tion, as being reducible to the same signification.  
 For even they which are pretended to have read  
 Adonai for Jehovah, as Origen, &c. do acknowledge  
 that the heathens and the ancient heretics descend-  
 ing from the Jews had a name by which they did ex-  
 press the Hebrew Jehovah. We know that oracle pre-  
 served by Macrobius, *Saturnal. lib. i. cap. 18.*

Φράζο τὸν πάντων ὕπατον θεὸν ἱμῶν Ἰαώ.

and Diodorus hath taught us from whence that

ART. II. name first came, mentioning Moses in this manner, Παρὰ δὲ τοῖς Ἰουδαίοις Μωσὴν τὸν Ἰαὼ ἐπικαλούμενον θεόν and Theodoret more expressly, *Quest. 15. in Exod.* Καλέσιν δὲ αὐτὸ Σαμαρεῖται μὲν Ἰαβὶ, Ἰουδαῖοι δὲ Ἰαὼ. Porphyrius, *lib. iv. cont. Christian.* tells us, Sanchoniathon had his relation of the Jews παρὰ Ἱερομβάλε τῷ ἰουδαίῳ θῆ τῷ Ἰαὼ. Eusebius (as we formerly mentioned) said, Ἰωσὴ ἐστίν, Ἰαὼ σωτηρία. Hesychius, Ἰωάδαμ, Ἰαὼ συντέλεια, taking *iw* in composition for the contraction of Ἰαὼ. As Ἰωνὰς ἐρμηνεύεται, ὑψίστος πονεῦντος. And the LXX Jer. xxiii. 6. have rendered יְהוָה יוֹשֵׁעַ, *id est, Dominus justus*, saith St. Jerom. And as the heathens and the first Christians, so the heretics had among them the pronounciation and expression of the name *iw*. As the Valentinian was baptized ἐν τῷ ὀνόματι τῷ Ἰαὼ, *Iren. lib. i.* and the Ophiani had their several gods, among the rest, ἀπὸ μὲν μαγίας τὸν Ἰαλδαβαῶθ καὶ τὸν Ἀσαφαῖον, καὶ τὸν Ὠραῖον ἀπὸ δὲ τῶν Ἑβραϊκῶν γραφῶν τὸν Ἰαὼ, Ἰὰ παρ' Ἑβραίοις ὀνομαζόμενον. *Orig. cont. Cels. lib. vi.* So I read it, not as it is in the edition of Hoëschelius, Ἰαώτα in one word, or Ἰαώτα, as our learned countryman Nicolaus Fullerus hath endeavoured in vain to rectify it; but *iw iā*, that is, the Ophiani took the name Ἰαὼ from the Jews, among whom it signifies the same who is called *Iah*. For that it ought so to be read appeareth by the former words of Origen, Οἰόνται τὸν διελθόντα τὸν Ἰαλδαβαῶθ καὶ φθάσασθαι ἐπὶ τὸν Ἰὰ διὴν λίσσιν, Σὺ δὲ κρυπτομένον μυσηρίου υἱὸ καὶ πατρὸς ἀρχῶν νυκτοφανῆς δεύτερε Ἰαὼ. In the printed copy indeed it is *iadūn*, and in the Latin *Iadin*, but without sense; whereas dividing the words, the sense is manifest, and the reason of the former emendation apparent. Being then there were so many among the Greeks which did in all ages express the Hebrew name, it can be no way probable that the LXX should avoid it as inexpressible in their language.

Pag. 237. (†)

Hof. i. 7. where it is farther observable that the  
Chaldee

Chaldee Paraphrase hath במימרא דיי ביהודה for ביהודה by the ART. II.  
word of Jehovah, for Jehovah.

Pag. 237. (u)

Two adversaries we have to the exposition of this place, the Jew and the Socinian; only with this difference, that we find the less opposition from the Jew, from whom indeed we have so ample a concession as will destroy the other's contradiction. First Socinus answers, the name belongeth not to Christ, but unto Israel; and that it so appears by a parallel place in the same prophet, Jer. xxxiii. 15, 16. *Socin. refut. Jac. Wiek, cap. 6. Catech. Racov. de Perf. Christi, cap. 1. Crellius de Deo et Attrib. lib. i. cap. 11.* To this we first oppose the constant interpretation of the Jews, who attribute the name *Jehovah* to the Messias from this one particular text. As in the *Sepher Ikkarim, lib. ii. cap. 8.* "יקרא הכתוב שם המשיח יי" *The Scripture calleth the name of the Messias Jehovah our righteousness.* And in *Midrasch Tillim* on Psal. xxi. "יקרא למלך המשיח בשמו ומדו שמו יהוה שני" *יהוה איש מלחמה יהוה שמו ובמלך המשיח כתיב חה שמו יקראו יהוה צדקו* *God calleth the Messias by his own name, and his name is Jehovah; as it is said* (Exod. xv. 3.) *The Lord is a man of war, Jehovah is his name. And it is written of the Messias, (Jer. xxiii. 6.)* And this is the name which they shall call him, *Jehovah our righteousness.* Thus *Echa Rabati, Lam. i. 6.* "מה שמו של משיח אל" *אבא יהוה שמו שני חה שמו יקראו יהוה צדקו* *What is the name of the Messias? R. Abba said, Jehovah is his name; as it is said* (Jer. xxiii. 6.) And this is the name which they shall call him, *Jehovah our righteousness.* The same he reports of Rabbi Levi. The Rabbins then, though enemies to the truth which we deduce from thence, constrained by the literal importance of the text, did acknowledge that the name *Jehovah* did belong to the Messias. And as for the collection of the contrary from the parallel place pretended, there is not

ART. II. not so great a similitude as to enforce the same interpretation. For whereas in Jerem. xxiii. 6. it is expressly said, *שם זה* *this is the name*; in the xxxiii. 16. it is only *זה* without any mention of a name; and surely that place cannot prove *Jehovah* to be the name of Israel, which speaks not one word of the name of Jerusalem: for where we read in Crellius, *hoc scilicet nomen est*, all but *hoc* is not Scripture, but the gloss of Crellius, and *hoc* itself cannot be warranted for the interpretation of *זה* nor *quo* for *זהו*; the simplest interpretation of those words *זהו שם יהוה* being, *iste qui vocabit eam*, he which calleth Jerusalem is the Lord our righteousness, that is, Christ. And thus the first answer of Socinus is invalid: which he easily foreseeing, hath joined with the Jewish Rabbins in the second answer, admitting that *Jehovah our righteousness* is the name of the Messiah, but withal denying that the Christ is that *Jehovah*. To which purpose they assert these words, *Jehovah our righteousness*, to be delivered by way of proposition, not of apposition; and this they endeavour to prove by such places of Scripture as seem to infer as much. As Moses built an altar, and called the name of it *Jehovah Nissi*, Exod. xvii. 15. Gideon built an altar unto the Lord, and called it *Jehovah Shalom*, Judg. vi. 24. And the name of the city in the last words of Ezekiel is *Jehovah Shammah*. In all which places it is most certain, that the *Jehovah* is not predicated of that, of whose name it is a part; but is the subject of a proposition, given by way of nomination, whose verb substantive or copula is understood. But from thence to conclude, that *the Lord our righteousness* can be no otherwise understood of Christ than as a proposition, and that we by calling him so, according to the prophet's prediction, can understand no more thereby than that God the Father of Christ doth justify us, is most irrational. For first, it is therefore necessary to interpret those names by way of a proposition of themselves,

themselves, because *Jehovah* cannot be the predicate ART.II.  
of that which is named ; it being most apparent that  
an altar or a city built cannot be God : and what-  
soever is not *Jehovah* without addition, cannot be  
*Jehovah* with addition. But there is no incongruity  
in attributing of that name to Christ, to whom we  
have already proved it actually given ; and our ad-  
versaries, who teach that the name *Jehovah* is some-  
times given to the angels representing God, must  
acknowledge that it may be given unto Christ, whom  
they confess to be above all angels, and far more  
fully and exactly to represent the Father. Secondly,  
That which is the addition in those names cannot be  
truly predicated of that thing which bears the name.  
Moses could not say that altar was his exaltation,  
nor Gideon that it was his peace. And if it could  
not so be predicated by itself, it could neither be by  
apposition, and consequently, even in this respect,  
it was necessary to make the name a proposition.  
But *our righteousness* may undoubtedly be predicated  
of him who is here called by the name of *the Lord*  
*our righteousness* ; for the Apostle hath expressly  
taught us, that he *is made righteousness unto us*,  
1 Cor. i. 30. And if it may be in itself, there can  
be no repugnancy in its predication by way of ap-  
position. Thirdly, that addition of *our righteous-*  
*ness* doth not only truly belong to Christ, but in  
some manner properly and peculiarly, so as in that  
notion it can belong to no other person called Jeho-  
vah but to that Christ alone. For he alone *is the*  
*end of the law for righteousness to every one that be-*  
*lieveth*, Rom. x. 4. and when he is said to be *made*  
*unto us righteousness*, 1 Cor. i. 30. he is thereby dis-  
tinguished from God the Father. Being then Christ  
is thus peculiarly called *our righteousness* in the Gos-  
pel, being the place of the prophet forementioned  
speaketh of this as a name to be used under the  
Gospel, being no other person called Jehovah is ever  
expressly called *our righteousness* in the Gospel ; it  
followeth,

**ART. II.** followeth, not only that Christ may be so called, but that the prophecy cannot otherwise be fulfilled, than by acknowledging that Christ is *the Lord our righteousness*: and consequently that is his name, not by way of proposition, but of apposition and appropriation; so that being both Jehovah and our righteousness, he is as truly Jehovah as our righteousness.

Pag. 239. (x)

I say therefore *undeniably*, because it is not only the undoubted translation of the name יהוה in the prophet (which of itself were sufficient), but also is delivered in that manner which is (though unreasonably) required to signify the proper name of God, *προσωπὸν γὰρ πρὸ προσώπου Κυρίου*, not τὸ Κυρίου, that is, without, not with, an article. For now our Saviour's Deity must be tried by a new kind of school-divinity, and the most fundamental doctrine, maintained as such ever since the Apostles' times by the whole Catholic Church, must be examined, censured and condemned, by *ὁ, ἡ, τό*. Socinus first makes use of this observation against Wickus; and after him Crellius hath laid it as a grave and serious foundation, and spread it out into its several corners, to uphold the fabric of his superstructions. First, *Vox Jehovah magis quam cætera Dei nomina propriorum naturam sequitur; ideo etiam Græca Κύριος, cum pro illa ponitur, propriorum indolem, quâ licet, æmulatur.* Secondly, *Propriis nominibus articulus libentius subtrahitur, licet eum etiam sæpe concinnitatis potius quam necessitatis causa admittant.* Idem fit in voce Κύριος cum pro *Jehovah* ponitur. Thirdly, *Hæc est causa cur in Novo Testamento, maxime apud Lucam et Paulum, vox Κύριος, cum Deum summum designat, articulo libentius careat; at cum de Christo subjective usurpatur, raro articulus omittitur.* What strange uncertainties are these to build the denial of so important an article as Christ's Divinity upon? He does not say absolutely

lutely *Jehovah* is the proper name of God, but only ART. II. that it doth more follow the nature of proper names than the other names of God. And indeed, it is certain that sometimes it hath the nature of an appella- tive, as Deut. vi. 4. *יהוה אחד* *The Lord our God is one Lord*; and yet if it be not always and absolutely a proper name, though all the rest were granted to be true, the argument must be of no va- lidity. Again, he cannot say an article is never af- fixed to a proper name, but only that *libentius sub- trahitur*, it is rather omitted than affixed; which yet is far from a certain or a true rule, especially in the language of the New Testament. For no man can deny *Jesus* to be the proper name of Christ, given him according to the Law at his circumcision, καὶ ἐκλήθη τὸ ὄνομα αὐτῷ Ἰησοῦς, Luke ii. 21; and yet who- soever shall read the Gospel of St. Matthew, will find it ten times ὁ Ἰησοῦς with an article, for once Ἰη- σοῦς without it. And in the Acts of the Apostles, written in a more Attic style, St. Paul is oftener styled ὁ Παῦλος than simply Παῦλος. So Balaam, Gal- lio, &c. Some persons we find in the New Testa- ment, whom, if we should stay till we found them without an article, we should never call by their names at all; as Apelles, Balak, &c. Thirdly, ὁ Κύριος is so often used for that God who is the Fa- ther with an article, and Κύριος for the Son without an article, (for the Father, Mat. i. 22. ii. 15. v. 33. xxii. 44. Mark xii. 36. Luke i. 6, 9, 15, 25, 46. ii. 15, 22, 23. x. 2. Acts ii. 25, 34. iii. 19. xvii. 27. Rom. xv. 11. 1 Cor. x. 26. xvi. 7. 2 Cor. v. 11. Eph. v. 17, 19. Col. iii. 16, 20, 23. 2 Theff. iii. 3. 2 Tim. i. 16. Heb. viii. 2, 11. xii. 14. Jam. iv. 10, 15. 1 Pet. ii. 3. For the Son, Mat. iii. 3. xxii. 43, 45. Mark i. 3. Luke i. 76. ii. 11. iii. 4. xx. 44. John i. 23. Acts ii. 36. x. 36. xi. 16, 21. xv. 11. Rom. i. 7. x. 9, 12. xiv. 6, 8, 14. xvi. 2, 8, 11, 12, 13, 22. 1 Cor. i. 3. iv. 17. vii. 22, 25, 39. ix. 1, 2. x. 21. xi. 11. xii. 3. xiv. 37. xv.

ART. II. XV. 58. xvi. 10, 19. 2 Cor. i. 2. ii. 12. iv. 5. x. 17. xi. 17. xii. 1. Gal. i. 3. v. 10. Eph. i. 2. ii. 21. iv. 1, 5, 17. v. 8. vi. 1, 4, 10, 21, 23. Phil. i. 2, 14. ii. 11, 19, 24, 29. iii. 1, 20. iv. 1, 2, 10. Col. i. 2. iii. 17, 18, 24. iv. 1, 7, 17. 1 Theff. i. 1. iii. 8. iv. 1, 15, 17. v. 2, 12. 2 Theff. i. 1, 2. ii. 13. iii. 4. 1 Tim. i. 1. 2 Tim. ii. 24. Tit. i. 4. Philem. iii. 16, 20. Jam. i. 1. 2 Pet. iii. 8, 10. 2 John iii. Jude 14. Rev. xiv. 13. xix. 16. I say, they are thus so often used,) that though they equal not the number of their contrary acceptions, yet they come so near, as to yield no ground for any such observation, as if the Holy Ghost intended any such article-distinction. Nay, it is most evident that the sacred Penmen intended no such distinction, because in the same place speaking of the same person, they usually observe the indifference of adding or omitting the article. As Jam. v. 11. Τὴν ὑπομονὴν ἰωὲ ἠπάσατε, καὶ τὸ τέλος Κυρίῳ εἶδετε, ὅτι πολὺς πλῆγος ἐστὶν ὁ Κύριος καὶ οἰκτίρμων. 2 Tim. i. 18. Δὴ αὐτῷ ὁ Κύριος πύρεν ἔλας παρὰ Κυρίῳ ἐν ἐκείνῃ τῇ ἡμέρᾳ. 1 Cor. vii. 17. Ἐκαστος ὡς κέκληκεν ὁ Κύριος, ἢ τῷ περιπατεῖτω. 22. Ὁ γὰρ ἐν Κυρίῳ κληθεὶς θεός, ἀπειλούμενος Κύριος ἐστίν. See Rom. xiv. 6, 7, 8. Wherefore being *Jehovah* is not affirmed absolutely to be a proper name; being if it were, yet it appears that it is not the custom of the New Testament to use every proper name oftener without an article than with one; being ὁ Κύριος is so often taken for him whom they acknowledge God, and Κύριος for him whom they cannot deny to be the Christ: it followeth that Christ, acknowledged to be the Lord, cannot by any virtue of an article be denied to be the true *Jehovah*. We must not then think to decide this controversy by the articles, of which the sacred penmen were not curious, and the transcribers have been very careless; nor is there so great uncertainty of the ancient MSS in any thing as in the words and articles of Κύριος and Θεός. The vulgar edition, Rev. i. 8. hath λέγει ὁ Κύριος only, the



the Complutenfis λέγει Κύριος ὁ Θεός, Plantine, λέγει ὁ ART. II. Κύριος ὁ Θεός, against the Socinian rule, who will have an accession by ὁ to Θεός, and a diminution by ὁ from Κύριος. As Rev. iv. 11. Ἄξιός ἐστι, Κύριε, λαβεῖν τὴν δόξαν: in other MSS, Ἄξιός ἐστι, ὁ Κύριος καὶ ὁ Θεός ἡμῶν ὁ ἅγιος, λαβεῖν τὴν δόξαν. 1 Cor. xi. 27. — τὸ ποτῆριον τῆ Κυρίας ἀναξίως, others with an addition, τὸ ποτῆριον τῆ Κυρίας ἀναξίως τῆ Κυρίας. 1 Cor. xiv. 37. the vulgar edition — ὅτι τῆ Κυρίας εἰσὶν ἐντολαί, the Complutenfis, ὅτι Κυρίας. So where we usually read Χριστός, divers ancient MSS have Κύριος. Lastly, it is observable that even in these words of the Creed, which we now expound, Κύριος is spoken expressly of Christ without an article, for so we read it, Καὶ εἰς Ἰησοῦν Χριστόν, τὸν υἱὸν αὐτοῦ τὸν μονογενῆ, Κύριον ἡμῶν.

Pag. 246. (y)

For the right understanding of this double title involved in the word *redemption*, it will be necessary to take notice of the ways by which human dominion is acquired, and servitude introduced. Servi aut nascuntur, aut fiunt, saith the civilian, *Justinian, lib. i. tit. 3.* but in theology we say more, Servi et nascuntur, et fiunt. Man is born the servant of God his Maker, man is made the servant of his Redeemer. Two ways in general they observed, by which they came to serve, who were not born slaves. Fiunt aut jure gentium, id est, captivitate; aut jure civili, cum liber homo major viginti annis ad pretium participandum sese venundari passus est. Two ways then also there were by which dominion over those servants was acquired, by conquest or by purchase, and both these were always accounted just. Dionysius Halicarnassæus, an excellent historian, a curious observer of the Roman customs, and an exact judge of their actions, being a Grecian, justifieth the right which the masters in Rome claimed over their servants upon these two grounds. Εὐγχαρουν δὲ τῆς Ῥωμαίων· αἱ τῶν διαρκούντων κτήσεως κατὰ τὰς δικαιοτάτας

ART.II. δικαιοτάτης γινόμεναι τρόπος· ἡ γὰρ ἀνισάμενοι παρὰ τῆ δημοσίᾳ τῆς ὑπὸ δόρυ πωλεμένους ἐκ τῶν λαφύρων, ἢ τῆ στρατηγῆς συγχωρήσαντος ἅμα ταῖς ἄλλαις ὠφελείαις καὶ δορυαλῶτες τοῖς λαβοῦσιν ἔχουσιν, ἢ πριάμενοι παρ' ἐτέρων κατὰ τοὺς αὐτοὺς τρόπους κυρίων γενομένων ἐκείνην τῆς δόξης. *Hist. lib. iv.* Where it is also farther to be observed, that the same persons were made slaves by conquest, and possessed by purchase; by conquest to the city of Rome, by purchase to the Roman citizen. The general first took and saved them, and so made them his, that is, reduced them to the will and power of the state from which he received his commission, and in whose name and for whose interest he fought. This state exposed their interest to sale, and so whatever right had been gained by the conquering sword, was devolved on the Roman citizen for a certain sum of money paid to the state to defray the charges of that war. Thus every lord or master of a slave so taken had full power over him, and possession of him, by right of purchase, unto which he was first made liable by conquest. And though not exactly in that manner, yet by that double right is Christ become our Lord, and we his servants.

Pag. 247. (x)

Δεῖλος κτῆμά τι ἱμψυχον· καὶ ὥσπερ ὄργανον πρὸ ὀργάνου, πᾶς ὁ ὑπηρέτης. *Aristot. Pol. lib. i. cap. 4.* Τό, τι γὰρ σῶμά ἐστιν ὄργανον σύμφυτον, καὶ τῷ δεσπότῃ ὁ δεῖλος, ὥσπερ μόριον καὶ ὄργανον ἀφαιρετόν· τόδ' ὄργανον ὥσπερ δεῖλος ἀψυχος. *Id. Eth. Eudem. lib. vii. cap. 9.* And again more expressly, Τίς μὲν ἐν ἡ φύσις τῷ δεῖλῳ, καὶ τίς ἡ δύναμις, ἐκ τούτων δηλον· ὁ γὰρ μὴ αὐτῷ φύσει, ἀλλ' ἄλλῳ, ἄνθρωπος δὲ, ἔστος φύσει δεῖλος ἐστίν· ἄλλῃ δ' ἐστίν ἄνθρωπος, ὃς ἂν κτῆμα ᾖ, ἄνθρωπος ὢν. *Id. Polit. lib. i. cap. 4.* So that the definition of a servant according to Aristotle is, He, who being a man, is notwithstanding the possession of a man. And although all relatives be predicated of each other in obliquo, as Pater est filii pater, et filius patris filius, dominus est servi dominus, et servus domini

mini servus; yet he observes a difference in this, ART. II. that a servant is not only servus domini, but simply domini, but the master is not simply servi, but dominus servi. Ὁ μὲν δεσπότης, τῷ δούλῳ δεσπότης μόνον, ἐκεῖνος δ' ἔκ τῶν ὁ δὲ δούλος, ὁ μόνον δεσπότης δούλος ἐστίν, ἀλλὰ καὶ δούλος ἐκεῖνος. *Ibid.* The servant then is so wholly in the possession and for the use of his master, that he is nothing else but a living tool or instrument; inso-much, says he, that if all tools were like those of Dædalus, or the Tripods of Vulcan, which the poets feigned to move of themselves, artificers would need no under workmen, nor masters servants.

Pag. 247. (a)

So Aristotle, *Eth. lib. iv.* πρὸς ἄλλον ζῆν δελεῖον, and in the first of his Rhetorics on the contrary, Ἐλευθέρῳ τὸ μὴ πρὸς ἄλλον ζῆν.

Pag. 247. (b)

Τὸ ζῆν ὡς βάλεται τις, τῆς ἐλευθερίας ἔργον· εἴπερ τῷ δούλῳ ἔντος, τὸ ζῆν μὴ ὡς βούλεται. *Aristot. Pol. lib. vi. cap. 2.* Quid est libertas? potestas vivendi ut velis. *Cic. Pa-rad.*

## ARTICLE III.

*Which was conceived by the Holy Ghost, born of the Virgin Mary.*

Pag. 252. (c)

A R T.  
III.

**DEUM** Judæi sic prædicant solum, ut negent filium ejus; negent simul cum eo unum esse qui natus est de Spiritu Sancto ex Maria Virgine. *Novatian.* Qui natus est de Spiritu Sancto ex Maria Virgine. *Ruffin. in Symb.* Natus de Spiritu Sancto et Maria Virgine, *S. August. Enchir. ad Laurent. cap. 34, 37, et 38.* as also the Council of Francford in Sacrosyllabo. Natus est per Spiritum Sanctum ex Virgine Maria. *S. August. de Fide et Symb.* Nonne de Spiritu Sancto et Virgine Maria Dei filius unicus natus est? *S. August. de Prædest. Sanct. cap. 15.* Et paulo post, Quia natus est de Spiritu Sancto ex Maria Virgine. Qui natus est de Spiritu Sancto ex Maria Virgine. *S. Leo Epist. x. cap. 2. Maximus Taurin. Chrysol. Etherius Uxam. Author Symb. ad Catechum.* So also Venantius Fortunatus. From whence Fulgentius *de Fide ad Petrum Diaconum:* Natum de Spiritu Sancto ex Maria Virgine, in symbolo acceptum, et corde ad justitiam credit, et ore ad salutem sancta ecclesia confitetur. Item prædicandum est quomodo Filius Dei incarnatus est de Spiritu Sancto ex Maria semper Virgine. *Capitul. Caroli 82. and Alcuinus, de Trin. lib. iii. cap. 1.* Dicitur in symbolo Catholice fidei, quod Christus de Spiritu Sancto et ex Maria Virgine sit natus. In the ancient MS transcribed by the learned Archbishop of Armagh, τὸν γεννηθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένης. So Paulus Samofatenus in his fifth proposition; Ἰησοῦς ὁ γεννηθεὶς ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένης. These, omitted in

In the Nicene Creed, were put in by the Council of Constantinople, upon the occasion of the Apollinarian heresy, as was observed by Diogenes Bishop of Cyzicum in the Council of Chalcedon; *Οἱ γὰρ ἅγιοι πατέρες οἱ μετὰ ταῦτα, τὸ ἱσαρκῶδη, ὃ εἶπον οἱ ἅγιοι ἐν Νίκαιᾳ πατέρες, ἱσαφῆνισαν εἰπόντες, ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου.* In the several expositions among the sermons *de Tempore*, falsely attributed to St. Augustin, *Qui conceptus est de Spiritu Sancto, natus ex Virgine Maria.* So Eusebius Gallicanus, *Homil. de Symbolo.* And from thence it hath so continued, as we now read it, *Which was conceived by the Holy Ghost, born of the Virgin Mary.*

A R T.  
III.

Pag. 253. (d)

Huic, quem dudum de Patre natum ineffabiliter didicisti, nunc a Spiritu Sancto templum fabricatum intra secreta uteri virginalis intellige. *Ruffin.*

Pag. 253. (e)

The heresy of the Patripassians seems only to have relation to the suffering of our Saviour, because the word signifies no more than the passion of the Father. But it is founded in an error concerning the incarnation, it being out of question that he which was made man did suffer. Epiphanius observes, Noetus was the first which taught this heresy, who lived 130 years before him, more or less; and when he was questioned for it, he denied it; *διὰ τὸ μηδένα πρὸ αὐτοῦ ἐξέμειναι ταύτην τὴν πικρίαν.* *Hæres. lvii. §. 1.* But certainly this heresy was ancients than Noetus; for the Patripassiani are named by St. Cyprian, *Epist. 73.* and Tertullian his master chargeth it upon Praxeas: *Duo negotia Diaboli Praxeas Romæ procuravit, Prophetiam expulit, et Hæresim intulit; Paracletum fugavit, et Patrem crucifixit. Adv. Prax. cap. 1.* And expressing the absurdity of that opinion; *Itaque post tempus Pater natus et Pater passus, ipse Deus Dominus omnipotens Jesus Christus prædicatur. cap. 2.* And *de*

ART. *Præscr. ad Hæret.* Post hos omnes etiam Praxeas  
 III. quidam Hæresim introduxit, quam Victorinus corroborare curavit. Hic Deum Patrem omnipotentem Jesum Christum esse dicit, hunc crucifixum passumque contendit et mortuum; præterea seipsum sibi sedere ad dextram suam, cum profana et sacrilega temeritate proponit. *cap. 53.* After Praxeas Noetus taught the same; Ἐτόλμησε λέγειν τὸν πατέρα πεπονθῆναι, says Epiphanius: and being questioned for it, he answered, Τί γὰρ κακὸν πεποιήκα; ἵνα θεὸν δοξάζω, ἵνα ἐπίσταμαι, καὶ οὐκ ἄλλον πλὴν αὐτοῦ γεννηθέντα, πεπονθότα, ἀποθανόντα. He thought the Father and the Son to be the same person, and therefore if the Son, the Father to be incarnate. Τισιὰ τὸν Χριστὸν ἰδὼν, τὸν αὐτὸν εἶναι πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα. *S. Epiaph. Anaceph.* After the Noetiani followed the Sabelliani. So Philastrius; Sabellius discipulus ejus, qui similitudinem sui doctoris itidem secutus est, unde et *Sabelliani* postea sunt appellati, qui et *Patripassiani*, et *Praxeani* a Praxea, et *Hermogeniani* ab Hermogene, qui fuerunt in Africa, qui et ista sentientes abjecti sunt ab Ecclesia Catholica. So St. Augustin, *Sabelliani* dicti sunt quidam Hæretici, qui vocantur et *Patripassiani*, qui dicunt ipsum Patrem passum esse. *Tract. 36. in Joh.* This I confess is denied by Epiphanius, who acknowledged Sabellius to have followed Noetus in many things, but not in the incarnation or passion of the Father. Σαβελλιανοὶ οἱ τὴν ὁμοίαν ἀνοήτως (i. ἀνοήτοις, id est, Νοητιανοῖς, vel ἀνοήτῃ, id est, Νοητῷ, as St. Augustin, *Novato*) δοξάζοντες παρὰ τοῦτο μόνον· λέγουσι γὰρ μὴ πεπονθῆναι τὸν πατέρα. This St. Augustin wonders very much at in Epiphanius: *Sabelliani*, inquit, *similia Noeto dogmatizantes, præter hoc quod dicunt Patrem non esse passum*; Quomodo de Sabellianis intelligi potest, cum sic innotuerint dicere Patrem passum, ut Patripassiani quam Sabelliani sæpius nuncupentur? *S. Aug. de Hæres. 41.* Indeed the Latin Fathers generally call the Sabellians Patripassians; and not only so, but Theodoret doth  
 fo

so describe them as professing one person, ἐν μὲν τῇ A R T.  
παλαιᾷ, ὡς πατέρα νομοθετῆσαι, ἐν δὲ τῇ καινῇ, ὡς υἱὸν ἐναν- III.  
δρακῆσαι. *lib. ii. cap. 9.* After the Sabelliani succeeded  
in the same heresy the Priscillianistæ, as appeareth  
by Pope Leo, who shews they taught but one Per-  
son of the Father, Son, and Holy Ghost: Quod  
blasphemizæ genus de Sabellii opinione sumpserunt,  
cujus discipuli etiam Patripassiani merito nuncupan-  
tur: quia si ipse est Filius qui et Pater, crux Filii  
Patris est passio, et quicquid in forma servi Filius  
Patri obediendo sustinuit, totum in se Pater ipse  
suscepit. *Epist. xciii. cap. 1.* Thus the Patripassian  
heresy, beginning from Praxeas and Hermogenes,  
was continued by Noetus, Sabellius, and Priscillia-  
nus, and mingled with all their several heresies, the  
sum and substance of which is thus well set down by  
Victorinus; Patripassiani Deum solum esse dicunt  
quem nos Patrem dicimus; ipsum solum existentem  
et effectorem omnium, et venisse non solum in mun-  
dum, sed et in carnem, et alia omnia quæ nos Filium  
fecisse dicimus.

Pag. 254. (f)

It appeareth plainly that Tertullian confuted Pra-  
xeas, by reducing him to these words of the Creed.  
For when he had first declared, Nos unicum quidem  
Deum credimus (which was the objection of Praxeas)  
sub hac tamen dispensatione, quam οἰκονομίαν dicimus,  
ut unicus Dei sit et Filius sermo ipsius, qui ex ipso  
processerit, per quem omnia facta sunt, et sine quo  
factum est nihil. Then he subjoineth, Hunc missum  
a Patre in Virginem, et ex ea natum hominem et  
Deum, filium hominis et filium Dei, et cognomi-  
natum Jesum Christum. Hunc passum, hunc mor-  
tuum et sepultum secundum Scripturas, et resusci-  
tatum a Patre, et in coelos resumptum, sedere ad  
dextram Patris, venturum judicare vivos et mortuos.  
And that we may be assured that he used these words  
out of the Creed, it followeth, Hanc regulam ab

A R T. initio Evangelii decucurriffe, &c. *Adv. Prax. cap. 2.*

III. This is yet farther evident out of Epiphanius, who tells us the eastern doctors confuted Noetus in the same manner, by reducing him to the words of the Creed. "Ενα Θεὸν δοξάζομεν καὶ αὐτοί, (just as Tertullian; Nos unicum quidem Deum credimus,) ἀλλ' ὡς οἶδαμεν δικαίως δοξάζειν· καὶ ἓνα Χριστὸν ἔχομεν, ἀλλ' ὡς οἶδαμεν ἓνα Χριστὸν υἱὸν Θεοῦ, πάθος καθὼς ἔπαθεν, ἀποθανόντα καθὼς ἀπέθανεν, ἀναστάντα, ἀνελθόντα εἰς τὸν οὐρανόν, ὅσα ἐν δεξιᾷ τοῦ πατρὸς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. *Hæres. lvii. §. 1.* And when the argument of Tertullian against Praxeas, and the Greeks against Noetus drawn from the Creed, did not sufficiently convince the Patristians, the Church of Aquileia, to exclude them wholly, added these two words to the first Article, *invisibilem*, and *impassibilem*. *Invisibilem*, to shew he was not incarnate; *impassibilem*, to shew he was not crucified. So Rufinus in the conclusion of his exposition upon these words, *Credo in Deum Patrem omnipotentem*, addeth, His additur *invisibilem* et *impassibilem*: and then gives the reason, Sciendum quod duo isti sermones in Ecclesiæ Romanæ symbolo non habentur. Constat autem apud nos additos hæreseos causa Sabellii, illius profecto quæ a nostris *Patristiana* appellatur, id est, quæ Patrem ipsum vel ex Virgine natum dicit, et visibilem factum, vel passum affirmat in carne. Ut ergo excluderetur talis impietas de Patre, videntur hæc addidisse majores, et invisiblem Patrem atque impassibilem dixisse. Constat enim Filium, non Patrem, in carne et ex carne natum, et ex nativitate carnis Filium visibilem et passibilem factum.

Pag. 255. (g)

Marcion, ut carnem Christi negaret, negavit etiam nativitatem; aut, ut nativitatem negaret, negavit et carnem: scilicet, ne invicem sibi testimonium redderent et responderent nativitas et caro; quia nec nativitas sine carne, nec caro sine nativitate. *Tertul. de Carne Christi, cap. 1.*

Pag.



Pag. 255. (h)

Simon Magus first made himself to be Christ; and what he feigned of himself, that was attributed by others unto Christ. *Dixerat se in monte Sina Legem Mosi in Patris persona dedisse Judæis, tempore Tiberii in Filii persona putative apparuisse. S. August.* So St. Cyril represents him, Οὐκ ἐν σαρκί, ἀλλὰ δοκῆσαι, ὡς Χριστὸν Ἰσοῦν φανέντα. *Catech. 6.* From this δοκῆσις of his invention arose the heresy of the Δοκηταί. For Saturnilus or Saturninus followed his disciple Menander with his putative tantum hominem, as Irenæus, and in phantasmate tantum venisse, as Tertullian, speaks. After him Valentinus and his followers, Epiphanes, Isidorus, and Secundus; then the Marcosians, Heracleonitæ and Ophitæ, Cerdon, Marcion, Lucanus, and generally the Manichees. Those were the Δοκηταὶ or Φαντασιασταί, all conspiring in this, that Christ was not really what he appeared, nor did truly suffer what he seemed to endure. This early heresy appeareth by the opposition which St. Ignatius made unto it in his Epistles.

A. R. T.  
III.

Pag. 256. (i)

Of this kind two several sects were most remarkable, the Arians and the Apollinarians. Arius taught that Christ had nothing of man but the flesh, and with that the Word was joined. Ἄρειος δὲ σάρκα μόνην πρὸς ἀποκρυφὴν τῆς θεότητος ὁμολογεῖ· ἀντὶ δὲ τοῦ ἕσθαι ἐν ἡμῖν ἀνθρώπου, τετίσι τῆς ψυχῆς, τὸν λόγον ἐν τῇ σαρκὶ λέγει γινώσκειναι. *S. Athanas. de Adv. Christi.* So Felicianus the Arian, in *Vigilius de Unitate Trin. cap. 17.* Ita enim a majoribus nostris semper est traditum, quod Christi corpus ad vicem animæ communis ipsius Filii Dei habitus animarit; nec accessione animalis spiritus indigens fuerit, cui inhabitans fons vitæ potuit conferre quod vixit. Eunomius followed him in this particular: Ἄρειος δὲ καὶ Εὐνόμιος σῶμα μὲν αὐτὸν ἴσασαν εἰληφέναι, θεότητα δὲ ψυχῆς ἐνερθεῖναι τὴν χειρίαν. *Theod. cont. Hæret. lib. v. cap. 11.* Apollinaris distinguished between

A R T. the soul and the mind, the ψυχὴ and the νοῦς, and  
 III. acknowledged that the Word assumed the body and the soul or ψυχὴ of man, but not the mind or spirit, or the νοῦς, but the Word itself was in the place of that. Apollinaristas Apollinaris instituit, qui de anima Christi ab Ecclesia Catholica diffenserunt, dicentes, sicut Ariani, Deum Christum carnem sine anima suscepisse. In quæstione testimonii Evangelicis victi, mentem, qua rationalis est anima hominis, non fuisse in anima Christi, sed pro hac ipsum verbum in ea fuisse, dixerunt. This was then the clear difference betwixt the Arian and Apollinarian heresy: Apollinaristæ quidem carnis et animæ naturam sine mente assumpsisse Deum credunt, Ariani vero carnis tantummodo. *Facun. lib. ix.* So that two things are to be observed in the Apollinarians, their philosophy and their divinity: their philosophy, in making man consist of three distinct parts, the body, the soul, and the mind; their divinity, in making the human nature of Christ to consist but of two, the body and the soul, and the third to be supplied by the Word. Which is excellently expressed by Nemefius *de Nat. Hom.* in respect of his philosophy: Τινὲς μὲν, ὧν ἐστὶ καὶ Πλωτῖνος, ἄλλην εἶναι τὴν ψυχὴν, καὶ ἄλλον τὸν νῦν δογματίσαντες, ἐκ τριῶν τὸν ἄνθρωπον συνεσθᾶναι βούλονται, σώματος, καὶ ψυχῆς, καὶ νοῦ. Οἷς ἠκολούθησε καὶ Ἀπολλινάριος ὁ τῆς Λαοδικείας γενόμενος ἐπίσκοπος· τοῦτον γὰρ περὶ τὸν θεμέλιον τῆς οἰκίας δόξης, καὶ τὰ λοιπὰ προσφωδόμηναι κατὰ τὸ οἰκεῖον δόγμα. And by Theodoret in respect of his divinity: Σαρνωθῆναι δὲ τὸν Θεὸν ἔφησε λόγον, σῶμα καὶ ψυχὴν ἀνεληφότα οὐ τὴν λογικὴν, ἀλλὰ τὴν ἄλογον, ἣν φυσικὴν, ἥγουν ζωτικὴν, τινὲς ἐνομάζουσι, τὸν δὲ νοῦν ἄλλό τι παρὰ τὴν ψυχὴν εἶναι λέγων, οὐκ ἔφησεν ἀνελῆφθαι, ἀλλ' ἀρκέσαι τὴν θείαν φύσιν εἰς τὸ πληρῶσαι τοῦ καὶ τὴν χρείαν.

Pag. 256. (k)

Quid a Patre Christus acceperat, nisi quod et in-  
 duerat? hominem sine dubio, carnis animæque textu-  
 ram.

ram. *Tertul. de Resur. Carnis, cap. 34.* Hoc toto cre- A B T.  
 dentē jam mundo, puto quod et Dæmones confite- III.  
 antur Filium Dei natum de Maria Virgine, et carnem  
 naturæ humanæ atque animam suscepisse. *S. Hieron.*  
*Apol. 2. adv. Ruffinum.*

Pag. 257. (l)

Νῦν δὲ ἐπεφάνη ἀνθρώποις αὐτὸς ὁ λόγος, ὁ μόνος ἀμω,  
 Θεός τε καὶ ἀνθρώπος. *S. Clem. Alex. adv. Gentes.*

Pag. 257. (m)

Abfit ita credere, ut conflati quodam genere duas  
 naturas in unam arbitremur redactas esse substan-  
 tiam; hujusmodi enim commixtio partis utriusque  
 corruptio est. Deus enim qui capax est, non capa-  
 bilis, penetrans, non penetrabilis, implens, non im-  
 plebilis, qui ubique simul totus, et ubique diffusus  
 est per infusionem potentiæ suæ, misericorditer na-  
 turæ mixtus est humanæ, non humana natura natu-  
 ræ est mixta Divinæ. *Leporius Libel. Emend.*

Pag. 258. (n)

In that proposition, ὁ λόγος σὰρξ ἐγένετο, there hath  
 been strange force used by men of contrary judg-  
 ments, and for contrary ends, as to the word ἐγένετο.  
 The Socinians endeavouring to prove it can have no  
 other sense than simply *fuit*, the Word *was* flesh: the  
 Flandrian Anabaptists stretching it to the highest  
 sense of *factum est*, the Word *was made* flesh. It is  
 confessed that the verb γίνεσθαι in the use of the  
 Greek language is capable of either interpretation:  
 it is also acknowledged that the most ancient interpre-  
 ters were divided in their renditions. For the Syriac  
 rendered it כּסרא בּסרא וּמלתא *Et verbum caro fuit*; the  
 ancient Latin, *Et verbum caro factum est*. It cannot  
 be denied but in the Scriptures it hath been used  
 indifferently in either sense. And the same old vul-  
 gar translation in some places renders it, as the Sy-  
 riac doth here, Matth. x. 16. Γίνεσθε ἐν φρόνιμοις ὡς οἱ  
 ὄφεις,

A R T. ὅφεις, *Efote ergo prudentes ficut serpentes*; and 25.

III. Ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτῆ, *Sufficit discipulo ut fit ficut magister ejus*. From whence it is evident that they placed not the force in the signification of the word γίνεσθαι, but in the circumstance of the matter in which it was used. Howsoever, neither of these interpretations prove either of these opinions. For if it be acknowledged that the Word was flesh, and it hath been already proved and presupposed by St. John in his precedent discourse, that the Word had a former being antecedent to his being flesh; it followeth, that he which was before the Word, and was not flesh, if after he were flesh, must be made such. And so the Socinian observation falls. Again, if he which was made flesh was the Word, and after he was made such was still the Word, as certainly he was, and is still the same; then his being made or becoming flesh can no way evacuate that nature in which he did before subsist. And so the Flandrian interpretation is of no validity.

Pag. 258. (o)

This was the proper opinion of Eutyches, as appeareth by his own confession in the council of Chalcedon. Ὁμολογῶ ἐκ δύο φύσεων γεγενῆσθαι τὸν Κύριον ἡμῶν πρὸ τῆς ἐνώσεως, μετὰ δὲ τὴν ἐνωσιν μίαν φύσιν ὁμολογῶ. *AA. 1.* Two distinct natures he confessed at first; but when the union was once made, he acknowledged but one. But when that union was made he expressed not, nor could his followers agree; some attributing it to the conception, some to the resurrection, others to the ascension. Howsoever, when they were united, his opinion clearly was, that the human nature was so absorpt into the divine, so wholly made the same, that it ceased wholly to be what it was, and so there was but one, that is, the divine nature remained. This is sufficiently expressed by St. Leo, who was the strongest opposer of him, and speaketh thus of his opinion,  
*Serm.*

*Serm. 8. de Nativ.* Hic autem recentioris sacrilegii A R T.  
 profanus assertor unionem quidem in Christo dua- III.  
 rum confessus est naturarum; sed ipsa unione id  
 dixit effectum, ut ex duabus una remaneret, nulla-  
 tenus alterius existente substantia. And the Eranis-  
 tes in the Dialogue of Theodoret arguing for that  
 opinion, being urged to declare whether in that  
 union one nature was made of them both, or one  
 remaining, the other did not so, answered plainly,  
 'Εγὼ τὴν Θεότητα λέγω μεμνηκέναι, καταποθῆναι δὲ ὑπὸ ταύ-  
 τῃς τὴν ἀνθρωπότητα.

Pag. 259. (p)

There can be no time in which we may observe  
 the doctrine of the ancients so clearly, as when they  
 write professedly against an heresy evidently known,  
 and make use generally of the same arguments against  
 it. Now what the heresy of Eutyches was is cer-  
 tainly known, and the nature of the sacrament was  
 generally made use of as an argument to confute  
 it. Gelasius Bishop of Rome hath written an excel-  
 lent book against Eutyches, *De duabus naturis in*  
*Christo*, in which he propoundeth their opinion thus :  
 Eutychiani dicunt unam esse naturam, id est, divi-  
 nam; and, Sola existente deitate, humanitas illic  
 esse jam destitit. That then which he disputes  
 against is the transubstantiation of the human na-  
 ture into the divine. The argument which he makes  
 use of against it is drawn from the eucharist : Certe  
 sacramenta quæ sumimus corporis et sanguinis Chris-  
 ti divina res est, propter quod et per eadem divinæ  
 efficimur consortes naturæ : et tamen esse non definit  
 substantia vel natura panis et vini. Et certe imago  
 et similitudo corporis et sanguinis Christi in actione  
 mysteriorum celebrantur. Satis ergo nobis evidenter  
 ostenditur, hoc nobis in ipso Christo Domino sentien-  
 dum, quod in ejus imagine profiteamur, celebramus,  
 et sumimus, ut sicut in hanc, scilicet, in divinam,  
 transeant, Sancto Spiritu perficiente substantiam,  
 permanente

A & T. permanente tamen in suæ proprietate naturæ; sic  
 III. illud ipsum mysterium principale, cujus nobis effici-  
 entiam virtutemque veraciter repræsentant, ex quibus constat proprie permanentibus, unum Christum, quia integrum verumque, permanere demonstrant. In which words it is plain he affirms the union of the human nature of Christ to be the principal mystery, the representation of that mystery to be in the sacrament of the eucharist: he concludes from thence, that as in the representation the substance of the bread and wine remaineth in the propriety of their own nature, so the human nature of Christ in the greater mystery doth still remain. In the margin of this place in the *Bibliotheca Patrum* there is printed Caute, as if there could be any danger in observing the sense of the Fathers, when they speak so expressly and considerately. In the same manner we find a disputation between an Heretic and a Catholic in the second Dialogue of Theodoret, where Eranistes, as an heretic, asks Orthodoxus by what names he calls the bread and wine after consecration; who answers, the body and blood of Christ: from whence Eranistes argues, Ὡςπερ τοίνυν τὰ σύμβολα τοῦ δεσποτικοῦ σώματός τε καὶ αἵματος ἄλλα μὲν εἰσὶ πρὸ τῆς ἱερατικῆς ἐπικλήσεως, μετὰ δὲ γε τὴν ἐπικλήσιν μεταβάλλεται καὶ ἕτερα γίνεται· οὕτω τὸ δεσποτικὸν σῶμα μετὰ τὴν ἀνάληψιν εἰς τὴν οὐσίαν μετεβλήθη τὴν θείαν. *As the symbols of the body and blood of Christ are one thing before consecration, and after that change their name, and become another; so the body of Christ after his ascension is changed into the Divine substance.* To this Orthodoxus answers, Ἐάλως αἷς ὕφηνες ἄρχουσιν, *You are taken in your own nets.* Οὐδὲ γὰρ μετὰ τὸν ἀγιασμόν τὰ μυσικὰ σύμβολα τῆς οἰκίας ἐξιστάται φύσεως, μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ σχήματος, καὶ τοῦ εἶδους, καὶ ὁρατὰ ἐστὶ καὶ ἀπτά, οἷα καὶ πρότερον ἦν. *The bread and wine even after consecration leave not their own nature, but remain in their former substance, shape, and form.* In the same manner, καὶ ἱκίνο τὸ σῶμα τὸ μὲν πρότερον εἶδος ἔχει καὶ σχῆμα

σχῆμα καὶ περιγραφὴν, καὶ ἀπαξαπλῶς εἰπεῖν, τὴν τῷ σώ- A B T.  
ματος εἶσιν. *The body of Christ hath the same form, fi- III.*  
gure, and shape, and indeed, the same bodily substance.

And when Eranistes still objects, that the bread is called the body, and not bread, Orthodoxus answers that he is mistaken; Οὐ γὰρ σῶμα μόνον, ἀλλὰ καὶ ἄλῃς ζωῆς ὀνομάζεται, οὕτως αὐτὸς ὁ Κύριος προσηγόρευσε, καὶ αὐτὸ δὲ σῶμα θεῖον ὀνομάζομεν σῶμα. *For it is not only called the body, but also bread of life, and the body itself we call the Divine body.* Who sees not then that Theodoret believed no more that the bread is converted into the body, than that the body is converted into the Divinity of Christ? Who perceives not that he thought the bread to be as substantially and really bread after the consecration, as the body of Christ is really a body after his ascension? The same argument is used by St. Chrysostom upon the same occasion against the Apollinarians in his Epistle *ad Cæsarium*, not yet published in Greek, and by Ephraïmus in *Photii Bibliotheca* against the Eutychians. As therefore all the μετασχιώσις of the sacramental elements maketh them not cease to be of the same nature which before they were; so the human nature of Christ joined to the Divine, loseth not the nature of humanity, but continueth with the Divinity as a substance in itself distinct; and so Christ doth subsist not only *ex*, but *in duabus naturis*, as the Council of Chalcedon determined against Eutyches.

Pag. 260. (q)

This heresy doth most formally contradict these words of the Creed, because it immediately denies this truth, that the eternal Son of God was conceived and born. And in vain did Nestorius seek not only to avoid it in the Nicene Creed, but to make use of the words of the Creed even against the unity of the Person of Christ. St. Cyril had well objected the series, order, and consequence of that confession: Ἐφ' ἣ ἀγία καὶ μεγάλη Συνόδος, αὐτὸν

τὸν

A R T. τὸν ἐκ Θεοῦ Πατρός κατὰ φύσιν υἱὸν μονογενῆ, τὸν ἐκ Θεῆ ἀλη-

III. Θινῆ Θεὸν ἀληθινόν, τὸ φῶς τὸ ἐκ τῆ φωτός, τὸν δι' ἧ τὰ πάντα  
 πεποίηκεν ὁ Πατήρ, κατελθεῖν, σαρκωθῆναι τε καὶ ἐνανθρω-  
 πῆσαι, παθεῖν, ἀναστῆναι τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθεῖν εἰς  
 οὐρανοῦς. The strength of this objection lies in this,  
 that Christ, the only-begotten Son, begotten of the  
 Father before all worlds, was incarnate. The answer  
 of Nestorius was in this manner: Πιστεύομεν εἰς τὸν  
 Κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν υἱὸν αὐτοῦ τὸν μονογενῆ· σκό-  
 πησον ὅπως Ἰησοῦς, Χριστός, καὶ μονογενής, καὶ υἱός, πρότερον  
 ὄντες, τὰ κοινὰ τῆς Θεότητος καὶ ἀνθρωπότητος, ὡς θειμε-  
 λίς, ὀνόματα, τότε τὴν τῆς ἐνανθρωπήσεως, καὶ τοῦ πάθους,  
 καὶ τῆς ἀναστάσεως, ἐποικοδομοῦσι παράδοσιν. And the  
 strength, or rather the weakness, thereof is this:  
 that first the Council placed the names of Jesus,  
 Christ, and the only-begotten Son, names common  
 to the divinity and humanity of Christ; and then  
 upon them built the doctrine of his Incarnation.  
 Whereas it is evident that, supposing the *only-begotten*  
 a term common to the humanity and Divinity, yet  
 the Council clearly expounds it of the eternal genera-  
 tion, adding immediately, *begotten of his Father before*  
*all worlds*; neither is there any word between that  
 exposition and the *Incarnation*, but such as speak  
 wholly of Christ as God. Therefore that only-be-  
 gotten Son, who was *begotten of his Father before all*  
*worlds*, descended from heaven, and was incarnate.  
 Thus St. Cyril in his second Epistle to Nestorius,  
 and Nestorius in his second to him. Which mistake  
 of his seems yet more strange to me, when I consider  
 in the same Epistle of Nestorius that fundamental  
 truth asserted, which of itself sufficiently, nay, fully  
 confutes his heresy: for he acknowledgeth the  
 name of *Christ* to be ἀπαθούς καὶ παθητῆς οὐσίας ἐν μο-  
 ναδικῷ προσώπῳ προσηγορίαν σημαντικὴν, and consequent-  
 ly Christ himself to be a single person in a double  
 nature, passible and impassible: which once granted,  
 it evidently followeth, that he which was born from  
 eternity was also born in time, for by those several  
 nativities



nativities he had those several natures ; that he which was impassible as God, might and did suffer as man, because the same person was of an impassible and a passible nature ; impassible as God, passible as man. Wherefore by that which Nestorius hath confessed, and notwithstanding that which he hath objected, it is evident out of the Nicene Creed, that the Son of God, begotten of his Father before all worlds, was incarnate and made man ; and as evident out of the Apostles' Creed, especially expounded by the Nicene, that the same only-begotten Son was conceived by the Holy Ghost, and born of the Virgin Mary.

A R T.  
III.

Pag. 261. (r)

Indeed in our translation, *whom* may relate to both, as well as one, and to Joseph as well as Mary ; but in the original it evidently belongs to Mary ; Τὸν Ἰωσήφ τὸν ἀνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς.

Pag. 263. (s)

As, conceptus de Spiritu Sancto, natus ex Maria Virgine. St. Augustine indeed hath delivered a distinction between *de* and *ex*, after this manner, speaking to those words of the Apostle, *Quoniam ex ipso, et per ipsum, et in ipso, sunt omnia. Ex ipso* non hoc significat quod *de ipso*. Quod enim *de ipso* est, potest dici *ex ipso* ; non autem omne quod *ex ipso* est, recte dicitur *de ipso*. *Ex ipso* enim cœlum et terra, quia ipse fecit ea ; non autem *de ipso*, quia non de substantia sua. Sicut aliquis homo si gignat filium, et faciat domum, *ex ipso* filius, *ex ipso* domus ; sed filius *de ipso*, sicut domus *de terra et ligno*. *De Nat. Boni adv. Manich. cap. 27.* This distinction having no foundation in the Latin tongue, is ill made use of for the illustration of this Article, because in the Greek language of the Testament there is no such diversity of prepositions ; for as we read of Mary, ἐξ ἧς ἠγενήθη ὁ Ἰησοῦς, so also of the Holy Ghost, ἐν ᾧ ἐγενήθη Ἰησοῦς, ἐκ τοῦ ἁγίου πνεύματος, and τὸ ἐν αὐτῇ γεννηθὲν ἐκ τοῦ ἁγίου πνεύματος.

- A. R. T. *πατὴρ ἐκ ἀγνῆς*. It is therefore said as well *ἐκ πνεύματος*, as *ἐκ Μαρίας*. Again, the vulgar observeth no such difference, as rendering for the one, *de qua natus est Jesus*, and for the other, *in utero habens de Spiritu Sancto*. Correspondently in the Greek Creeds, *συλλαβόντα ἐκ πνεύματος, γεννηθέντα ἐκ Μαρίας*, or as in the Nicene, *ἐκ πνεύματος καὶ Μαρίας*. And the Latin not only *de Spiritu Sancto ex Maria Virgine*, but sometimes *de Spiritu Sancto et Maria Virgine*, and *de Maria Virgine*, Chrysologus and St. Augustin often *de Trinitate*. Wherefore in vain have the Schools first accepted of St. Augustin's distinction, and then applied it to Christ's conception, first taking the preposition *de* to signify no less than a procession from the substance of the cause, and then acknowledge Christ so begotten of the Holy Ghost, because the eternal Son, who was so begotten, was of the same substance with the Holy Ghost. Thus Thomas Aquinas has delivered the subtilty, *Sum. p. iii. q. 32. a. 2*. In Spiritu Sancto duplex habitudo consideratur respectu Christi. Nam ad ipsum filium Dei, qui dicitur esse conceptus, habet habitudinem consubstantialitatis; ad corpus autem ejus habet habitudinem causæ efficientis. Hæc autem præpositio *de* utramque habitudinem designat, sicut cum dicimus hominem aliquem esse de suo patre. Et ideo convenienter dicere possumus Christum esse conceptum de Spiritu Sancto hoc modo, quod efficientia Spiritus Sancti referatur ad corpus assumptum, consubstantialitas vero ad personam assumptam. But this distinction of consubstantiality and effective causality can make nothing for the propriety of the phrase; for the preposition *de* signifieth the material cause as well as the efficient, it must do so in respect of that which is the effect, if it require that the thing which is made be made of the substance of that de quo est: then must Christ, according unto that which is made, be made of the substance of the Holy Ghost; or, to speak in the words of the Scripture, *Quod in ea natum est,*

est, de Spiritu Sancto est. Where either that which A R T.  
 was conceived in the Virgin must be acknowledged III.  
 of the substance of the Holy Ghost, or else the pre-  
 position *de* must not be taken in St. Augustin's  
 sense. However, being there is but one preposition  
*in*, common to both in the original Greek; being  
 the vulgar translation useth *de* indifferently for  
 either; being where they have distinguished *de* and  
*ex*, they have attributed *ex*, which doth not signify  
 consubstantiality, to the Virgin, of whom they confess  
 he did assume the substance of his body, and *de*,  
 which signifieth (as they say) consubstantiality, to  
 the Holy Ghost, of whose substance he received  
 nothing; it followeth, that the difference in the  
 prepositions can no way declare the different concu-  
 rrence of the Spirit and the Virgin in Christ's concep-  
 tion.

Pag. 264. (i)

As Chrysologus, *Serm.* 57. Ubi Spiritus generat,  
 Virgo parurit, totum divinum geritur, nihil huma-  
 num. Et *Serm.* 62. Stupenti mundo solus aperit  
 quid est, quod Spiritus generat, Virgo concipit, Vir-  
 go parit.

Pag. 264. (u)

Deus ipsemet ad sanguinem Mariæ addidit aliam  
 materiam, ex quibus deinde Christus conceptus et  
 natus est. *Smalcus, de vero et naturali Dei Filio, cap.*  
 2. Verum manet generationem et hanc dici posse,  
 quatenus in Deum ea cadere potest, si ad sangui-  
 nem Mariæ addita sit ex parte Dei materia, ex qua  
 cum sanguine Mariæ juncta natus sit Christus. *Ibid.*  
*cap.* 3. What this was thus added to the substance  
 of the Virgin, he elsewhere explains: Nos Dei vir-  
 tutem in Virginis uterum aliquam substantiam crea-  
 tam vel immisisse aut ibi creasse affirmamus, ex qua,  
 juncto eo quod ex ipsius Virginis substantia accessit,  
 verus homo generatus fuit. This he doth not only  
 without any authority affirm, but ground upon it  
 the Sonship of Christ. For so it follows: Alias enim  
 o homo

A R. T. homo ille Dei filius a conceptione et nativitate proprie non fuisset. And again, Necessitas magna fuit ut Christus, ab initio vitæ suæ esset Dei Filius, qualis futurus non fuisset, nisi Dei virtute aliquid creatum fuisset, quod ad constituendum Christi corpus una cum Mariæ sanguine concurrir. Thus while they deny the eternal generation of the Son, they establish a temporal in such manner as is not consonant with that word which they pretend wholly to follow, and have made a body of Christ partly descending from the Father, partly not: and whereas as man he is like to us in all things, sin only excepted; they have invented a body, partly like ours, partly not, and so in no part totally like. Indeed some of the ancients did speak so as to make the Holy Ghost the semen Dei: as Tertullian; Ergo jam Dei filius ex Patris Dei semine, i. e. Spiritu, ut esset hominis filius, caro ei sola erat ex hominis carne sumenda sine viri semine. Vacabat enim viri semen apud habentem Dei semen. *De carne Christi, cap. 18.* And St. Hilary calls it sementivam incuntis Spiritus efficaciam. *de Trin. lib. ii. cap. 26.* But in this they only understood the operation of the Spirit, loco feminis. And whosoever spake of any proper semen they abhorred; as appears by the 191st sermon *de Tempore*; Nec, ut quidam sceleratissimi opinantur, Spiritum Sanctum dicimus pro semine fuisse, sed potentia et virtute Creatoris operatum. I know not whether be the greatest folly; to make the Holy Ghost the Father, as these men have done, by creating part of his body by way of seminal conjunction; or to make the same Spirit Mother of Christ, as the Nazarenes did. In Evangelio Hebræorum quod lætitant Nazaræi, Salvator inducitur loquens, *Modo me arripuit mater mea, Spiritus Sanctus.* There is only this difference, that one is founded upon no authority of Scripture, the other upon the authority of a pretended, but no Scripture: the one maketh the Holy Ghost a partial, the other a total, mother.

Pag.

Pag. 265. (x)

A R T.

III.

Illud unum peccatum, quod tam magnum in loco et habitu tantæ felicitatis admissum est, ut in uno homine originaliter, atque, ut ita dixerim, radicaliter, totum genus humanum damnaretur, non solvitur ac diluitur, nisi per unum Mediatorem Dei et hominum, hominem Christum Jesum, qui solus potuit ita nasci, ut ei opus non esset renasci. *S. August. Enchir. cap. 48.*

Pag. 265. (y)

In quo non est peccatum, ipse venit auferre peccatum. Nam si esset in illo peccatum, auferendum esset illi, non ipse auferret. *S. August.*

Pag. 265. (z)

By St. Augustin: Ex hoc, quod de Spiritu Sancto est secundum hominem nativitas Christi, quid aliud quam ipsa gratia demonstratur? *Enchir. cap. 37.*

Pag. 265. (a)

Modus iste quo natus est Christus de Spiritu Sancto non sicut filius, et de Maria Virgine sicut filius, insinuat nobis gratiam Dei, qua homo, nullis præcedentibus meritis, in ipso exordio naturæ suæ quo esse cœpit, Verbo Dei copularetur in tantam personæ unitatem, ut idem ipse esset filius Dei qui filius hominis, et filius hominis qui filius Dei: ac sic in humanæ naturæ assumptione fieret quodammodo ipsa gratia naturalis, quæ nullum peccatum posset admittere. Quæ gratia propterea per Spiritum Sanctum fuerat significanda, quia ipse proprie sic est Deus, ut etiam dicatur Dei donum. *S. August. Enchir. cap. 40.*

Pag. 266. (b)

Cum ad naturam Dei non pertineat natura humana, ad personam tamen unigeniti Filii Dei per gratiam pertinet humana natura; et tantam gratiam, ut nulla sit major, nulla prorsus æqualis. Neque enim illam

- A R T. susceptionem hominis ulla merita præcesserunt, sed  
 III. ab illa susceptione merita ejus cuncta cœperunt.  
*S. August. Tract. 82. in Joan.*

Pag. 266. (c)

Ea gratia fit ab initio fidei suæ homo quicumque Christianus, qua gratia homo ille ab initio suo factus est Christus. De ipso Spiritu et hic renatus, de quo est ille natus. Eodem Spiritu fit in nobis remissio peccatorum, quo Spiritu factum est ut nullum haberet ille peccatum. *S. August. de Prædest. Sanct. cap. 15.*

Pag. 266. (d)

Nolite desperare; quod semel natum est ex Maria, quotidie et in nobis nascitur. *S. Hieron. Com. in Psal. lxxxiv.*

Pag. 267. (e)

For some have thought the dignity of the Virgin to be denoted in her name. As Gregorius Nyssen (or rather his interpolator,) *Homil. in Natal. Christi*: Ἐπειδὴν ἐτέχθη τὸ παιδίον, ὠνόμασε μὲν αὐτὴν Μαρίαν, ὡς ἂν καὶ διὰ τῆς ἰπωνυμίας τὸ θεόδοτον διασημανθείη τῆς χάριτος: mistaking, as I conceive, the origination of *Mary* for that of *Anna*, her Mother, אַנָּה. Thus he thought *Grace*, others *Dominion*, to be contained in her name. Ἡ Μαρία ἐρμενεύεται κυρία, ἀλλὰ καὶ ἐλπίς. Κυρίον γὰρ ἔτεκε τὴν ἐλπίδα τῷ παντὶ κόσμῳ Χριστόν. *Author Homil. de Laudibus B. Mariæ, sub nomine Epiphanii.* Τίτλη τοιαυτὴν ἡ χάρις (τῷτο γὰρ ἡ Ἀννὰ ἐρμενεύεται) τὴν κυρίαν· τῷτο γὰρ σημαίνει τῆς Μαρίας τὸ ὄνομα. *Damasc. Orthod. Fid. lib. iv. cap. 15.* Sciendum quod *Maria* sermone Syro Domina nuncupatur. *S. Hieron. de Nom. Hebraicis*: So Chrysologus; Dignitas Virginis annunciat ex nomine: nam *Maria* Hebræo sermone, Latine Domina nuncupatur. Vocat ergo Angelus Dominam, ut Dominatoris genitricem trepidatio deferat fervitutis, quam nasci et vocari Dominam ipsa sui gemitus fecit et impetravit autoritas. *Serm. 142.* Ser-mone Syro *Maria*, Domina nuncupatur, et pulchre, quia

quia Dominum genuit. *Isidor. Hispal. Orig. lib. vii. cap. 10.* The same Isidore, with others, gives another etymology: *Maria*, illuminatrix, five stella maris; genuit enim lumen mundi. *Ibid.* And Bernard, *Homil. 2. super Missus est*, Loquemur pauca et super hoc nomine, quod interpretatum *maris stella* dicitur, et matri Virgini valde convenienter aptatur. Ipsa namque aptissime fideri comparatur, quia sicut sine sui corruptione fidus suum emittit radium, sic absque sui læsione Virgo parturit filium. So far not amiss. But when from a bad etymology he makes worse divinity, calling her the *Star of Jacob*, and attributing unto her the light of our minds, the life of our graces, and extirpation of our vices, (the work of the Spirit of Christ,) when in the midst of all our temptations, horrors of conscience, and depths of despair, he adviseth us immediately to a Respice Stellam, Mariam cogita, Mariam invoca; his interpretation can warrant no such devotion. This etymology also descendeth from St. Jerom, who in his interpretation of the names in Exodus, as from Philo, *Maria*, illuminatrix mea, vel, illuminans eos, aut smyrna maris, vel stella maris. And again, on the names in St. Matthew, *Mariam* plerique existimant interpretari, illuminant me isti, vel illuminatrix, vel smyrna maris; sed mihi nequaquam videtur. Melius autem est ut dicamus sonare eam stellam maris, five amarum mare. Ἑρμηνεύεται πάλιν ἡ Μαρία σμύρνα θαλάσσης. *Homil. de Laudibus B. Mariæ.* Dictæ sunt et ante Mariæ multæ: nam et Maria soror Aaron dicta fuit; sed illa Maria amaritudo maris vocabatur. *S. Ambros. Instit. Virg. cap. 5.* Indeed that *ab amaritudine*, without the adjection of *mare*, is the etymology observed by the Jews, as appears by the author of the *Life of Moses*, who relating how Amram took Jochebed to wife, and of her begat a daughter, addeth, ותקרא שמה מרים כי בעת הוודא הוודא המצרי בני חם למדוד; She was called Miriam, because at that time the Egyptians, who were the offspring of Cham, made

A R T. *made the lives of the sons of Israel bitter.* And in the  
 111. like manner *Sedar Olam*, נָקְדָה שְׂמֵחַ מֵרֵעַ עַל שֵׁם מִדּוּד.

Pag. 268. (f)

This is to be observed, by reason of some learned men, who make the name of the Virgin different from that of others called Mary in the Gospel, upon two grounds, in respect of the accent, and the termination; the one being *Μαριάμ*, the other *Μαρία*; the first with an Hebrew termination, indeclinable, and the accent *in ultima*; the latter with a Greek termination, declinable, and the accent *in penultima*. As, Ὄνομα τῆς παρθένου Μαριάμ, Luke i. 27. in the nominative; Ἀπογράψασθαι σὺν Μαριάμ, Luke ii. 5. in the dative; Μὴ φοβηθῆς παραλαβὴν Μαριάμ, Matt. i. 20. in the accusative; and Μὴ φοβῆ, Μαριάμ, Luke i. 30. in the vocative case. All which belong to the Virgin, who is never named *Μαρία*; as none of the rest by any of the Evangelists is ever called *Μαριάμ*. But notwithstanding this observation, we find the same Virgin's name declined: as, Μνηστεύσεως τῆς μητρὸς αὐτοῦ Μαρίας, Matt. i. 18. and, Σὺν γυναιξὶ καὶ Μαρία τῇ μητρὶ τοῦ Ἰησοῦ, Acts i. 14. both which must come from the Greek termination *Μαρία in rebo*. And, on the contrary, that Mary which St. Paul mentioneth hath the same Hebrew termination with the Virgin, Ἀσπασασθαι Μαριάμ, ἣτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. Rom. xvi. 6. Beside, the Syriac translation makes no difference between the name of these and of the Virgin; as, מָרִים מַגְדִּילָתָא וּמְרִים אִמְרָא דִּיעֻקָּב, Mark xv. 40. So again, מָרִים מַגְדִּילָתָא וּמְרִים אִחְרָתָא, Matt. xxviii. 1. And therefore there can be no sufficient foundation for any such distinction,

Pag. 268. (g)

For whereas we first read, Exod. xv. 20. מָרִים הָיְתָה the LXX translate it, Μαριάμ ἡ προφήτις, and the vulgar Latin, *Maria prophetissa*. The Hebrew first was מִרְיָם *Mirjam*; the Syriac altering the pronunciation,



nunciation, not the letters, מִרְיָם *Marjam*, as for א ר ת. III.  
 לִרְיָם. לִרְיָם. And because the Greek language admitteth no *jod* consonant, they pronounced it *Mar-ri-ám*. Though sometimes indeed even the Greeks did use the barbarous pronunciation in the barbarous words, as Lucian with the Latins makes *Ἰσθαῖος* of three syllables ;

*Ἰσθαῖος ἴτερον μῶρον ἐξάδει λαβών. Tragop. v. 172.*

Again, because no Greek word endeth in *μ*, to make it current in that language, it was necessary to alter the termination, according to their custom ; as for Annibal *Ἀννίβας*, Asdrubal *Ἀσδρῦβας*, Amilcar *Ἀμίλκας*, and Καῖν, Καῖς. This was to be done sometimes by addition ; as Νῶχ Νῶχος, Ἀβὴλ Ἀβελος, Λαμὶχ Λάμειχος, Ἰαρίδ Ἰάριδος, Ἐνὼς Ἐνωσος, Σηθ Σηθοίς, Ἀδάμ Ἀδαμος, Ἀβραάμ Ἀβραμος, and Ἀβραάμης. And so for Μαριάμ, Μαριάμμη or Μαριάμνη. Josephus, Μαριάμη τῇ παιδὸς ἀδελφῇ, of Miriam the sister of Moses ; whom in another place he calls ἀδελφὴν αὐτῆς Μαριάμνην. Therefore he thought the name of *Mariamne* to be the same with *Miriam*. And as the Greeks were wont to add their own terminations to exotic words, so did they at other times leave out the exotic terminations, if thereby their own were left. As for צַרָּא and צַרָּא *Ἀζία* and Ἄννα, for צַרָּא and צַרָּא *Ἀσὰ* and *Zarà*, for צַרָּא *Θαρά*, for Μαριάμ *Μαρία*. Wherefore from the Hebrew *Mirjam* came, by variety of pronunciation, at first the Syriac *Marjam*, and from the Syriac *Marjam*, at first, only by the variation of pronunciation, *Μαριάμ*, then, for the propriety of termination, *Μαρία*.

Pag. 268. (h)

For though that interpretation *Domina* may seem to come conveniently enough from מַלְכָּה, yet that being rather from the Chaldees, cannot so well agree with *Miriam* ; nor is the מ so properly added at the end, as to the beginning of an Hebrew word, where it is usually in words of simple signification He-

- A R T. mantical. Again, though **ים מר** may signify *Smyrna maris*, or *Illuminatrix*, which St. Jerom rejected; and *Stella* (or rather *Stilla*, which is properly **מר**) *maris*, or *amarum mare*, which he rather embraced; yet these compositions are not so proper, or probable at all, especially in a name diffyllable. Though the Jews themselves deduce it from **מר**, to signify the bitterness of the Egyptian bondage, as we read in *Midrash* **משן**, beside the two authors before quoted, **הם נקראת מרים שמרו המצרים את חי' הם** yet still the addition of the final *mem* is not proper; or if that should stand for **הם**, there were no good account to be given of the *jod*. Whereas if we deduce it from the *radix* **רם**, with the addition of the Heemantic *mem*, the notation is evident, and the signification clear, as of one exalted above others.

Pag. 269. (i)

I call this a *tradition*, because not in the written word; and *obscure*, because the first mention we find of it was in the fourth century. Epiphanius first informs us, who, speaking of Joseph, says he knew thus much: *Γυναικα μιν ἦδει αὐτὴν τῇ πλάσει, καὶ ᾤεαν τῇ φύσει, καὶ ἐκ μητρὸς Ἀννης, καὶ ἐκ πατρὸς Ἰωακείμ. Hæref. lxxviii. §. 17.* Again, *Εἰ ἀγγέλως προσκυνεῖσθαι εἰθελί, πόσω μᾶλλον τὴν ἀπὸ Ἀννης γεγεννημένην, τὴν ἐκ τῶ Ἰωακείμ τῇ Ἀννα δωρημένην; Hæref. lxxix. §. 5.* Where he makes mention of the history of Mary, and the traditions concerning her nativity. *Ἡ τῆς Μαρίας ἱστορία, καὶ παραδόσεις ἔχουσιν, ὅτι ἐρρέθη τῷ πατρὶ αὐτῆς Ἰωακείμ ἐν τῇ ἐρήμῳ, ὅτι ἡ γυνὴ αὐτὴ συνεληφύα, &c. Damasc. Orthod. Fid. lib. iv. cap. 15. et Orig. cont. Cels. de Panthera,* What this history of Mary was, or of what authority those traditions were, we cannot learn out of Epiphanius. What the interpolator of Gregory Nyssen's Homily produceth, he confesseth taken from apocryphal writings. And divers of the like relations descended from the prime and greatest here-ticks. The Gnostics had a book among them, which was

was called Γέννα Μαρίας. *S. Epiph. Hæres. xxvi. §. 12.* A R T. Amongst the Manichees Seleucus wrote the history III. of the Virgin. And the *Protevangelium Jacobi* deceived many in relations of this nature; among which, many being certainly false, it is not now easy (if at all possible) to distinguish what part of them or particular is true. Quod de generatione Mariæ Faustus posuit, quod patrem habuerit ex tribu Levi sacerdotem quendam nomine Joachim, quia canonicum non est, non me constringit, saith St. Augustin, *cont. Faust. lib. xxiii. cap. 9.*

Pag. 269. (k)

Τίς ποτε, ἢ ἐν ποίᾳ γενεᾷ τετόλμηκε καλεῖν τὸ ὄνομα Μαρίας τῆς ἁγίας, καὶ ἐρωτώμενος οὐκ εὐθὺς ἐπήνεγκε τὸ παρθέ-  
νον; Ἐξ αὐτῶν γὰρ τῶν ἐπιθέτων ὀνομάτων καὶ τῆς ἀρετῆς ὑποφαίνει τὰ τεκμήρια. Ἀξιώματα μὲν γὰρ ὀνομασιῶν εἰλή-  
φασιν οἱ δίκαιοι ἐκαστῷ πρεπόντως, καὶ ὡς ἤρμοζε. Καὶ τῷ μὲν Ἀβραάμ προσετίθη τὸ, φίλος Θεῷ, καὶ οὐ διαλυθήσεται· τῷ δὲ Ἰακώβ, τὸ Ἰσραὴλ καλεῖσθαι, καὶ οὐκ ἀλλοιωθήσεται, καὶ τοῖς Ἀποστόλοις, τὸ βοανεργές, τετίσιν, υἱοὶ βροντῆς, καὶ ἐκ ἀποκαταλειφθήσεται· καὶ τῇ ἁγίᾳ Μαρίᾳ τὸ παρθένος, καὶ ἐτραπήσεται, *S. Epiph. Hæres. lxxviii. §. 6.*

Pag. 270. (l)

For it is not to be denied that the proper signifi-  
cation of כּוּב is *circumdare*, or *cingere*. R. Judah  
has observed but one interpretation of this verb,  
כּוּב עַל כּלם; and Kimchi testifieth that all words  
which come from the root כּוּב signify *incompassing*,  
or *circumcision*. Therefore those words, כּוּב תּוּכּוּב נָכַר  
must literally import no less than that *a woman shall*  
*encompass*, or *enclose a man*, which, with the addition  
of a new creation, may well bear the interpretation  
of a miraculous conception. Especially considering  
that the ancient Jews did acknowledge this sense,  
and did apply it determinately to the Messias: as  
appeareth in *Bereshit Rabba Parash. 89.* where shew-  
ing that God doth heal with that with which he  
woundeth, he saith, as he punished Israel in a virgin,  
10

- A R T. so would he also heal them with a Virgin, according  
 III. to the Prophet, *The Lord hath created a new thing on the earth, a woman shall compass a man.* By the testimony of R. Huna in the name of R. Idi, and R. Josuah the son of Levi, *הוּא מֶלֶךְ הַמָּשִׁיחַ שֶׁן חַיִּים לְדָתָךְ* *This is Messiah the King, of whom it is written, (Psal. li. 7.) This day have I begotten thee.* And again in *Midrash Tillim*, upon the 2d Psalm, R. Huna in the name of R. Idi, speaking of the sufferings of the Messiah, saith, That when his hour is come, God shall say, *עַל לְבָרָאֲתוֹ בְּרִית חֲדָשָׁה וְכֵן הוּא אֹמֵר אֲנִי חַיִּים יִלְדָּתָךְ* *I must create him with a new creation.* And so (by virtue of that new creation) *he saith, This day have I begotten thee.* From whence it appeareth that this sense is of itself literally clear, and that the ancient Rabbins did understand it of the Messias; whence it followeth that the later interpretations are but to avoid the truth which we profess, that Jesus was born of a Virgin, and therefore is the Christ.

Pag. 270. (m)

How soon these objections were made use of by the Jews, will appear by Justin Martyr, the first writer which made any considerable explication and defence of the Christian religion; who, in his Dialogue with Trypho the Jew, shews us what were the objections of the Rabbins: *Ἐπεὶ δὲ ὑμεῖς καὶ οἱ διδάσκαλοι ὑμῶν τολμᾶτε λέγειν, μηδὲ εἰρῆσθαι ἐν τῇ προφητείᾳ τῇ Ἡσαΐου, Ἰδὲ, ἡ παρθένος ἐν γαστρὶ ἔξει, ἀλλ', Ἰδὲ, ἡ νεάνις ἐν γαστρὶ λήψεται καὶ τέξεται υἱόν* §. 43. and Tertullian, whose works are full of the divinity of Justin; Si quando ad dejiciendos aliquos ab hac divina prædicatione, vel convertere singulos simplices quosque gestitis, mentiri audetis, quasi non Virginem, sed juveniculam, concepturam et parituram Scriptura contineat. *Adv. Jud. cap. 9. et adv. Marcion. lib. iii. cap. 13.*

Pag. 270. (n)

And as they soon began, so did they go on with  
 this

this objection : *Hodie, toto jam credente mundo, argumentantur Judæi, Esaiæ docente de Maria et virginitate ejus, Ecce virgo in utero concipiet, et pariet filium, in Hebræo juvenculam scriptum esse, non virginem, id est, halma, non bethula.* A R T.  
III.

Pag. 270. (o)

Dicunt Judæi, Provocemus istam prædicationem Esaiæ, et faciamus comparationem, an Christo, qui jam venit, competat illi primo nomen quod Esaias prædicavit, et insignia ejus quæ de eo nunciavit. Equidem Esaias prædicat eum Emmanuelem vocari oportere, dehinc virtutem sumpturum Damasci et spolia Samariæ adversus regem Assyriorum. Porro, inquiunt, iste qui venit, neque sub ejusmodi nomine est dictus, neque re bellica functus. *Tertul. adv. Jud. cap. 9.*

Pag. 270. (p)

So Justin testifieth of the Jews, speaking to Trypho, and in him to them : Ἐξηγησθε τὴν προφητείαν ὡς εἰς Ἐξικίαν τὸν γερόμενον ὑμῶν βασιλέα. *Dial. cum Tryph. §. 43.* And Trypho replies again to Justin, Ἰδωμεν ὡς ἱκεῖνον εἰς Χριστὸν τὸν ὑμέτερον ἀποδεικνύεις εἰρησθαι· ἡμεῖς γὰρ εἰς Ἐξικίαν αὐτὴν λέγομεν πεπροφητεῦσθαι. *Ibid. §. 77.*

Pag. 270. (q)

The LXX, Ἰδὲ ἡ παρθένος ἐν γαστρὶ λήψεται. It is true, the rest of the interpreters, concurring with the objection of the Jews, translated it, Ἰδοὺ ἡ νεάνις, i. e. *adolescentula*, or *juvencula*. But as their antiquity, so their authority is far short of the LXX, especially in this case. I shall not need to shew how the origination of פָּרָה from פָּרָה proves no less. We know the affinity of the Punic tongue with the Hebrew; and by the testimony of St. Jerom, *Lingua Punica*, quæ de Hebræorum fontibus manare dicitur, proprie virgo *alma* appellatur.

Pag. 271. (r)

It is the known saying of Hillel, recorded in *Sanhedrin*;

- A R T. *hedrin c. Chelek*, אכלהו שבבד לישאל משיח אלהם :  
 III. בימי הוקדו : *There is no Messias to the Israelites, because they have already enjoyed him in the days of Hezekiah.* Divers of the later Rabbins endeavour to mollify these words of Hillel by their several expositions, but in vain. And R. Joseph understood him better, who thought he took away all expectation of a Messias, and therefore fairly prayed for him, Condonet Dominus hoc R. Hillel. Howsoever it appears that from two principles, whereof one was false, he gathered that false conclusion. For first, he thought those words in Isaiah were spoken of the Messias : which proposition was true. Secondly, he conceived that those words were spoken of Hezekiah, and fulfilled in him, which proposition was false. From hence he inferred, that the Israelites were not to expect a Messias after Hezekiah : which conclusion was also false.

Pag. 272. (s)

Hæc est Virgo quæ in utero concepit, Virgoque peperit filium. Sic enim scriptum est, *Ecce Virgo in utero concipiet, et pariet filium.* Non enim concepturam tantummodo Virginem, sed et parituram Virginem dixit. *S. Ambros. Epist. 7. ad Siricium.* So he argued from the prophecy, and St. Augustin from the Creed : Si vel per nascentem corrumpetur ejus integritas, non jam ille de Virgine nasceretur ; eumque falso, quod absit, *de Virgine natum* tota confiteretur Ecclesia, quæ, imitans ejus matrem, quotidie parit membra, et virgo est. *Enchir. cap. 34.* As also St. Ambrose in the same Epistle : Quæ potuit Virgo concipere, potuit Virgo generare ; quum semper conceptus præcedat, partus sequatur. Sed si doctrinis non creditur sacerdotum, credatur oraculis Christi, credatur monitis angelorum, credatur symbolo Apostolorum, quod Ecclesia Romana intemeratum semper custodit et servat. And St. Basil upon occasion of the same prophecy : Ἡ αὐτὴ γυνὴ καὶ παρθένος καὶ μήτηρ, καὶ ἐν τῷ ἀγιασμῷ τῆς παρθενίας μένουσα, καὶ τὴν

τῆς τεκνογονίας εὐλογίαν κληρονομῶσα. *Homil. 25. Virgo peperit, quia Virgo concepit. Vigil. de Unitate Trin. cap. 10.* A R T. III.

Pag. 272. (t)

Μίχρη γὰρ τῆς κατὰ τὴν οἰκονομίαν ὑπηρεσίας ἀναγκαία ἡ παρθενία, τὸ δ' ἐφέξῃς ἀπολυπραγμόνητον τῷ λόγῳ τῆ μυστηρίου καταλείψωμεν. *S. Basil. Homil. de Nativ. Dom.*

Pag. 272. (u)

For so the Greek Church always called her ἀνπαρθενος, and from them the Latins *Semper Virgo*.

Pag. 272. (x)

First we read in the time of Origen, that some did maintain the Virginity of Mary no longer than to Christ's nativity. In tantam nescio quis prorupit insaniam, ut assereret negatam fuisse Mariam a Salvatore, eo quod post nativitatem illius juncta fuerit Joseph. *Homil. 7. in Lucam.* Tertullian himself was produced as an assertor of the same opinion; nor does St. Jerom deny it, though I think he might have done it. Apollinaris, or at least his followers, delivered the same, says Epiphanius, and Eunomius with his, τὸν Ἰωσήφ μετὰ τὴν ἀφραστον κυοφορίαν συνάπτειν καὶ περιέχειν τῇ παρθένῳ, as Photius out of Philostorgius. Not that these words in Photius were the words of Philostorgius, for he was clearly an Eunomian, and therefore would never express their opinions with an καὶ περιέχειν. And as he always commended Eunomius, so he was not commended but by an Eunomian, that is, a man of his own sect. As that Epigram,

Εὐνομιαν.

Ἰσορίην ἐτίλεισσα Θεῷ χαρίτισσι σοφῇσι

Which I therefore mention, because Gotofred hath made an unnecessary emendation in the verse, ἐτίλισσ' ἀθείς, and a worse interpretation in the inscription, taking the Eunomian to be a Catholic, and the name of the sect for the name of a man; and confirm-

- \* R. T. confirming this error by a greater mistake, saying  
 III. Eunomianus was the name of a man, twice spoken  
 of in Suidas, once in Εὐνομιανός, and again in ἑλπίς.  
 It is true indeed Suidas saith expressly, Εὐνομιανός, ὁνο-  
 μα κύριον, and immediately adds these words, τὸν δὲ  
 Εὐνομιανὸν ἔλπει Βελισάριος τὸ θεῖον λατρὸν, as if Belisa-  
 rius had baptized one whose name was Eunomianus.  
 But the words are taken out of Procopius in *Hist.*  
*Arcana*, pag. 2. from whence it appears that he who  
 was baptized was by name Theodosius, and by sect  
 an Eunomian. And whatsoever his name was who  
 wrote that epigram on the history of Philostorgius,  
 he was certainly by sect an Eunomian, and that was  
 intended in the inscription, written without question  
 by some Catholic, who thought no man could com-  
 mend the history of Philostorgius but one of his  
 own opinion. These contradictors of the perpetual  
 Virginity of the mother of our Lord afterwards in-  
 creased to a greater number, whom Epiphanius calls  
 by a general name, *Antidicomarianitæ*. And from him  
 St. Augustin, *Antidicomarianitæ* appellati sunt hæreti-  
 ci, qui Mariæ Virginitati usque adeo contradicunt, ut  
 affirmant eam post Christum natum viro suo fuisse  
 commixtam, *de Hæres.* 56. condemned under that  
 name by the sixth General Council, *A.D.* 2. The same  
 were called by the Latins, *Helvidiani*, from Helvi-  
 dius, (a disciple of Auxentius the Arian,) whose  
 name is most made use of, because refuted by St. Je-  
 rom. He was followed by Jovinian, a monk of Mi-  
 lan, as St. Jerom testifieth; though St. Augustin  
 delivereth his opinion otherwise, *Virginitatem Mariæ*  
*destruebat, dicens eam pariendo fuisse corruptam.*  
 And Bonosus, a Bishop in Macedonia, referred by  
 the Council of Capua to the judgment of Anysius  
 Bishop of Thessalonica, was condemned for the same,  
 as appeareth by the 79th Epistle of St. Ambrose,  
 written to Theophilus and Anysius: Sane non possu-  
 mus negare de Mariæ filiis jure reprehensum, merito-  
 que vestram sanctitatem abhorruisse, quod ex eodem  
 utero



utero virginali, ex quo secundum carnem Christus natus est, alius partus effusus sit. This is the catalogue of those by the ancients accounted heretics for denying the perpetual Virginity of the Mother of our Lord.

A A T.  
III.

Pag. 272. (y)

For in the word *ἕως* there is no such force. Τὸ ἕως ἔ πάντως ἀντιδιαφύεται τῷ μέλλοντι, ἀλλὰ τὸ μέχρι μὲν τῷδε τίθεται, τὸ μετὰ τῷτο δὲ ἐκ ἀναίνεται. *S. Greg. Naz. Orat. 2. de Filio.* Τὸ ἕως πολλαχῇ χρόνους μὲν τινα δοκεῖ περιουρισμὸν ὑποφαίνειν, κατὰ δὲ τὴν ἀληθείαν τὸ ἀόριστον δείκνυσιν. *S. Basil. Homil. de Nativ. Dom.* Ἐξος τῇ γραφῇ τὴν ἔσιν ταύτην μὴ ἐπὶ διωρισμένῳ τίθεναι χρόνους. *S. Chrysost.* Τὸ ἕως πολλαχῇ καὶ ἐπὶ τῷ διηνεκῶς ἐν τῇ θείᾳ γραφῇ εὐρίσκαμεν κείμενον. *Isidor. Peleus. lib. i. Epist. 18.* Τὸ ἕως πολλαχῇ ἐκ ἐπὶ χρόνους λέγει, ἀλλ' ἐπὶ τῷ αὐτῷ πράγματι. *Adrian. Isag. in S. S.* Τὸ ἕως ἐνίοτε μὲν πρὸς ἀντιδιαγελην τῷ ἐφεξῆς χρόνους παραλαμβάνεται, ἐνίοτε δ' ἂν ἐπὶ δηλώσει μετὰ τὸν μὲν ἔργων καὶ διοπρεπῶν καὶ ὁδῶν καὶ νῦν, ἢ μὲν πρὸς ἀντιδιαγελην ἐτέρῳ χρόνους τινός, ἀλλὰ καὶ ἐναντίον εἰς ὑποδήλων ἀπράντα διαστήματος. *Phot. Epist. 30.* In the same manner it is observed by the Greek grammarians of *πρὶν*, that if any one declared that he did it not *πρὶν* before such a thing were done, it followeth not that he did it when or after that thing was done. As when Helena saw and knew Ulysses a spy in Troy, she promised upon oath that she would discover him to none till he was safe returned to the Grecian fleet :

—Καὶ ὤμοσα καρτερόν ὄρκον,  
Μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσι ἀναφῆναι,  
Πρὶν γε τὸν εἰς νῆας τι θοὰς κλισίας τ' ἀφικίσθαι.

Ὀδ. δ'. v. 253.

And yet it is not likely, says Eustathius, that Helena did ever discover Ulysses to the Trojans after he was returned. Ἐν δὲ τῷ, Μὴ πρὶν Ὀδυσῆα Τρωσὶν ἀναφῆναι, πρὶν αὐτὸν εἰς νῆας ἐκίεσθαι, εἰπερ μὴ δοκεῖ πιθανὸν ἢ εὐλόγητον τὸ ἀναφῆναι ὅλως τὸν Ὀδυσῆα τοῖς Τρωσὶν, ἐνδυμητίον τὴν δύναμιν τῇ, μὴ πρὶν ποιῆσαι τότε τι πρὶν αὖ τότε γίνηται,

- A R T. γήνηται, (ἥτις ἐν τῇ ἀραψωδίᾳ τῆς Ἰλιάδος κεῖται,) καὶ φα-  
 III. νεῖται ἐκεῖθεν, ὡς ἐκ εἰκὸς τὴν Ἑλένην εἰπεῖν τοῖς Ἰλιεῦσι περὶ  
 τῆ Ὀδυσσεύς ἡδὲ ὅτι εἰς νῆας καὶ κλίσεις ἀφίκετο αὐτός. A  
 negation anteceding πρὶν ὥς, is no affirmation fol-  
 lowing them.

Pag. 273. (x)

For I shall not deny that Christ was called the *first-born* in respect of his Mother, though Epiphanius thought that a sufficient answer : Οὐκ εἶπεν ὅτι ἐγέννησε τὸν πρωτότοκον αὐτῆς, ἀλλ' ἐκ ἔγνω αὐτὴν ἕως ὅτε ἐγέννησε τὸν υἱὸν αὐτῆς· καὶ ἐκ εἶπε, τὸν πρωτότοκον αὐτῆς, ἀλλὰ τὸν πρωτότοκον. Ἐπὶ μὲν γὰρ τῇ υἱῷ αὐτῆς ἐσήμανεν, ἐξ αὐτῆς κατὰ σάρκα γεγενῆσθαι· ἐπὶ δὲ τῇ τῷ πρωτότoku ἐπωνυμία, ἐκείτι τὸ αὐτῆς ἐθέλο, ἀλλὰ πρωτότοκον μένον. *Hæref. lxxviii. §. 16.* As if her Son the first-born were not her first-born Son. Οὐ πάντως ὁ πρωτότοκος πρὸς τὰς ἐπιγινομένους ἔχει τὴν σύκρισιν, ἀλλ' ὁ πρῶτον διανοίγων μήτραν πρωτότοκος ὀνομάζεται. *S. Basil. Homil. de Nativ. Dom.* Primogenitus est non tantum post quem et alii, sed ante quem nullus. *S. Hieron. adv. Helvid.* It is observed by Servius, to that of Virgil's *Æneid. i. v. 5. Trojæ qui primus ab oris*, that *primus* is, post quem nullus.

Pag. 273. (a)

Thus St. Jerom makes his plea : Quid me in unius mensis stringis articulo ? quid primogenitum vocas, quem an sequantur fratres ignoro ? Expecta donec nascatur secundus : nihil debeo sacerdoti, nisi et ille fuerit procreatus, per quem is qui ante natus est incipiat esse primogenitus. *Adv. Helvid.*

Pag. 274. (b)

Definivit fermo Dei quid sit *Primogenitum* ; Omne, inquit, quod aperit vulvam. *S. Hieron. adv. Helvid.*

Pag. 274. (c)

Origen first delivereth it on St. Matthew, and Eusebius sheweth his opinion, speaking of St. James the brother of our Lord. *Hist. Eccles. lib. ii. cap. 1. Τότε δὴτα*

ἅτα καὶ Ἰάκωβον τὸν τῷ κυρίῳ λεγόμενον ἀδελφὸν, ὅτι δὴ καὶ  
 ἔτος τῷ Ἰωσήφ ὠνόμαζο παῖς· τῷ δὲ Χριστῷ πατὴρ ὁ Ἰωσήφ.  
 So we read, as it is set forth by R. Stephanus; but  
 in my book collated with an ancient MS, "Ὅτι δὲ καὶ  
 ἔτος υἱὸς ἦν τῷ Ἰωσήφ τῷ νομιζομένῳ οἰονεῖ πατὴρ τῷ Χριστῷ"  
 which is much more plain; for ὠνόμαζο παῖς is nothing  
 so pertinent in this particular, as υἱὸς ἦν. So St. Epi-  
 phanius, "Ἦν γὰρ ὁ Ἰάκωβος ἔτος υἱὸς τῷ Ἰωσήφ ἐκ γυναικὸς  
 τῷ Ἰωσήφ, ἐκ ἀπὸ Μαρίας· *Hæref.* xxix. §. 4. and, speak-  
 ing of the rest, he calls them, τὰς υἱὰς Ἰωσήφ ἐκ τῆς ὄντως  
 αὐτῷ ἄλλης γυναικὸς. *Hæref.* xlii. *Refut.* 12. Thus St.  
 Hilary, Homines pravissimi hinc præsumunt opinionis  
 suæ auctoritatem, quod plures Dominum nostrum fra-  
 tres habuisse sit traditum, quasi Mariæ illi fuissent, et  
 non potius Joseph ex priore conjugio suscepti. *Com.*  
*in Matth. cap.* 1. Thus also St. Ambrose *de Virg.* and  
 generally all the Fathers to that time, and the  
 Greeks afterwards, St. Chrysostom, St. Cyril, Euthy-  
 mius, Theophylact, Œcumenius, and Nicephorus.  
 These all seem to have followed an old tradition,  
 which is partly still continued, in St. Epiphanius: "Ἐσχ-  
 ῶ δὲ ἔτος ὁ Ἰωσήφ τὴν μὲν πρώτην αὐτῷ γυναῖκα ἐκ τῆς φυλῆς  
 Ἰούδα, καὶ καὶσται αὐτῷ αὕτη παῖδας τὸν ἀριθμὸν ἔξ, τίσσας  
 μὲν ἄρρενας, θηλείας δὲ δύο. *Hæref.* lxxviii. §. 7. The first of  
 these six children was James: μὲν αὐτὸν δὲ γίνεται παῖς  
 Ἰωσὴ καλεσμένος, εἶτα μετ' αὐτὸν Συμεὼν, ἔπειτα Ἰούδας· καὶ  
 δύο θυγατέρες, ἡ Μαρία, καὶ ἡ Σαλώμη καλεμένη. §. 8. Thus  
 had the Greeks a distinct relation of the sons and  
 daughters of Joseph, and of the order of their gene-  
 ration. Whose authority I shall conclude with that  
 of Jobius; "Ἐδοκίμασαν καὶ ἀδελφοὶ ἐπὶ γῆς ὀνομάσαι τὸν  
 ἀπάτορα· ἐκ ἐκ τῶν λησῶν καὶ πονηρῶν τέρας ἐξείλετο, ἀλλὰ  
 τὰς ἐν δικαιοσύνῃ διαλάμποντας· τοιοῦτος γὰρ Ἰωσήφ, καὶ οἱ  
 τέτε παῖδες. *Œcon. lib.* ix. *in Phot. Biblioth.* 222. and  
 that of Amphilocheus Junior; "Ἠπίσησαν δὲ ποτε καὶ οἱ  
 τῷ Ἰωσήφ υἱοί, καθὼς μαρτυρεῖ ὁ Εὐαγγελιστὴς, καὶ τῇ πατρὶ  
 διδαχθέντες τὸ ἀληθές, γεγραφήκασιν Ἰάκωβος καὶ Ἰούδας  
 παντὶ τῷ κόσμῳ, Θεῷ καὶ Κυρίῳ Ἰησοῦ Χριστῷ δέους ἑαυτοὺς εἶ-  
 ναι. *Orat. in Deip.*

A R T.  
III.

A R T.

Pag. 275. (d)

III.

The first, I conceive, who returned this answer, was St. Jerom, in a Tractate written in his youth at Rome against Helvidius; wherein, after a long discourse of several acceptions of *brethren* in the Scriptures, he thus concludes: Restat igitur, ut—fratres eos intelligas appellatos, cognatione, non affectu, non gentis privilegio, non natura: quo modo Lot Abrahæ, quo modo Jacob Laban est appellatus frater. And as for the other opinion of those which went before him, he says it was grounded merely upon an apocryphal history; Quidam fratres Domini de alia uxore Joseph filios suspicantur, sequentes deliramenta Apocryphorum, et quandam Escham mulierculam confingentes. *Com. in Matt. cap. xii. 49.* Indeed Origen himself, followed in this particular by the Greek Church, did confess no less; who tells the authors from whom that interpretation first arose; Fratres autem Jesu putabant nonnulli esse (ex traditione Hebræorum sumptâ occasione, ex evangelio quod titulum habet *juxta Petrum*, aut ex libro Jacobi) filios Joseph ex priore uxore, quæ convixerat ipsi antequam duceret Mariam. *In Matt. xiii. 55.* This Jacobus mentioned by Origen is the same with him whom Eustathius mentions in *Hexaemero*; Ἀξίων δὲ τὴν ἰσορίαν ἢ διέξειν περὶ τῆς ἀγίας Μαρίας Ἰάκωβός τις ἐκκλησίῳ. Where he reckons Joseph inter τὰς χειρουργίας, and Epiphanius calls Ἰάκωβος Ἑβραῖος. *Lib. de Vita B. Mariæ Virg.* St. Jerom therefore observing that the former opinion of Joseph's sons was founded merely upon an apocryphal writing, and being ready to assert the virginity of Joseph as well as Mary, first invented the other solution in the kindred of Mary, as founded not only in the language, but also testimony of the Scriptures. Quidam fratres Domini de alia uxore Joseph filios suspicantur, sequentes deliramenta Apocryphorum, et quandam Escham mulierculam confingentes. Nos autem, sicut in libro quem contra Helvidium scripsimus continetur, fratres Domini non filios

filios Joseph, sed consobrinos Salvatoris, Mariæ liberos intelligimus materteræ Domini, quæ esse dicitur mater Jacobi minoris et Joseph et Judæ, quos in alio Evangelii loco fratres Domini legimus appellatos. Fratres autem consobrinos dici omnis Scriptura demonstrat. *S. Hieron. in Matt. xii. 49.* After St. Jerom St. Augustin embraced this opinion: Consanguinei Virginis Mariæ fratres Domini dicebantur. Erat enim consuetudinis Scripturarum appellare fratres, quoslibet consanguineos et cognationis propinquos. *Tract. 28. in Joan. item Tract. 10. et cont. Faust. lib. xxii. cap. 35.* Although therefore he seem to be indifferent in his Exposition of the Epistle to the Galatians, i. 15. Jacobus Domini frater, vel ex filiis Joseph de alia uxore, vel ex cognatione Mariæ matris ejus, debet intelligi: yet because this Exposition was written while he was a presbyter, and those before mentioned after he was made a bishop, therefore the former was taken for his undoubted opinion, and upon his and St. Jerom's authority hath been generally since received in the Latin Church.

A R T.  
III.

Pag. 275. (e)

From this place Helvidius argued, Hæc eadem vocabula in alio loco nominari, et eosdem esse fratres Domini, filios Mariæ. And from the next he concluded, Ecce Jacobus et Josès, filii Mariæ, quos Judæi fratres appellârunt. *S. Hieron. adv. Helvid.*

Pag. 275. (f)

Here Helvidius exclaiming triumphed, Quam miserum erit et impium de Maria hoc sentire, ut cum aliæ foeminæ curam sepulturæ Jesu habuerint, matrem ejus dicamus absentem! *S. Hieron. adv. Helvid.*

Pag. 276. (g)

Jacobus qui appellatur frater Domini, cognomento Justus, ut nonnulli existimant, Joseph ex alia uxore, ut autem mihi videtur, Mariæ sororis matris Domini, cujus



Pag. 278. (n)

A R T.

III.

This name was first in use in the Greek Church, who, delighting in the happy compositions of that language, called the blessed Virgin Θεοτόκον. From whence the Latins in imitation styled her Virginem Deiparam et Deigenitricem. Meursius in his Glossary sets the original of this title in the time of Justinian: Inditum hoc nomen est matri Domini ac Servatoris nostri Jesu Christi a Synodo V. Constantinopolitana tempore Justiniani. Whereas this was not the original, but the confirmation, of that title. In hac Synodo Catholice est institutum, ut beata Maria semper virgo Θεοτόκος diceretur: quia, sicut Catholica fides habet, non hominem solum, sed vere Deum et hominem, genuit. *Paul. Warnef. de Gest. Longobard. lib. vi. cap. 14.* So speaketh he of the same Synod: and it is true, for the seventh Canon of the same runneth thus, Εἰ τις κατὰ ἀναφορὰν ἢ κατὰ χρησικῶς Θεοτόκον λέγει τὴν ἁγίαν, ἑνδοξον, ἀπαρθενόν Μαρίαν—ἀλλὰ μὴ κυρίως καὶ κατ' ἀλήθειαν Θεοτόκον αὐτὴν ὁμολογεῖ—ὁ τοιοῦτος ἀνάθεμα ἔστω. Otherwise in this Council was but confirmed what had been determined and settled long before: and therefore Photius says thereof, *Epist. 1.* Αὕτη ἡ ἁγία καὶ οἰκουμενικὴ σύνοδος Νεστορίῳ πάλιν τὰ μισρὰ παραφυόμενα δόγματα εἰς τὸ παντελὲς ἐξεθέρισε, that it utterly cut off the heresy of Nestorius, which then began to grow up again. Now part of the heresy of Nestorius was the denial of this Θεοτόκος, and the whole was nothing else but the ground of that denial. And therefore being he was condemned for denying of it, that title must be acknowledged authentic, which he denied, from the time of the Council of Ephesus; in which those Fathers, saith Photius expressly, τὴν πανάχατον καὶ ἀπαρθενόν (Χριστὸν) μητέρα κυρίως καὶ ἀληθῶς καλεῖσθαι καὶ ἀνυφημῆσθαι Θεοτόκον παραδεδώκασι. *Epist. 1.* And that it was so then is manifest, because by the denial of this the Nestorian heresy was first discovered, not in Nestorius himself, but in his presbyter Anastasius, who first in a sermon magisterially

- A R T. rially delivered, Θεοτόκον τὴν Μαρίαν καλεῖται μηδεῖς. *Socrat. Hist. Eccles. lib. vii. cap. 32.* and *Liberat. Breviar. cap. 4.* as also Evagrius and Nicephorus. Upon which words arising a tumult, Nestorius took his presbyter's part, teaching the same doctrine constantly in the Church, καὶ πανταχῶς τὴν λέξιν τῆς Θεοτόκος ἐκβάλλων. And hereupon the tumult grew so great, that a general Council for that reason was called by Theodosius Junior, τῷ Νεστορίῳ τὴν ἁγίαν Μαρίαν εἶναι Θεοτόκον ἀρνημένῳ, as Justinian testifieth, *Epist. ad V. Syn.* In which, when all things seemed clearly to be carried against Nestorius and his faction, he hoped to have reconciled all by this feigned acknowledgment, Λεγέσθω καὶ Θεοτόκος ἡ Μαρία, καὶ παυσάσθω τὰ λυπηρά. *Socrat. Hist. Eccles. lib. vii. cap. 34.* *Liberat. Breviar. cap. 6.* It is plain then that the Council of Ephesus, which condemned Nestorius, confirmed this title Θεοτόκος; I say, confirmed it; for it is evident that it was before used in the Church, by the tumult which arose at the first denial of it by Anastasius; and so confirmed it as received before, because they approved the Epistles of St. Cyril, who proved it by the usage of those Fathers which preceded him. Where by the way it is observable, that while St. Cyril produceth nine several Fathers for the use of this word, and both before and after he produceth them affirmeth that they all did use it, there are but three of them who expressly mention it, Athanasius, Antiochus, and Ammon: *Epist. ad Reginas.* And it is something to be admired that he should so name the other six, and recite those places out of them which had it not, when there were before him so many beside them that used it. As Gregory Nazianzen, Εἴ τις ὁ Θεοτόκον τὴν Μαρίαν ὑπολαμβάνει, χάρις ἐκείνῳ Θεότητος. *Epist. 1. ad Cledon.* and in his first Oration *de Filio*, speaking of the difference of his generation from that of others, Πῶς γὰρ ἐν τοῖς σοῖς ἔγνως Θεοτόκον παρδένον; and St. Basil asserteth, μὴ καταδέχασθαι τῶν φιλοχρίστων τὴν ἀκοήν, ὅτι ποτὲ ἐπαύσατο εἶναι παρθένος ἡ Θεοτόκος.



Θεοτόκος. *Homil. de Nativ. Christi.* And that in the time of St. Basil and St. Gregory this term was usual, appeareth by the objection of Julian, who derided the Christians for thinking God could be born of a woman; Θεοτόκον δὲ ὑμεῖς ἐ παῦσεθε Μαρίαν καλῶντες. *S. Cyril. Alex. cont. Julian. lib. vii.* Before both these Eusebius speaketh of Helena, who built a church at Bethlehem; Ἡ βασίλισ ἡ θεοσεβιάτη τῆς Θεοτόκου τὴν κύψιν μνήμασι θαυμαστοῖς κατεκόσμη. *De vita Constant. lib. iii. cap. 43.* And before Eusebius, Alexander Bishop of Alexandria; Ἀπαρχὴ γέγονεν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, σῶμα φορέσας ἀληθῶς, καὶ ἐ δοκήσας, ἐκ τῆς Θεοτόκου Μαρίας. *Epist. ad Alex. apud Theodoret. Hist. Eccles. lib. i. cap. 4.* Before him Dionysius Alexandrinus calls our Saviour τὸν σαρκωθέντα ἐκ τῆς ἀγίας παρθένου καὶ Θεοτόκου Μαρίας. *Epist. ad Paulum Samosat.* And speaking of the words of Isaiah, *A Virgin shall conceive*, Δείκνυσιν ὅτι ἡ Θεοτόκος τινα συνέλαβεν, ἡ παρθένος δηλονότι. *Resp. ad Quæst. 5.* And in the answer to the same question, Πνεύματι ἀγίῳ ἠδρασαι, καὶ σκίπεται τῇ δυνάμει τῇ ὑψίστῃ ἡ αἰμίμητος σκηνὴ τῇ Θεῷ, Μαρία ἡ Θεοτόκος, καὶ παρθένος. And again, Οὕτως εἰ λέγει καὶ περὶ τῆς γεννηθέντος ἐκ τῆς Θεοτόκου. In the answer to the sixth question, Διὰ τὸ φύγεν εἰς Αἴγυπτον τὸν Ἰωσήφ ἅμα τῇ Θεοτόκῃ Μαρίᾳ ἐν ἀγκάλαις φέρουσα τὴν καταφυγὴν ἡμῶν, and so often. Nay yet before him Origen did not only use, but expound at large the meaning of that title Θεοτόκος, in his first tome on the Epistle to the Romans, as Socrates and Liberatus testify. Well therefore did Antiochus Bishop of Antioch urge the ancient Fathers against Nestorius, calling it πρόσφορον ὄνομα καὶ τετριμμένον πολλοῖς τῶν πατέρων. And again, Πολλοῖς τῶν πατέρων καὶ συντεθῆναι, καὶ γραφῆναι, καὶ ρηθῆναι. Τὸτο γὰρ τὸ ὄνομα, says he, εἰδὲς τῶν ἐκκλησιαστικῶν διδασκάλων παρήτῃται· οἱ τε γὰρ χρησάμενοι αὐτῷ πολλοὶ καὶ ἐπίσημοι, οἱ τε μὴ χρησάμενοι ἐκ ἐπελάβου τῶν χρησαμένων. *Concil. Ephes. par. 1. cap. 25.*

Pag. 278. (o)

Although Θεοτόκος may be extended to signify as much as the *Mother of God*, because τίτταν doth sometimes

ART. sometimes denote as much as *γενῶν*, and therefore it  
 III. hath been translated *Dei genitrix*, as well as *Deipara*; yet those ancient Greeks which called the Virgin Θεοτόκος, did not call her μητέρα τῆ Θεῆ. But the Latins translating Θεοτόκος *Dei genitrix*, and the Greeks translating *Dei genitrix* Θεὸς μήτηρ, they both at last called her plainly the *Mother of God*. The first which the Greeks observed to style her so was Leo the Great, as was observed by Ephraim Patriarch of Theopolis, whose words have been very much mistaken by two learned men, Dionysius Petavius and Leo Allatius, who have produced them to prove that Leo Magnus was the first man which ever used the word Θεοτόκος. A strange error this must needs appear in so great a person as a Patriarch, and that of the Greek Church; and indeed not imaginable, considering how well he was versed in those controversies, and how he compared the words of Leo with those of the ancient Greek Fathers, and particularly of St. Cyril. His words are these in his Epistle *ad Zenobium*, Πρῶτος ἐν ἀγίοις Λέων ἰδικῶς εἶπεν αὐταῖς λέξεσιν, ὡς μήτηρ Θεὸς ἐστὶν ἡ ἀγία Θεοτόκος, τῶν πρὸ αὐτῆ παλίων δια-  
 πρυσίοις ῥήμασι μὴ τῆτο φαμένων. That is, *Leo was the first who in plain terms called the Θεοτόκος (that is, Mary) the Mother of God; whereas the Fathers before him spake not the same in express words*. Petavius and Allatius have clearly mistaken the proposition, making the subject the predicate, and the predicate the subject, as if he had first called the *Mother of God Θεοτόκος*, whereas he is said first to call the Θεοτόκος *Mother of God*, as appeareth by the article added to the subject, not to the predicate. But if that be not sufficient, his meaning will appear by another passage to the same purpose, in his Epistle *ad Syncreticum*; Ὅτι μητέρα Θεὸς πρῶτον μὲν ἡ Ἐλισάβετ ἀνῆκεν, ἐν οἷς λέγει, Καὶ πῶθεν μοι τῆτα, ἵνα ἡ μήτηρ τῆ Κυρίου με ἐλθῇ πρὸς με; σαφέστερον δὲ τῶν ἄλλων μετὰ ταῦτα τὴν λέξιν πρῶτος ὁ ὁσῖος Λέων ὁ Πάπας προένηκε. Therefore as he took the *Lord and God* to be synonymous; so he thought Elizabeth

Elizabeth first styled Mary the *Mother of God*, because she called her the *Mother of her Lord*; and after Elizabeth, Leo was the first who plainly styled her so, that is, the *Mother of God*. And that we may be yet farther assured of his mind, he produceth the words of Leo the Pope in his Epistle to Leo the Emperor: 'Αναθεματίζω Νεστόριον, ὁ τὴν μακαρίαν καὶ Θεοτόκον Μαρίαν ἐχὶ τῷ Θεῷ, ἀνθρώπου δὲ μόνον, πιστεύων εἶναι μητέρα. The sentence which he translates is this, Anathematizetur ergo Nestorius, qui beatam Virginem Mariam non Dei, sed hominis tantummodo, credidit genitricem. *Epist.* xcvi. cap. i. Where plainly *genitrix Dei* is translated *μήτηρ Θεῷ*, and *Θεοτόκος* is added by Ephraim out of custom in the subject, being otherwise not at all in Leo's words. It is therefore certain that first in the Greek Church they termed the blessed Virgin *Θεοτόκος*, and the Latins from them *Dei genitrix*, and *mater Dei*, and the Greeks from them again *μήτηρ Θεῷ*, upon the authority of Leo, not taking notice of other Latins who styled her so before him.

Pag. 278. (p)

Non æquanda est mulieribus cunctis, quæ genuit majestatem. *Author lib. de singular. Clericorum.*

Pag. 278. (q)

Elisabet et Zacharias nos docere possunt, quanto inferiores sunt beatæ Mariæ matri Domini sanctitate, quæ conscia in se habitantis Dei libere proclamatur, *Ecce ergo ex hoc beatam me dicent omnes generationes. S. Hieron. adv. Pelag. lib. i.*

Pag. 278. (r)

Abfit ut quisquam S. Mariam divinæ gratiæ privilegiis et speciali gloria fraudare conetur.

Pag. 278. (s)

Ἡ Μαρία ἐν τῇ, ὁ Κύριος προσκυνῶν. Ἐν τῇ Ἰω  
Μαρία, ὁ δὲ Πατὴρ, καὶ Υἱός, καὶ ἅγιον Πνεῦμα προσκυνῶν  
τῇ

A R T. τὴν Μαρίαν μηδεὶς προσκυνεῖτω. *S. Epiph. Hæres. lxxix. §. 7.*

III. Εἰ καλλίστη ἡ Μαρία, καὶ αἰγία, καὶ τιμιμμένη, ἀλλ' οὐκ εἰς τὸ προσκυνεῖσθαι. *Ibid.* Ἡμεῖς δὲ τῶν μὲν ὁραμένων θεολογῶμεν ἕδιν' τῶν δὲ ἀνθρώπων τὰς ἐν ἀρετῇ διαπρεψαντας ὡς ἀνθρώπους ἀρίστους γειραίρομεν· μόνον δὲ τὸν τῶν ὅλων προσκυνῶμεν Θεὸν καὶ Πατέρα, καὶ τὸν ἐκείνου γε λόγον, καὶ τὸ πανάγιον Πνεῦμα. *Theodoret. Therap. Serm. 2.*

Pag. 279. (t)

Under that notion did the ancient Jews expect him, as appeareth by the Targum. Cantic. viii. 1. וְבִהְיוֹתָ זִמְנָא אֲתָנָא מְלֵכָא מְשִׁיחָא לְכַנְשָׁתָא דִּישְׂרָאֵל וְיִמְרֵן וְיִבְרָכּוּ בְנֵי יִשְׂרָאֵל אֲתָא תְּהֵא עֲמָנָא לְאִדָּא *When the Messias shall reveal himself, the sons of Israel shall say unto him, Thou shalt be unto us a brother.*

Pag. 279. (u)

Hominis liberatio in utroque sexu debuit apparere. Ergo, quia virum oportebat suscipere, qui sexus honorabilior est, conveniens erat ut foeminei sexus liberatio hinc appareret, quod ille vir de foemina natus est. *S. August. lib. de divers. quæst. lxxxiii. quæst. 11.* Nolite vos ipsos contemnere, viri, filius Dei virum suscepit: nolite vos ipsas contemnere, foeminæ, filius Dei natus ex foemina est. *Idem de Agone Christi.*

Pag. 279. (x)

Non eum in peccatis mater ejus in utero aluit; quem Virgo concepit, Virgo peperit, *S. August. Tract. 4. in Joan.* Ergo ecce Agnus Dei. Non habeat iste traducem de Adam; carnem tantum sumpsit de Adam, peccatum non assumpsit. *Ibid.* Verbum caro factum in similitudine carnis peccata omnia nostra suscepit, nullum reatus vitium ferens ex traduce pravaricationis exortum. *Joan. IV. Epist. ad Constant.*

Pag. 279. (y)

Levi in lumbis Abrahæ fuit, secundum concupiscentiam carnalem, Christus autem secundum solam substantiam

substantiam corporalem. Cum enim fit in femine et  
visibilis corpulentia et invisibilis ratio, utrumque cu-  
currit ex Abraham, vel etiam ex ipso Adam, usque  
ad corpus Mariæ, quia et ipsum eo modo conceptum  
et exortum est: Christus autem visibilem carnis sub-  
stantiam de carne Virginis sumpsit; ratio vero con-  
ceptionis ejus non a femine virili, sed longe aliter  
ac desuper venit. *S. August. de Genes. ad lit. lib. x.*  
*cap. 20.*

Pag. 281. (x)

Atquin hinc magis Christum intelligere debebis ex  
David deputatum carnali genere, ob Mariæ Virginis  
censum. De hoc enim promisso juratur in Psalmo  
ad David, *Ex fructu ventris tui collocabo super thronum*  
*tuum. Tertul. adv. Marcion. lib. iii. cap. 20.*

## ARTICLE IV.

*Suffered under Pontius Pilate, was crucified,  
dead, and buried.*

Pag. 282. (a)

- A R T.** **C**RUCIFIXUS sub Pontio Pilato, et sepultus.  
**IV.** *Ruffin. in Symb. Cassian. de Incarn. Domini.* Credimus in eum qui sub Pontio Pilato crucifixus est et sepultus. *S. August. de Fide et Symb. cap. 5. et de Trin. lib. i. cap. 14.* Caput nostrum Christus est, crucifixum et sepultum, resuscitatum ascendit in cœlum. *Idem in Psal. cxxxii.* Qui sub Pontio Pilato crucifixus est et sepultus. *Max. Taurin. Chrysol. Euseb. Gallic.* Τὸν ἐπὶ Ποντίῳ Πιλάτῳ σταυρωθέντα, ταφέντα. Qui sub Pontio Pilato crucifixus est et sepultus. *MSS Armach.* And besides these, a witness without exception, Leo the Great; Unigenitum Filium Dei crucifixum et sepultum, omnes etiam in Symbolo confitemur. *Epist. x. cap. 5.* Afterwards the passion was expressed: Passus sub Pontio Pilato, crucifixus et sepultus: *Etherius Uxam.* and the death: Passus sub Pontio Pilato, crucifixus, mortuus, et sepultus. *Author lib. de Symb. ad Catechum.* Not but both these were expressed before in the rule of Faith by Tertullian, but without particular mention of the crucifixion. Hunc passum, hunc mortuum, et sepultum. *Adv. Prax. cap. 2.* As Optatus, Passus, mortuus, et sepultus resurrexit. *lib. i.* Passus, sepultus, et tertia die resurrexit. *Capitul. Caroli 82.* And generally the ancients did understand determinately his crucifying by that more comprehensive name of his suffering. For as Marcellus and St. Cyril have σταυρωθέντα καὶ ταφέντα, Eusebius and the Nicene Council to the same purpose have παθόντα only

only in their Creeds. As St. Clemens Alexandrinus, A R T.  
 τὴν εἰς τὸν Θεὸν πίστιν, τὴν εἰς τὸν παθόντα ὁμολογίαν. *Pæd.* IV.  
*lib. ii. cap. 3.* Which was farther enlarged afterwards  
 by the Council of Constantinople into *σαυρωθέντα, καὶ*  
*παθόντα, καὶ ταφέντα.*

Pag. 284. (b)

Vol. ii. pag. 97. not. (u) we shewed by the authority of the Targum, the *Berehith Rabba*, and the *Midrash* upon Ruth, and by the confession of Solomon Jarchi and Moses Alshech, that the ancient Rabbins did interpret that chapter of the Messias; which might seem a sufficient acknowledgment. But because this is the most considerable controversy between us and the Jews, it will not seem unnecessary to prove the same truth by farther testimonies. In the Talmud, *Cod. Sanhedrim*, to the question, *What is the name of the Messias?* it is answered, *למשיח the Leper.* And the reason of the name is there rendered, *שנאמר because it is spoken in this, Isa. liii. 4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, i. e. נגע.* And because *נגע* is used of the leprosy, Levit. xiii. 13. therefore from *נגע* they concluded his name to be a *Leper*, and consequently did interpret that place of the Messias. In the *Pesikta* it is written, *הוציא ה' ברוך נשמת המשיח God produced the soul of the Messias, and said unto him, Wilt thou redeem my sons after 6000 years? He answered, I will. Wilt thou bear the chastisements, to take away their sins? והוא דכתיב אכן דליינו הוא נשא As it is written, Isa. liii. 4. Surely he hath borne our griefs. And he answered, I will bear them with joy.* Which is a clear testimony, considering the opinion of the Jews that all souls of men were created in the beginning, and so the soul of the Messias to suffer for the rest. The shift of the Jews, turning these expressions off from the Messias, and attributing of them to the people as to one, is something ancient: for we find that Origen was urged with that exposition in a disputation with the Jews. *Μίμηται δὲ ποτε ἢ τοῦτο πρὸς τὰς*

A R T. τὰς λεγόμενας παρὰ Ἰουδαίοις σοφῶς ἐκζητήσαι ταῖς προφητείαις  
 IV. ταύταις χρησάμενος ἐφ' οἷς ἔλεγεν ὁ Ἰουδαῖος, ταῦτα πε-  
 προφητεύσθαι ὡς περὶ ἐνὸς τῷ ὅλῳ λαῷ καὶ γενομένῃ ἐν τῇ  
 διασπορᾷ, καὶ πληγέντος, ἵνα πολλοὶ προσήλυτοι γίνωνται, τῇ  
 προφάνῃ τῷ ἐπιστάρθαι Ἰουδαίῃς τοῖς πολλοῖς ἔθνεσι. Thus  
 the Jew interpreted those places, Isa. lii. 14. *His*  
*visage was so marred more than any man*; lii. 15. *That*  
*which had not been told them they shall see*; liii. 3. *A*  
*man of sorrow, and acquainted with grief*: and applied  
 them to the people of Israel in their dispersions. But  
 Origen did easily refute him, by retorting other  
 places of the same Prophecy, as liii. 4. *Surely he*  
*hath borne our griefs and carried our sorrows*; verse 5.  
*He was wounded for our transgressions, he was bruised*  
*for our iniquities, and with his stripes are we healed.*  
 Σοφῶς γὰρ, says he, οἱ ἐν ταῖς ἀμαρτίαις γινόμενοι, καὶ  
 ἰαθῆναι, ἐκ τοῦ τὸν σωτήρα πισυνδύναι, εἴτ' ἀπὸ τοῦ λαοῦ  
 ἐκείνου, εἴτε καὶ οἱ ἀπὸ τῶν ἰθὺν, ταῦτα λέγουσι. But espe-  
 cially he confounded the Jew with those words of  
 the 8th verse, *He was cut off out of the land of the liv-*  
*ing; for the transgressions of my people was he stricken.*  
 Μάλιστα δὲ ἰδοῦμεν θλίβειν, ἀπὸ τῆς φασκούσης λέξεως τὸ,  
 Ἀπὸ τῶν ἀνομιῶν τῷ λαῷ μὴ ἤχθῃ εἰς θάνατον. Εἰ γὰρ ὁ  
 λαὸς κατ' ἐκείνας εἰσὶν οἱ προφητευόμενοι, πῶς ἀπὸ τῶν ἀνο-  
 μιῶν τῷ λαῷ τῷ Θεῷ λέγεται ἤχθαι εἰς θάνατον ἔτος, εἰ μὴ  
 ἕτερος ὢν παρὰ τὸν λαὸν τῷ Θεῷ; τίς δ' ἔτος εἰ μὴ Ἰησοῦς  
 Χριστός; *Orig. cont. Cels. lib. i.*

Pag. 284. (c)

So indeed the Jews expect a double Messias, one,  
 משיח בן יוסף *Messias the son of Joseph*, the other,  
 משיח בן דוד *Messias the son of David*. So the Targum  
 expressly upon Canticles iv. 5. דְּוָרָא דְּפִרְקָא דְּמִשְׁכָּא  
 : דְּוָרָא דְּפִרְקָא דְּמִשְׁכָּא בְּרַחֲמֵי דְּדָוִד וּבְרַחֲמֵי דְּעִפְרַיִם *Two are thy*  
*deliverers which shall deliver thee, Messias the son of*  
*David, and Messias the son of Ephraim*: and in the  
 same manner, chap. vii. 3. This that Paraphrast,  
 nothing so ancient as the rest, is conceived to have  
 taken out of the Talmud in *Massecheth Succa*, where,  
 .cap.



cap. 5. inscribed וְהָאֵלֹהִים, God saith to Messias the son of David, שֶׁאֵל מֶה אַתָּה מְבַקֵּשׁ *Ask what thou wilt* (according to the second Psalm,) and *I will give it thee.* אֲנִי שֶׁרָוַחָה לְמֹשֶׁה בֶּן יוֹסֵף שְׁהָרַר *Who seeing Messias the son of Joseph which was slain, asked of God nothing but life.* Thus from the Talmud and the latter Targum the Rabbins have generally taught a double Messias, one the son of David, the other of Joseph. As Solomon Jarchi, Isa. xxiv. 18. Zach. xii. 10. Aben Ezra, Zach. ix. 9. Malach. iii. 1. Kimchi, Zach. xii. 10. whom the latter Jews constantly follow. And this Marcion the heretic seems to have learned of the Jews, and to have taught with some alteration in favour of his own opinion. Constituit Marcion alium esse Christum, qui Tiberianis temporibus a Deo quondam ignoto revelatus sit in salutem omnium gentium; alium, qui a Deo creatore in restitutionem Judaici status sit destinatus, quandoque venturus. *Tertul. adv. Marcion. lib. iv, cap. 6.*

Pag. 287. (d)

Those which were called by the Greeks Δοκηταὶ and Φαντασιασταί, who taught that Christ was man only putative, and came into the world only in phantasmate, and consequently that he did only putative pati. These were called Δοκηταί, not from their author, but from their opinion, that Christ did all things only ἐν δοκίσει, in appearance, not reality. As Clemens Alexandrinus, Τῶν αἱρέσεων αἱ μὲν ἀπὸ δογματῶν ἰδιαζόντων προσαγορεύονται, ὡς ἡ τῶν Δοκητῶν. *Strom. lib. vii. viz. οἱ δοκίσει Χριστὸν πεφανερῶσθαι ὑπὸ λαβόν. Idem, lib. vi.* Neque in phantasia, id est, absque carne, sicut Valentinus asserit, neque de thesi, putative imaginatum, sed verum corpus. *Gennad. de Esclēs. Dogm. cap. 2.* Where for de thesi, I suppose we should read δοκίσει. The original of this train of heretics is to be fetched from Simon Magus, whose assertion was, Christum nec venisse, nec a Judæis quicquam pertulisse. *S. August. Hæres. 1.* Wherefore

A R T. fore making himself the Father, Son, and Holy  
 IV. Ghost, he affirmed, se in Filii persona putative apparuisse, and so that he suffered as the Son amongst the Jews; ἀληθεία μὴ πεπονθέναι δι, ἀλλὰ δοκῆσαι μόνον. *Damasc. de Hæres.* Now what Simon Magus said of himself, when he made himself the Son, that those who followed affirmed of Christ. As Saturninus, who taught, Christum in substantia corporis non fuisse, et phantasmate tantum quasi passum fuisse. *Tertul. de Præscr. adv. Hæret. cap. 46. Vide Epiph. mutilum, Hæres. xxiii. §. 1.* And Basilides, who delivered, εἶναι τὸν Χριστὸν φαντασίαν ἐν τῷ φαίνεσθαι, μὴ εἶναι δὲ ἄνθρωπον, μηδὲ σάρκα εἰληφέναι—ἐχ' Ἰησοῦν φάσκων πεπονθέναι, ἀλλὰ Σίμωνα τὸν Κυρηναῖον. *S. Epiph. Hæres. xxiv. §. 3.* A Judæis non credunt Christum crucifixum, sed Simonem Cyrenensem, qui angariatus sustulit crucem ejus. *S. August. Hæres. 4.* Thus the Valentinians, particularly Marcus, the Father of the Marcosian heretics: Marcus etiam nescio quis hæresim condidit, negans resurrectionem carnis, et Christum non vere, sed putative, passum asseverans. *S. August. Hæres. 14.* Thus Cerdon: Christum in substantia carnis negat, in phantasmate solo fuisse pronunciat, nec omnino passum, sed quasi passum. *Tertul. de Præscr. Hæret. cap. 51.* Christum ipsum neque natum ex fœmina, neque habuisse carnem, nec vere mortuum vel quicquam passum, sed simulasse passionem. *S. August. Hæres. 21.* And the Manichees, who taught, Christum non fuisse in carne vera, sed simulatam speciem carnis ludificandis humanis sensibus præbuisse; ubi non solum mortem, verum etiam resurrectionem, mentiretur. *Idem, Hæres. 46.* Whom therefore Vincentius Lirinensis calls Phantasæ prædicatores, *cap. 20.*

Pag. 290. (e)

This is that inseparabilis connexio in the Creed, which Cassianus urgeth so much against Nestorius, *de Incarn. lib. vi.*

Pag.

Pag. 290. (f)

A R T.  
IV.

Dominum passum symboli tenet autoritas, et Apostolus tradidit, dicens, *Si enim cognovissent, nunquam Dominum gloriæ crucifixissent. Vigil. adv. Eutych. lib. ii.*

Pag. 292. (g)

Ὁ λόγος σὰρξ ἐγένετο—ἵνα καὶ ὁ λόγος αἰὲς ἡ λόγος, καὶ σὰρκα ἔχη ὁ λόγος, ἐν ᾗ τὸ πάθος καὶ τὸν θάνατον ἀνεδέχεται ἐν μορφῇ τῇ ἀνθρωπίνῃ, μέχρι τέφρας, καὶ ᾧδε ἐπιβὰς. *S. Athanas. de Incarn. Dom. Cont. Apol. lib. i. cap. 12.*

Pag. 292. (h)

Adco salva est utriusque proprietates substantiæ, ut et Spiritus res suas egerit in illo, id est, virtutes et opera et signa; et caro passiones suas functa sit, esuriens sub Diabolo, sitiens sub Samaritide, flens Lazarum, anxia usque ad mortem, denique et mortua est. *Tertul. adv. Prax. cap. 27. S. Clem. Alex. Pæd. lib. i. cap. 5.*

Pag. 292 (i)

Τὸ γὰρ φύσει ἄφθαρτον καὶ ἀναλλοιώτον αἰὲς τοιοῦτόν ἐστιν, ἢ συναλλοιούμενον τῇ ταπεινῇ φύσει, ὅταν ἐν ἐκείνῃ κατ' οἰκονομίαν γίνηται. *S. Greg. Nyss. Epist. ad Eustath.*

Pag. 292. (k)

Ὡς εἰς ἡλιακῆς φωτὸς πάθοιεν τι ἀκτῖνες τὰ πάντα πληρῆσαι, καὶ σωμάτων νεκρῶν καὶ ἐκαθαρῶν ἱσαπτόμεναι· πολὺ πλέον ἢ ἀσώματος τῇ Θεῷ δυνάμει εἴτ' ἂν πάθοι τὴν εἰσάν, εἴτ' ἂν βλαβεῖν σώματος ἀσωμάτως ἱσαφωμένη. *Euseb. Dem. Evang. lib. iv. cap. 13.*

Pag. 293. (l)

This danger is the rather to be unfolded, because it is not generally understood. The heresy of Arius, as it was condemned by the Council of Nice, is known to all. But that he made the nature of the Word to suffer in the flesh, is not so frequently or plainly delivered. This Phœbadius (the first of the Latin Church who wrote against the Arians) charg-

- A R T. eth them with. Duplicem hunc statum, non con-  
 IV. junctum, sed confusum, vultis videri; ut etiam unus  
 vestrum, id est epistola Potami, quæ ad orientem  
 et occidentem transmissa est, qua asserit, carne et  
 spiritu Christi coagulatis per sanguinem Mariæ, et in  
 unum corpus redactis, passibilem Deum factum.  
 Hoc ideo, ne quis illum ex eo crederet, quem im-  
 passibilem satis constat. *Lib. adv. Arianos, cap. 7.*  
 And again; Non ergo sit spiritus caro, nec caro spi-  
 ritus, quod isti volunt egregii doctores, ut factus sit  
 scilicet Dominus et Deus noster ex hac substantia-  
 rum permixtione passibilis. Ideo autem passibilem  
 volunt dici, ne ex impassibili credatur. *cap. 8.* Μάτην  
 ἐν Ἀρειανοῖ φαντάζονται σάρκα μόνην ὑποτιθέμενοι ἀνιληφέ-  
 ναι τὸν Σωτῆρα, τὴν δὲ τῷ πατρὶ νόησιν ἐπὶ τὴν ἀπαθῆ διό-  
 τητα ἀναφέροντες ἀσιδῶς. *S. Athanas. de Incarn. Dom.*  
*Cont. Apol. lib. i. cap. 15.* Of this St. Hilary is to be  
 understood: Sed eorum omnis hic sensus est, ut opi-  
 nentur metum mortis in Dei Filium incidisse, qui  
 asserunt non de æternitate esse prolatum, neque de  
 infinitate paternæ substantiæ exstitisse, sed ex nullo  
 per eum qui omnia creavit effectum; ut assumptus  
 ex nihilo sit, et cœptus ex opere, et confirmatus ex  
 tempore. Et ideo in eo doloris anxietas, ideo spi-  
 ritus passio cum corporis passione. *Com. in Mat. cap.*  
*31.* Where clearly he argues against the Arians.  
 The right understanding whereof is the only true  
 way to reconcile those harsh sayings of his, which so  
 troubled the Master of the Sentences, and the whole  
 Schools ever since.

## Pag. 293. (m)

Per indissolubilem unitatem Verbi et carnis, om-  
 nia quæ carnis sunt ascribuntur et Verbo, quomodo  
 et quæ Verbi sunt prædicantur in carne. *Orig. in Epist.*  
*ad Rom. lib. i. cap. 1.* Διὰ τὴν ἀκριβῆ ἐνότητά τῆς τε προσ-  
 λεηθίστης σαρκὸς, καὶ τῆς προσλαβομένης θεότητος, ἀνιμιθίσανται  
 τὰ ὀνόματα· ὥστε καὶ τὸ ἀνθρώπινον τῷ Θεῷ, καὶ τὸ Θεῖον τῷ ἀν-  
 θρωπίνῳ, καλενομάζεσθαι. *S. Greg. Nyss. Epist. ad Theoph.*  
 Χρη

Χρὴ μέντοι εἰδέναι ὡς ἡ ἔκθεσις κλινὰ ποιεῖ τὰ ὀνόματα. *Theodoret. Dial. iii. cap. 17.* A R T. IV.

Pag. 294. (u)

Called by the Schools ordinarily Communicatio idiomatum; by the ancient Greek divines Ἀντίδοσις, and sometimes Ἀντιμετάσασις.

Pag. 296. (o)

Qui suscepit animam, suscepit animæ passionem. *S. Ambros. de Fide, lib. ii. cap. 3.*

Pag. 297. (p)

The words in the original are three, λυπεῖσθαι, ἐκθαμβεῖσθαι, and ἀδημονεῖν. Λυπεῖσθαι, the first, is of a known and ordinary signification, but in this case it is to be raised to the highest degree of its possible significancy, as appears by the words which follow, Περίλυπος ἐστὶν ἡ ψυχὴ μου. For, as the ancient grammarians observe, Ἡ (περί) πρόθεσις ἐπίτασιν δηλοῖ; and again, Ἡ (περί) πρόθεσις λαμβάνεται ἀντὶ τῆς (ὑπὲρ) κατὰ λόγον ὑπερθέσεως καὶ περιττότητος, and therefore περίλυπος of itself must signify a man possessed with an excessive grief; as in Æschylus, περιβαρυ κρύος, that is, according to the Scholiast, περισσῶς βαρύ. But besides this Greek notation, here is to be observed a reference to the words of David, Psal. xlii. 5. Ἰνατί περίλυπος εἶ ἡ ψυχὴ μου; תַּלְּוּלָהּ. So that it doth not only signify an excess of sorrow surrounding and encompassing the soul; but also such as brings a consternation and dejection of mind, bowing the soul under the pressure and burden of it. And if neither the notation of the word, nor the relation to that place in the Psalms did express that sorrow, yet the following part of our Saviour's words would sufficiently evidence it; ὡς θανάτου, it was a sorrow which like the pangs of death compassed him, and like the pains of hell got hold upon him. Psal. cxvi. 3. The second word used by St. Mark alone, is ἐκθαμβεῖσθαι, which with the vulgar Latin is pavere, but in the

A R T. language of the Greeks bears a higher sense. *Θάμβος*

- IV. σημαίνει τὴν ἐκπληξιν, says Etymologus: and Hesychius, *Θάμβος*, θαῦμα, ἐκπληξις. *Gloss. Vet.* *Θάμβος*, stupeor. Philoponus, preserved by Eustathius Ἰλ. μ'. *Θάμβος* μὲν ἢ ἐκπληξις· θαμβὸς δὲ καὶ ὀξείαν τᾶσιν ὁ ἐκπλαγεῖς. From whence the verb θαμβεῖν, in termination active, in signification passive, *percussum esse*, in Homer, Ἰλ. α. υ. 199. *Θάμβησεν δ' Ἀχιλεὺς*: where it is the observation of Eustathius, τὸ ἰθάμβησεν ἐνεργητικὸν ἢ νεωτέρα χρῆσις ἐκ ἔχει· θαμβέμενοι γὰρ, καὶ ἰθαμβήθη, καὶ τεθάμβημαι, φασὶν οἱ μὲν Ὅμηρον· but not universally true. For (as to our purpose) we have both the use and sense of this word in the Old Testament. As 1 Sam. xiv. 15. *Ἰσχυρὰ ἐστὶν καὶ ἰθάμβησεν ἡ γῆ*, and the earth quaked. And Psal. xlviii. 5. *ἰσχυρὰ*. Aquila, ἰθαμβήθησαν, Symmachus, ἐξεπλάγησαν, as Psal. xxxi. 22. *Ἐγὼ δὲ εἶπα ἐν τῇ ἐκείσε μου*, Aquila, θαμβήσας, Symmachus, ἐκπλήξας. The like is also in the passive termination: as Daniel expresses his fear in a vision, *Ἐθαμβήθην, καὶ πίπτω ἐπὶ πρόσωπον μου*, Dan. viii. 17. and the wicked are described by the Wise Man, *θαμβέμενοι δεινῶς, καὶ ἰνδάλμασιν ἐκταρασσόμενοι*, Sap. xvii. 3. From whence it appeareth that θαμβεῖσθαι of itself signifieth a high degree of fear, horror, and amazement. *θαμβέμαι, Obstupeo, stupeo, ravesco. Gloss. Vet.* And by the addition of the preposition ἐξ the signification is augmented. *Ἐκθαμβος, ἐκπληκτος, Hesych.* passively; *Θηρίον—φοβερόν καὶ ἐκθαμβόν*, Dan. vii. 7. actively, i. e. ἐκπληκτικόν. Such an augmentation in this word is justifiable by that rule left us in Eustathius *ad* Ἰλ. ε'. Ἡ (ἐξ) πρόθεσις εἰ μόνον τὴν ἔξω δηλοῖ σχίσιν, ἀλλὰ ὕψωμα πολλάκις σημαίνει. Of which he gives an example in ἐκνομῖως, used by Aristophanes in *Pluto*, though not named by him. And again, *ad* Ἰλ. ν'. Ἡ (ἐξ) πρόθεσις ἐπίτασιν δηλοῖ, ὅποιαν καὶ τὸ μάλιστα. *Ἐκθαμβεῖσθαι* therefore is μάλιστα θαμβεῖσθαι, to be surprised with horror in the highest degree, even unto stupefaction. *Ἐκθαμβέμαι, obstupefesco, Gloss. Vet.* The third word is ἀδημονεῖν, *taedere, Vulg. Lat.* in St.



A R T. according to the custom and language of the Greeks :

- IV. as Κατακλυσμὸς ἐπὶ Δευκαλίωνος ἐγένετο, *Marm. Arundel*. Οὗτοι ἦσαν ἐπὶ τῇ Λαομείδοντος ἑξανασάντων Τρώων, *Platon. Epist. ad Archytam*; and ἐπὶ τῆς βασιλεύοντος, in this king's reign, is the common phrase of Pausanias. Thus the Athenians among their nine Ἀρχοντες had one who was called Ἐπώνυμος, because his name was used for the denotation of that year; and the phrase was usually, ἐπὶ τῇ δεῖνᾳ, or ἐπὶ τῇ δεῖνᾳ ἄρχοντος, as I find it thrice in one place. Ὁ μὲν γὰρ (Ἰσοκράτης) ἐπὶ Λυσιμάχῃ, Πλάτων δὲ ἐπὶ Ἀμεινίᾳ γέγονεν, ἐφ' ᾧ Περικλῆς ἐτελεύτησεν. *Diog. Laert. in Platone*. In the same manner did the Lacedæmonians make their historical accounts by their Ephori, and the Argivi by the priestesses of Juno: Ἐπὶ Χρυσίδος ἐν Ἀργεὶ τότε πεντήκοντα δυοῖν δέοντα ἔτη ἱερωμένης, καὶ Αἰνησίᾳ ἐφόρᾳ ἐν Σπάρτῃ, καὶ Πυθοδώρῃ ἔτι δύο μῆνας ἄρχοντος Ἀθηναίους. *Thucyd. lib. ii. cap. 2*. And as the Greeks thus referred all actions to the times of these governors, so did the Jews under the Roman government to the procurators of Judæa; as appeareth by Josephus, who, mentioning the first of that office, Coponius, presently relates the insurrection of Judas Galilæus in this manner: Ἐπὶ τῆς (Κωπωνίᾳ) τῆς ἀντὶ Γαλιλαίας, Ἰούδας ὄνομα, εἰς ἀπόστασιν ἐνῆγε τὰς ἐπιχωρίας. *De Bell. Jud. lib. ii. cap. 12*. then names his successor Ambivius, ἐφ' ᾧ Σαλώμη Ἰαμνιὰν καταλείπει· after him Rufus, ἐφ' ᾧ δὲ καὶ τελευτᾷ Καῖσαρ. *Antiq. Jud. lib. xviii. cap. 3*. And in the same manner in the Creed, παθόντα ἐπὶ Ποντίᾳ Πιλάτῃ, our Saviour suffered under Pontius Pilate: that is, at the time when he was procurator of Judæa; as Ignatius fully, ἐν καιρῷ τῆς ἡγεμονίας Ποντίᾳ Πιλάτῃ. *Epist. ad Magnesios*.

Pag. 303. (r)

Pausanias speaking of the Romans, saith, Τρία ὁπότε ἢ ὀλίγισα, καὶ ἔτι πλεονα ὀνόμαζα ἐκάσω τίθειναι. *Achaic. cap. 7*. And although Diomedes and Plutarch have observed, that even among the Romans there were some διώνυμα, yet the prænomen was never omitted, as Priscian affirmed;



affirmed; Ex illo tempore consuetudo tenuit, ut nemo Romanus sit absque prænomine. *Lib. ii.* A R T. IV.

Pag. 303 (s)

*Pontius* and *Pilatus* were his nomen and cognomen, in the same manner as *Julius* and *Cæsar* are described by Suetonius: Non Cæfare et Bibulo, sed Julio et Cæfare, Coss. actum scriberent, bis eundem præponentes, nomine atque cognomine. *Lib. i. cap. 20.* Thus, without a prænomen or agnomen, he is only known to us by his nomen properly called, and his cognomen. The nature of which two is thus described by the ancients: Nomen proprium est gentilitium, id est, quod originem gentis vel familiæ declarat, ut Portius, Cornelius; cognomen est quod uniuscujusque proprium, et nominibus gentilitiis subjungitur, ut Cato, Scipio. *Dion. de Orat. lib. i. p. 306.* Nomen, quod familiæ originem declarat, ut Cornelius; cognomen, quod nomini subjungitur, ut Scipio. *Charis. lib. ii.* The first of these Dionysius calls τὸ συσπείκον καὶ πατρωνυμικόν, Plutarch, οἰκίας ἢ γένους κοινόν, and κοινὸν ἀπὸ συσπείκας the second he calls προσηγορικὸν ἢ ἐπὶ δόξῃ. Thus *Pontius* was his nomen gentis or gentilitium, and *Pilatus* his cognomen. As therefore Pontius Aquila, Pontius Cominius, Pontius Herennius, Pontius Paulinus, &c. so also Pontius Pilatus. Wherefore in vain have some of the ancients endeavoured to give an etymology of these names, as they do of Greek and Hebrew names in the Scripture, and think thereby to express the nature or actions of them that bare the names. As Isidorus Hispalensis, *Orig. lib. vii. cap. 10.* Pontius, *declinans consilium*, utique Judæorum: accepta enim aqua lavit manus suas, dicens, *Immocens ego sum a sanguine hujus just.* And Eutychius patriarch of Alexandria deduced *Pontius* from an island called Ponta, near to Rome. And St. Jerom, Quod significat nomen Pilati, i. e. *Malleatoris*, i. e. qui domat ferreas gentes, *ad Mat. xv. Pilatus, Os malleatoris*; quia dum Christum ore

- A R T. suo et justificat et condemnat, more malleatoris utrinque ferit. *Isider. Ibid.* Pontius, *declinans consilium*; Pilatus, *Os malleatoris*. S. Hieron. *de nom. Hebraicis, in Luca, et rursus in Actis*. Where he lets us understand that these etymologies were made from the Hebrew language; and makes an excuse, because the letter P is here taken for the Hebrew פ, to which the Latin F more properly answers. Sed sciendum est quod apud Hebræos P litera non habetur, nec ullum nomen est quod hoc elementum sonet: abusive igitur accipienda, quasi per F literam scripta sint. Thus did they vainly strive to find an Hebrew original, and that such an one as should represent the conditions of Pilate; when these two names are nothing else but the Roman nomen and cognomen of that person.

Pag. 303. (t)

Τῆς Ἀρχιλαῦ ἐθναρχίας μεταπιστάσεως εἰς ἐπαρχίαν. *Joseph. de Bell. Jud. lib. ii. cap. 13.* Τῆς δὲ Ἀρχιλαῦ χάριτας ὑποτελῆς προσυμνηθείσης τῇ Σύρων. *Antiq. Jud. lib. xvii. cap. 15.* Παρῆν δὲ Κυρηνίος εἰς τὴν Ἰουδαίαν προσδῆκον Συρίας γινομένην. *Ibid. lib. xviii. cap. 1.*

Pag. 303. (u)

Tacitus speaking of the Christians, Author nominis ejus Christus, qui, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus est; *Annal. lib. xv. cap. 44.* and Tertullian, most skilful of their laws and customs, speaks thus of our Saviour; Postremo oblatum Pontio Pilato, Syriam tunc ex parte Romana procuranti: *Apol. cap. 21.* Whom St. Cyprian follows: Hunc Magistri eorum—Pontio Pilato, qui tunc ex parte Romana Syriam procurabat, tradiderunt: *De Idol. Van.* Thus also Josephus for the Jews: Παμφθεις δὲ εἰς Ἰουδαίαν ἐπίτροπος ὑπὸ Τιβερίου Πιλάτος, *De Bell. Jud. lib. ii. cap. 14.* and Philo, Πιλάτος ἦν τῶν ὑπάρχων ἐπίτροπος ἀποδοιδαιμένος τῆς Ἰουδαίας, *De Legat. ad Caesum.* And therefore those words of St. Luke, iii. 1. ἡγεμονεύωντος Ποντίου Πιλάτου τῆς Ἰουδαίας,

*δαίαις*, were properly translated by the old Interpreter, A R T.  
*procurante Pontio Pilato Judæam*. Thus Lucius Dex- IV.  
 ter *ad annum Christi* 28. Pontius Pilatus procurator  
 Judææ a Tiberio mittitur in Judæam : and Justin  
 Martyr most properly ; τὸν σαυρωθέντα ἐπὶ Ποντίῳ Πιλάτῃ,  
 τῷ γινομένῳ ἐν Ἰουδαίᾳ ἐπὶ χρόνοις Τιβερίου Καίσαρος ἐπιτρόπου·  
*Apol.* i. §. 13. and again, speaking to the emperors  
 by whom the procurators were sent, καὶ Πιλάτῃ τῷ ὑμε-  
 τέρεσσι παρ' Ἰουδαίοις γινομένῳ ἐπιτρόπῳ· §. 40. and again,  
 κατὰ τὸ ὄνομα τοῦ Ἰησοῦ Χριστοῦ, τῷ σαυρωθέντος ἐπὶ Ποντίῳ  
 Πιλάτῃ, τῷ γινομένῳ ἐπιτρόπῳ τῆς Ἰουδαίας. *Dial. cum Tryph.*  
 §. 30. As also Eusebius, Δωδεκάτη ἐνιαυτοῦ τῆς Τιβερίου βασι-  
 λείας, ἐπίτροπος τῆς Ἰουδαίας ὑπὸ Τιβερίου καθίσταται Πιλάτος·  
*Hist. Eccles. lib. i. cap. 10.* and St. Jerom's translation  
 of his Chronicon ; Pilatus procurator Judææ a Tibe-  
 rio mittitur. Thus it appears that Pilate of the eque-  
 strian order was properly procurator, as that office  
 was ordinarily given to men of that order, as Tac-  
 itus testifies ; Cn. Julius Agricola utrumque avum pro-  
 curatorem Cæsaris habuit, quæ equestri nobilitas  
 est ; in *Vit. Jul. Agr. cap. 4.* which is to be understood  
 concerning the imperial provinces : for into those  
 which were of the provinces of the people, the  
 procurators sent by Cæsar were of the Liberti. For  
 the emperor sent into all the provinces his procura-  
 tors, but with this difference, as Dio observes ; Εἰς  
 πάντα ὁμοίως τὰ ἔθνη, τὰ τε ἐαυτοῦ δὴ καὶ τὰ τῷ δήμῳ, τὰς μὲν  
 ἐκ τῶν ἰππικῶν, τὰς δὲ καὶ ἐκ τῶν ἀπειλευθέρων, πέμπει. *Hist.*  
*lib. liii. cap. 15.*

Pag. 303. (\*)

The Roman procurator is ordinarily in Greek  
 authors expressed by their Ἐπίτροπος, as the Glossa  
 Latino-Græca, procurator, Ἐπίτροπος. But yet they  
 are not of the same latitude in their use ; Ἐπίτροπος  
 comprehending the notion of tutor, as well as pro-  
 curator. Ἐπίτροπος, ὁ προσαῶν χωρίων, καὶ ὅλης τῆς εἰσίας,  
 καὶ ὀφφανῶν. *Hefych.* Ἐπίτροπος, procurator, tutor. *Gloss.*  
*Vet.* Ἐπίτροπος therefore was used by the Greeks  
 in both notions, whereof procurator of the Latins

**A R T.** is but one: and in the language of the Romans he  
**IV.** is a procurator which undertakes to manage the business of another man. Procurator si negotium suscipit, faith Afconius in *Divinat.* and Sex. Pompeius, *lib. iii.* Procurator absentis nomine actor fit; he to whom the care of another man's estate or affairs was committed. 'Εντολή, *commissum*, et 'Εντολὺς, *procurator*. *Gloss. Vet.* In correspondence to these procurators of the affairs and estates of private persons, there were made such as did take care in every province of the imperial revenue; who, in respect of the person whom they served, were called Procuratores Cæsaris, or Augustales; in respect of the countries where they served, were termed procuratores provinciales. Their office is best described by Dion, *Hist. lib. liii. c. 15.* Τὸς ἐπιτρόπους, ἃτω γὰρ τὰς τὰς τε κοινὰς προσόδους ἐκλίσσοντας, καὶ προεταγμένα σφίσιν ἀναλίσκουσας, ὀνομάζομεν. We call, says he, these 'Επιτρόπους, that is, *procuratores*, which receive the public revenues, and dispose of them according to the commands received from the emperor. For they acted in his name, and what was done by them was accounted as done by the emperor himself. Quæ acta gesta sunt a procuratore Cæsaris, sic ab eo probari ac si a Cæsare gesta essent. *Ulpian. lib. i. ff.* As we read in Tacitus of the Emperor Claudius; Sæpius audita vox Principis, parem vim rerum habendam a procuratoribus suis judicatarum, ac si ipse statuisset, *Annal. lib. xii. cap. 60.* and in Suetonius; Ut rata essent quæ procuratores sui in judicando statuerent, a senatu precario exegit. *lib. v. cap. 12.* The proper office therefore of the provincial procurator was, to receive the imperial revenue, and dispose of it as the emperor commanded, and to all intents and purposes to do such things as were necessary thereunto, with such authority as if the emperor himself had done them.

Pag. 304. (y)

This appeareth by Coponius, the first proper procurator

curator of Judæa, who was brought in by Quirinus A B T.  
 Præses of Syria, when he came to dispose of the IV.  
 goods of Archelaus, and to reduce Judæa into the  
 form of a province, and adjoin it to Syria. Of this  
 Coponius Josephus writeth after this manner; Κωπώ-  
 νιος τε αὐτῷ (Κυρηνίῳ) συγκαταπέμπεται τάγματος τῶν ἱπ-  
 πίων ἡγεσόμενος Ἰσθαίων τῇ ἐπὶ πᾶσιν ἔξουσία, *that being of*  
*the equestrian order, he was sent with Quirinus to go-*  
*vern the Jews with the supreme power; Antiq. Jud. lib.*  
*xviii. cap. 1.* and yet more expressly as to the  
 time, occasion, and extent of his power: Τῆς δὲ Ἀρ-  
 χελαῦ χώρας εἰς ἰπαρχίαν περιεραφείσης, ἐπίτροπός τις ἱππι-  
 κῆς παρὰ Ῥωμαίοις τάξεως, Κωπώνιος πέμπεται, μέχρι τῷ  
 κτείνειν λαβὼν παρὰ τοῦ Καίσαρος ἔξουσίαν. *Idem, de Bell.*  
*Jud. lib. ii. cap. 11.* When those parts which were  
 under the command of Archelaus were reduced into  
 a province, Coponius was sent thither by the empe-  
 ror, and furnished with power of life and death.  
 For although in the proconsular provinces the pro-  
 curator of the emperor had no power but in those  
 things which belonged to the Exchequer, yet in  
 those provinces which were properly præsidiales, the  
 procurator was often loco præfidis. From whence, in  
 the ancient inscriptions, we read of the same person,  
 procurator et præses Alpium, procurator et præses  
 provinciarum per orientem, procurator et præses  
 provinciæ Sardiniae. It was often therefore so, that  
 the procurator did præfidis partibus fungi: as Ul-  
 pian; In provinciam enim præfidum provinciarum,  
 nec aliter procuratori Cæsaris hæc cognitio injungi-  
 tur, quam præfidis partibus in provincia fungitur.  
*Lib. viii. de officio Proconsulis.* And this is very ne-  
 cessary to be observed, because a procurator barely  
 such, not armed with the power of the præses pro-  
 vinciae, had not the power of the sword. As Anto-  
 ninus to Valerius; Procurator meus, qui vice præfi-  
 dis non fungebatur, exilii tibi pœnam non potuit ir-  
 rogare, *Lib. ix. Cod. de pœnis*: and to Heliodorus;  
 Procurator meus, qui vice præfidis provinciæ non  
 fungitur,

A R T. fungitur, sicut exigere poenam desertæ accusationis

- IV. non potest, ita judicare ut ea inferatur sententia sua non potest. *Lib. iii. C. Ubi causæ.* This was plain in the case of Lucilius Capito, procurator of Asia Minor, who was called in question for exceeding his power, and deserted therein by Tiberius. Procurator Asiæ Lucilius Capito, accusante provincia, causam dixit, magna cum adseveratione principis, non se jus nisi in servitia et pecunias familiares dedisse: quod si vim prætoris usurpasset, manibusque militum usus foret, spreta in eo mandata sua, audirent socios, *Tacit. Annal. lib. iv. cap. 15.* and Dion upon the said example observes in general, that the procurators had no such power: Οὐ γὰρ ἔχον τότε τοῖς τὰ αὐτοκρατορικὰ χρήματα διοικοῦσι πλεον οὐδὲν ποιεῖν, ἢ τὰς νενομισμένας προσόδους ἐκλέγεσθαι, καὶ περὶ τῶν διαφορῶν ἐν τε τῇ ἀγορᾷ καὶ κατὰ τὰς νόμους ἔχον τοῖς ἰδιώταις διακρίνεσθαι. *Hist. lib. lviii. cap. 23.* But although the ordinary procurators had no other power but to dispose of the revenue, and determine private causes; yet he which was vice præfidis had the power of the præses: and such a procurator was Pontius Pilate in Judæa, as the others who preceded him also were.

Pag. 305. (2)

I say therefore the Jews answered that it was not lawful for them to put any man to death, because that power was taken out of their hands. For although St. Augustin think they thought it not lawful in respect of the passover, Intelligendum est eos dixisse, non sibi licere interficere quenquam, propter diei festi sanctitatem, quem celebrare jam cœperant, *Tract. 14. in Joan.* and St. Cyril be of the same opinion; yet others of the ancients deliver the true cause why they apply themselves to Pilate, to be their want of power, as Ammonius most expressly; Τίνας ἔνεκεν αὐτὸν οὐκ ἀνέILON, ἀλλ' ἐπὶ τὸν Πιλάτον ἤγαγον; μάλιστα μὲν τὸ πολὺ τῆς ἀρχῆς αὐτῶν καὶ τῆς ἐξουσίας ὑπετέμνετο, λοιπὸν ὑπὸ Ῥωμαῖς τῶν πραγμάτων καίμενον· and upon those words in St. John, Ὡς ἐκπεσόντες τῆς ἀρχῆς, ἦσαν

ἦσαν γὰρ ὑπὸ Ῥωμαίους, εἶπον τῷτο. So Theophylact, **A R T.**  
 Ἀγασιν αὐτὸν εἰς τὸ πραιτώριον, οὐ γὰρ εἶχον αὐτοὶ ἐξουσίαν **IV.**  
 ἀνελεῖν, ὅτε τῶν πραγμάτων ὑπὸ Ῥωμαίους κεμένων. *Com. in*  
*Joan. cap. 18.* and before him St. Chrysostom.

Pag. 306. (a)

So Philo testifieth of him : Ἦν γὰρ τὴν φύσιν ἀκαμ-  
 πῆς, καὶ μετὰ τῇ αὐθάδῳς ἀμείλικτος. *De Legat. ad Caium.*  
 And again : Οἷα ἐν ἰγνότῳ ἔχων καὶ βαρύμηνις ἄνθρωπος.

Pag. 306. (b)

For that which is observed by Philo upon the de-  
 dication of the shields at the first entrance into his  
 government, must needs be much more true at this  
 time of our Saviour's passion, when he had commit-  
 ted so many more insolencies, viz. that he feared the  
 Jews should complain of him to Tiberius. Τὸ τελευ-  
 ταῖον τοῦτο μάλιστα αὐτὸν ἐξετράχυνε καταδίδοντα μὴ τῷ ὄντι  
 προσβυσσάμενοι καὶ τῆς ἄλλης αὐτοῦ ἐπιτροπῆς ἐξελέγξωσι τὰς  
 δαροδοκίας, τὰς ὕβρεις, τὰς ἀρπαγὰς, τὰς αἰκίας, τὰς ἐπη-  
 ρειας, τοὺς ἀκρίτους καὶ ἐπαλλήλους φόνους, τὴν ἀνήνυτον καὶ ἀρ-  
 γαλειωτάτην ὀμότητα διεξιζόντες. *De Legat. ad Caium.*

Pag. 306. (c)

Cautissime qui symbolum tradiderunt, etiam tem-  
 pus, quo hæc sub Pontio Pilato gesta sunt, designa-  
 runt, ne ex aliqua parte velut vaga et incerta gesto-  
 rum traditio vacillaret. *Ruffin. in Symb.* Credimus  
 itaque in eum qui sub Pontio Pilato crucifixus est et  
 sepultus. Addendum enim erat judicis nomen prop-  
 ter temporum cognitionem. *S. August. de Fide et Symb.*  
*cap. 5.* Pilatus judex erat in illo tempore ab Impera-  
 tore positus in Judæa, sub quo Dominus passus est ;  
 cujus mentio ad temporis significationem, non ad  
 personæ illius pertinet dignitatem. *Serm. 131. de*  
*Temp.* Irenæus speaking of St. Paul, Evangelizabat  
 Filium Dei Christum Jesum, qui sub Pontio Pilato  
 crucifixus est : *Lib. v. cap. 12.* and to make the  
 more certain character of time, Ignatius added to  
 the

A R T. the name of Pilate that of Herod : Ἀληθῶς ἐπὶ Ποντίου

IV. Πιλάτου καὶ Ἡρώδου τετραρχῆς καθηλωμένον ὑπὲρ ἡμῶν ἐν σαρκί.  
*Epist. ad Smyrn.*

Pag. 307. (d)

So Eusebius detected some of those which lived not long before him : Οὐκ ἔν σαφῶς ἀπελήλειπαι τὸ πλάσμα τῶν κατὰ τοῦ Σωτῆρος ἡμῶν ὑπομνήματα χθὲς καὶ πρῶτον διαδιδωκότων, ἐν οἷς πρῶτος αὐτὸς ὁ τῆς παρασημασίως χροῶνος τῶν πεπλακῶτων ἀπείλιγχε τὸ ψεῦδος. *Hist. Eccles. lib. i. cap. 9.*

Pag. 307. (e)

Ἐπὶ τῆς τετάρτης δ' οὖν ὑπατίας Τιβερίου, ἣ γέγονεν ἔτους ἑξοῦ μὲν τῆς βασιλείας αὐτοῦ, τὰ περὶ τὸ σωτήριον αὐτοῖς πάθος τολμηθῆντα περιέχει· καὶ δ' ὃν δεικνύται χρόνον, μὴδ' ἐπιστᾶς πω τῇ Ἰουδαίᾳ Πιλάτος. *Euseb. Hist. Eccles. lib. i. cap. 9.*

Pag. 307. (f)

Divers of the Jews place the passion of Christ in the year of their account 3724, which is 69 years before our common account of the year in which he truly suffered. This invention of their own, grounded upon no foundation, and backed with not so much as the least probability, they deliver as a tradition among them, continued in this rhythm,

בשנת ג'אלפים תש"כד הנצרי נלכד

ובשנת תקל"ב בעץ נצלב.

i. e. *In the year 3724 he of Nazareth was taken,*

*And in the year 532 he was crucified on a tree.*

Not that they thought him taken in one year, and crucified in another ; but these two unequal numbers signify the same year ; the lesser number being a period of years which seven times numbered equalleth the greater. So that their meaning is, that after seven periods consisting of 532 years, in the year of the world 3724, Jesus of Nazareth was crucified.

Pag. 307. (g)

Others of the Jews pretend another account, viz.  
that



that Jesus was born in the year 3671, which was the A R T.  
 fourth of Jannæus, and crucified in the year 3707, IV.  
 which was the third of Aristobulus; making him the  
 disciple of R. Josuah the son of Perachiah, accord-  
 ing to that usual phrase of theirs, כרבי יהושע בן פרדיה  
 : שדחפו ליש בשתי ידים *Vide Sepher Juchasin.*

Pag. 307. (h)

Nota quod in Pilato et uxore ejus, justum Domi-  
 num confitentibus, Gentilis populi testimonium est.  
*S. Hieron. in Matt. xxvii.*

Pag. 307. (i)

That Pontius Pilate wrote unto Tiberius of the  
 death and resurrection of our Saviour, is testified by  
 Tertullian, who was best acquainted with the Roman  
 history: Ea omnia super Christo Pilatus, et ipse jam  
 pro sua conscientia Christianus, Cæsari tum Tiberio  
 nunciavit. *Apoloq. cap. 21.* And again; Tiberius er-  
 go, cujus tempore nomen Christianum in seculum  
 introivit, annunciatum sibi ex Syria Palæstina, quæ  
 veritatem illius (Christi) divinitatis revelarat, detu-  
 lit ad Senatum cum prærogativa suffragii sui. *Ibid.*  
*cap. 5.* This is related by Eusebius out of Tertul-  
 lian in his Ecclesiastical History, *lib. ii. cap. 2.* and re-  
 ferred to the two and twentieth year of Tiberius in his  
 Chronicon; Pilato de Christianorum dogmate ad Tibe-  
 rium referente, Tiberius retulit ad Senatum, ut inter  
 cætera sacra reciperetur. The authority of this expres-  
 sion is grounded on the great reputation of Tertullian  
 (as is observed also by the Author of the *Chronicon*  
*Alexandrinum*, who concludes the relation with these  
 words, ὡς ἰστορεῖ Τερτυλλιανὸς ὁ Ῥωμαῖος), and the gen-  
 eral custom by which all the governors of the pro-  
 vinces did give an account unto the emperor of all  
 such passages as were most remarkable: Παλαιᾷ κειρα-  
 τηκότος ἔδωκε τοῖς τῶν ἰδνῶν ἀρχαῖσι, τὰ παρὰ σφίσι καινο-  
 τομήμενα τῷ τῆν βασίλειον ἀρχὴν ἐπικρατῶντι σημαίνον, ὡς αὐ-  
 τοῖς

A R T. μηδὲν αὐτὸν διαδιδράσχοι τῶν γινομένων. *Euseb. Hist. Eccles.*  
 IV. *lib. ii. cap. 2.*

Pag. 308. (k)

The ancient Romans were very desirous to preserve the memory of all remarkable passages which happened in the city : and this was done either in their *Acta Senatus*, or *Acta diurna populi*; which were diligently made and carefully kept at Rome. In the same manner the governors in the provinces took care that all things worthy of remark should be written in public tables, and preserved as the *Acta* in their government. And agreeably to this custom Pontius Pilate kept the memoirs of the Jewish affairs, which were therefore called *Acta Pilati*, in which an account was given of our blessed Saviour; and the primitive Christians did appeal unto them in their disputes with the Gentiles, as to a most undoubted testimony. Justin Martyr urged them even unto the Roman emperors : Καὶ ταῦτα ὅτι γέγονε, δύνασθε μαθεῖν ἐκ τῶν ἐπὶ Ποντίῳ Πιλάτῃ γενομένων ἁκτῶν *Apol. i. §. 35.* and again ; Ὅτι τὰ ταῦτα ἐποίησιν, ἐκ τῶν ἐπὶ Πολλίῳ Πιλάτῃ γενομένων ἁκτῶν μαθεῖν δύνασθε. *Ibid. §. 48.* And in the differences between the Christians, they were cited by both parties. As the *Tessaresdecatisæ* alleged them for their custom of the observance of Easter, as St. Epiphanius testifieth of them : Ἀπὸ τῶν ἁκτῶν ᾗθεν Πιλάτῃ αὐχῶσι τὴν ἀκρίβειαν εὐρηκίαι, ἐν οἷς ἑμφέρεται, τῇ πρὸ οὕτω καλανδῶν Ἀπριλλίῳ τὸν Σωτῆρα πεποιθέναι· and Epiphanius urgeth the same *Acta* against them, but according to other copies : Ἐστὶ δὲ εὐρομεν ἀντίγραφα ἐκ τῶν (lege ἁκτῶν) Πιλάτῃ, ἐν οἷς σημαίνει πρὸ δεκάτης καλανδῶν Ἀπριλλίῳ τὸ πάθος γεγενῆσθαι. *Hæres. l. §. 1.* Though the author of the eighth Homily in *Pascha*, under the name of St. Chrysostom, agreeth in this reading with the *Tessaresdecatisæ* : Ὁ μὲν χρόνος καὶ ὃν ἔπαθεν ὁ Σωτὴρ ἐκ ἀγνότητος· τὰ γὰρ ὑπομνήματα τὰ ὑπὸ Πιλάτῃ πραχθέντα καὶ τὴν προδοσίαν περιέχοντα  
 Πάσχα·

Πάσχα· ἰσoreῖται γοῦν, ὅτι τῇ πρὸ οὐκὼ καλανδῶν Ἀπριλλίων ἔπαθεν ὁ Σωτὴρ. These were also mentioned in the *Acta S. Tarachi, Probi et Andronici, cap. 9.* Præses dixit, Inique, non scis, quem invocas, Christum, hominem quidem fuisse factum, sub custodia Pontii Pilati, et punitum, cujus exstant Acta passionis? These Acta in the time of Maximinus were adulterated, and filled with many blasphemies against our Saviour; as appears by Eusebius, *Hist. Eccles. lib. i. cap. 9.* Οὐκὲν σαφῶς ἀπειλήγεται τὸ πλάσμα τῶν κατὰ τοῦ Σωτῆρος ἡμῶν ὑπομνήματα χθὲς καὶ πρῶην διαδιδουκότων· and *Lib. ix. cap. 5.* Πλασάμενοι δὴτα Πιλάτῃ καὶ τῷ Σωτῆρος ἡμῶν ὑπομνήματα, πάσης ἑμπλεὰ κατὰ τοῦ Χριστοῦ βλασφημίας· γνώμη τοῦ μείζονος ἐπὶ πᾶσαν διατίμονται τὴν ὑπ' αὐτὸν ἀρχήν.

A R T.  
IV.

Pag. 309. (1)

The ancient Fathers, following the steps of the Apostles, to prove all the particulars of our Saviour's death out of the Old Testament, have made use of those types and prophecies which did really and truly foreshew it; but, together with them, partly out of their own conceptions, partly out of too much credit to the translations, have urged those places which the Jews may most easily evade, and we can produce but with small or no pretence. As for the extending of the hands of Moses, they conceive it to be a perfect type; and Barnabas tells us, that the Spirit commanded Moses that he should make the similitude of a cross; *Λέγει εἰς τὴν καρδίαν Μωσῆ τὸ πνεῦμα, ἵνα ποιῇσῃ τύπον σταυροῦ καὶ τοῦ μέλλοντος πάσχεν· Barnabæ Epist. cap. 12.* but the text assures us no more than that Moses held up his hand, which might be without any similitude of a cross; and when both were lifted up by Aaron and Hur, the representation is not certain. And yet after Barnabas, Justin tells us that Moses represented the cross, *τὰς χεῖρας ἰκαίρωσιν ἐκτετάσας, Dial. cum Tryph. §. 90.* and Tertullian calls it habitum crucis. *Adv. Marcion. lib. iii. cap. 18.* In the same manner, with the strange Indian statue, which is

A B T. scribed by Bardisanes as ἀνδριάς ἐξὼς ὀρθός, ἔχων τὰς χεῖ-  
 IV: ρας ἡπλωμένας ἐν τύπῳ σταυροῦ. *Porphyr. de Styge*. With  
 less probability did they gather both the name of  
 Jesus, and the cross of Christ, from the 318 ser-  
 vants of Abraham. Ἰῶτα δέκα, Ἦτα ὀκτώ, ἔχουσ' Ἰησοῦν·  
 ἔτι δὲ σταυρὸς ἐν τῷ T, ἐν οἷς ἐμειλλεν ἔχειν τὴν χάριν· λέγει  
 γὰρ τὰς τριακοσίας· ὅποιοι ἂν τὸν μὲν Ἰησοῦν ἐν τοῖς δυσὶ γράμ-  
 μασι, καὶ ἐν ἑνὶ τὸν σταυρόν. *Barnabæ Epist. cap. 9*. As  
 if I H stood for Jesus, and T for the cross. And  
 yet Clemens Alexandrinus follows him : Φασὶν ἂν εἶναι  
 τοῦ μὲν κυριακοῦ σημεῖα τύπον κατὰ τὸ σχῆμα τριακοσιοστὸν  
 σοιχειῶν· τὸ δὲ Ἰῶτα καὶ τὸ Ἦτα τοῦτομα σημαίνειν τὸ σωτή-  
 ριον. *Strom. lib. vi*. As also St. Ambrose ; Nam et  
 Abraham 318 duxit ad bellum, et ex innumeris tro-  
 phæa hostibus reportavit, signoque Dominicæ crucis  
 et nominis, &c. *Prol. ad lib. i. de Fide*. Eos adscif-  
 cit quos dignos numero fidelium judicavit, qui in  
 Domini nostri Jesu Christi passionem crederent. Tre-  
 centos enim T Græca litera significat ; decem et  
 octo autem summum I H exprimit. *Idem de Abrah.*  
*lib. i. cap. 3*. And St. Augustin of another 300 :  
 Quorum numerus, quia trecenti erant, signum insi-  
 nuat crucis, propter literam T Græcam, qua iste  
 numerus significatur. *Quæst. in Heptat. lib. vii. quæst.*  
*37*. And Clemens Alexandrinus again of the 300  
 cubits in the Ark : Εἰσὶ δὲ οἱ τοὺς τριακοσίας πῆχας σύμ-  
 βολον τοῦ κυριακοῦ σημεῖα λέγουσι. *Strom. lib. vi*. Sed sicut  
 ille non multitudine nec virtute legionum, sed jam  
 tum in sacramento crucis, cujus figura per literam  
 Græcam T numero trecentorum exprimitur, adver-  
 sarios principes debellavit : cujus mysterii virtute tre-  
 centis in longum texta cubitis superavit arca dilu-  
 vium, ut nunc Ecclesia hoc seculum supernavigat. *S.*  
*Paulinus Epist. 2*. As unlikely a type did they make Ja-  
 cob's ladder. Ego puto crucem Salvatoris illam esse  
 scalam quam Jacob vidit. *S. Hieron. Com. in Psal. xci*.  
 Scala usque ad cælum attingens crucis figuram habuit ;  
 Dominus innixus scalæ, Christus crucifixus ostendi-  
 tur. *S. August. Serm. de Temp. 79*. These, and many  
 others,

others, by the writers of the succeeding ages were produced out of the Old Testament as types of the cross, and may in some sense be applied to it being otherwise proved, but prove it not. A R T. IV.

Pag. 309. (m)

Trypho the Jew, in the Dialogue with Justin Martyr, when he had confessed many of the Christian doctrines, would by no means be brought to this; *Ei δὲ καὶ αὐτίμως εἴπῃς σαυρωθῆναι τὸν Χριστὸν (subaud. Ἰδὴ) ἀπορούμενον· ἐπικατάρατος γὰρ ὁ σαυρούμενος ἐν τῷ νόμῳ λέγεται εἶναι· ὥςτις πρὸς τοῦτο ἀκμὴν δυσπίστως ἔχω.* §. 89. And afterwards granting his passion, urgeth him to prove his crucifixion; *Ἡμεῖς γὰρ οὐδ' εἰς ἐννοίαν τάττε ἰλθεῖν δυνάμεθα.* *Ibid.* So Tertullian describes the Jews, negantes passionem crucis in Christum prædicatam, et argumentantes insuper non esse credendum, ut ad id genus mortis exposuerit Deus Filium suum, quod ipse dixit, *Maledictus omnis homo qui pependit in ligno.* *Adv. Jud. cap. 10.*

Pag. 310. (n)

This custom is very considerable as to the explanation of this type; and is to be therefore confirmed by the testimonies of the ancients, which are most express. *Βασάζειν τινὰ τῶν δαιμόνων χθονίων—κακέρῳ μὲν ἰδόντι σαυρὸν αὐτῷ σημαίνει· ὅμοιος γὰρ ὁ σαυρὸς θανάτῳ, καὶ ὁ μέλλων προσηλᾶσθαι πρότερον αὐτὸν βασάζει.* *Artemid. Oneirocr. lib. ii. cap. 61.* *Τῷ μὲν σώματι τῶν κολαζομένων ἱκαστος τῶν κακέρῳ ἐκφέρει τὸν αὐτῷ σαυρὸν.* *Plutarch. de his qui sero puniuntur.* So these not long after our Saviour's death; and much before it, Plautus in *Carbonario*, *Patibulum ferat per urbem, deinde affigatur cruci.*

Pag. 310. (o)

This is not only the observation of the Christians, but the Jews themselves have referred this type unto that custom. For upon Gen. xxii. 6. *And Abraham took the wood of the burnt-offering, and laid it upon Isaac his*

A R T. *his son, the lesser Bereshith* hath this note, כְּחַשְׁשׁוֹ  
 IV. : צְלוּכּוֹ בְּכַתְּפוֹ *as a man carries his cross upon his shoulders.*

Pag. 310. (p)

The common phrase by which that death was expressed. In crucem tolli: *Paul. lib. v. Sentent. tit. 22, 23, et 25.* As in the Chaldee כְּחַשְׁשׁוֹ by origination *elevatio*, by use is particularly *crucifixio*.

Pag. 310. (q)

Justin Martyr shews how the manner of the roasting of the paschal lamb did represent the affixing of a man unto the cross, and thereby was a type of Christ. Τὸ κειυσθὲν πρόβατον ἐκείνο ὅτιον ὅλον γίνεσθαι, τῇ πάθῃ τῇ σαυρῇ δι' ἧς πάσχειν ἵμελλον ὁ Χριστὸς, σύμβολον ᾧ τὸ γὰρ ὀπταίμενον πρόβατον, σχηματίζομενον ὁμοίως τῷ σχήματι τοῦ σαυροῦ ὀπτάται. Εἰς γὰρ ὁρθίος ὀβελίσκος διαπερονᾷται ἀπὸ τῶν κατωτάτω μερῶν μέχρι τῆς κεφαλῆς, καὶ εἰς πάλιν κατὰ τὸ μέταφρενον, ὃ προσαρτῶνται καὶ αἱ χεῖρες τῇ προβάτῃ. *Dial. cum Tryph. §. 40.* To which Arnoldus Carnotensis alludeth: In veru crucis boni odoris afflatio excoquat carnalium sensuum cruditatem. *De caena Domini*, commonly attributed to St. Cyprian. Nor is this roasting of the lamb any far-fetched figure of the cross; for other roasting hath been thought a proper resemblance of it: where the body of the thing roasted hath limbs, as a lamb, there it bears the similitude of a proper cross, with an erect and transverse beam; where the roasted body is only of length and uniform, as a fish, there the resemblance is of a straight and simple *σαυρός*. As it is represented by Hesychius: Σκόλοψιν ὡς ὀπλήσιν· τὸ γὰρ παλαιὸν κακέργης ἀνεσκολόπιζον ἐξύνοντες ξύλον διὰ τῆς ῥάχιδος καὶ τοῦ νώτου, καθάπερ τοὺς ὀπταίμενους ἰχθὺς ἐπὶ ὀβελίσκῳ.

Pag. 310. (r)

Although indeed it must be confessed, that the *crurifragium* and the crucifixion were two several punishments, and that they ordinarily made the  
 cross

cross a lingering death ; yet because the Law of A R T.  
 Moses did not suffer the body of a man to hang IV.  
 upon a tree in the night, therefore the Romans, so  
 far to comply with the Jews, did break the bones  
 of those whom they crucified in Judæa constantly ;  
 whereas in other countries they did it but occasion-  
 ally.

Pag. 311. (s)

As Barnabas cites one of the Prophets whom we  
 know not : Ὁμοίως πάλιν περὶ τοῦ σταυροῦ ὀρίζει ἐν ἄλλῳ  
 προφῆτῃ λέγοντι, Καὶ τότε ταῦτα συντελεσθήσεται ; καὶ λέ-  
 γει Κύριος, Ὅταν ξύλον κλιθῇ καὶ ἀναστῇ, καὶ ὅταν ἐκ ξύλου  
 αἷμα εἰσέλθῃ, *Epist. cap. 12.* which words are not to be  
 found in any of the Prophets. Thus Justin Martyr,  
 to prove ὅτι μετὰ τὸ σταυρωθῆναι βασιλεύσει ὁ Χριστός, pro-  
 duceth a prophecy out of the 96th Psalm, in these  
 words ; Ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, *Dial. cum*  
*Tryph. §. 73.* and Tertullian, who advances all his  
 conceptions, Age nunc, si legisti penes Prophetam  
 in Psalmis, *Dominus regnavit a ligno* ; exspecto quid  
 intelligas, ne forte lignarium aliquem regem signifi-  
 cari putetis, et non Christum, qui exinde a passione  
 Christi (lege *crucis*, for he himself hath it *ligni*,  
*Adv. Marcion. lib. iii. cap. 19.*) superata morte reg-  
 navit, *Adv. Jud. cap. 10.* and in the place cited  
 against Marcion : Et si enim mors ab Adam regnavit  
 usque ad Christum, cur Christus non regnasse dica-  
 tur a ligno, ex quo crucis ligno mortuus, regnum  
 mortis exclusit ? Thus they, and some after them,  
 make use of those words, ἀπὸ ξύλου, *a ligno*, which are  
 not to be found either in the Greek or Latin transla-  
 tion, from whence they seem to produce them ; nor  
 is there any thing like them in the original, or any  
 translation extant, nor the least mention or footstep  
 of them in the *Catena Græcorum Patrum*. Justin  
 Martyr indeed accused the Jews for raising the words  
 ἀπὸ τοῦ ξύλου out of the text : Ἀπὸ τοῦ ἐννεηκοστοῦ ψάλμου  
 ψαλμῷ τῶν διὰ Δαβὶδ λεχθέντων λόγων, λέξεις βραχείας ἀφεί-  
 λοντο ταύτας, ἀπὸ τοῦ ξύλου· ἐξημίνε γὰρ τοῦ λόγου, Εἴπατε

- A R T. ἐν τοῖς Ἰβνισιν, Ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, ἀφ᾽ ἧκαν,  
 IV. Εἶπατε ἐν τοῖς Ἰβνισιν, ὁ Κύριος ἐβασίλευσεν. *Ibid.* But  
 first he doth not accuse them for rasing it out of the  
 original Hebrew, for his discourse is only to shew that  
 they abused the LXX. Secondly, though the Jews  
 had rased it out of their own, it appeareth not how  
 they should have gotten it out of the Bibles in the  
 Christians' hands, in which those words are not to be  
 found.

Pag. 311. (t)

These words of Zachary are clear in the original,  
 וְהָרַחֵם אֶת אֱלֹהֵינוּ, although the LXX have  
 made another sense, Ἐπιβλέπονται πρὸς με, ἀνδ' ὧν κατ-  
 ωρχήσαντο, by translating וְהָרַחֵם אֶת אֱלֹהֵינוּ, *eo quod*;  
 as also the Chaldee paraphrase וְהָרַחֵם אֶת אֱלֹהֵינוּ with the Arabic  
 version; and the Syriac another yet, by rendering it  
*per eum quem*, as if they should look upon one, and  
 pierce another: yet the plain construction of וְהָרַחֵם אֶת  
 is nothing else but *quem*, relating to the person in  
 the affix of the precedent אֱלֹהֵינוּ, who, being the same  
 with him who immediately before promiseth to pour  
 upon man the Spirit of grace, must needs be God.  
 Which that the Jews might avoid, they read it not  
 אֱלֹהֵינוּ, but אֱלֹהֵי, not *on me*, but *on him*, to distinguish  
 him whom they were to pierce, from him who was  
 to give the Spirit of grace. But this fraud is easily  
 detected, because it is against the Hebrew copies,  
 the Septuagint, and Chaldee paraphrase, the Syriac  
 and Arabic translations. Nor can the Rabbins shift  
 this place, because it was anciently by the Jews in-  
 terpreted of the Messias, as themselves confess. So  
 R. Solomon Jarchi upon the place, וְהָרַחֵם אֶת אֱלֹהֵינוּ  
 : וְהָרַחֵם אֶת אֱלֹהֵינוּ *Our masters have expounded this of the  
 Messias the son of Joseph.* That they interpreted it  
 therefore of the Messias, is granted by them; that  
 any Messias was to be the son of Joseph, is already  
 denied and refuted: it remaineth therefore that the  
 ancient Jews did interpret it of the true Messias, and  
 that



that St. John did apply it to our Saviour according to the acknowledged exposition. And in *Beresith Rabba*, we are clearly taught thus much; for unto that question, *Who art thou, O great mountain?* Zach. iv. 7. he answereth, *הר דודל וזה משיח בן דוד The great mountain is the Messias the son of David.* And he proves it from, *Grace, grace unto it, שדו נתן דו ותתתם because he giveth grace and supplications;* as it is written, Zach. xii. 10.

Pag. 311. (\*)

This translation indeed seems something different from the Hebrew text as we now read it, *כארי די* : *Sicut leo, manus meas et pedes meos.* But it was not always read as now it is. For R. Jacob the son of Chajim, in *Mafora magna*, מערכת ארת האלה, *ordine* *אר* testifieth that he found ספרים מרומים *in some correct copies, כתוב, written in the text כארי, but קרי read, and therefore written in the margin, כארי.* The same is testified by the *Maforah* on Num. xxiv. 9. citing the words of this text, and adding כר כתוב. And Johannes Isaac Levita confirmeth it by his own experience, who had seen in an ancient copy *כארי* in the text, and *כארי* in the margin. It was anciently therefore without question written *כארי*, as appeareth not only by the LXX, who translated it *ῥῆξαν, foderunt;* and Aquila, who rendered it *ῥῆξαν, fædarunt,* (in the same sense with that of Virgil;

*Obscœnas pelagi ferro fœdare volucres.*

*Æneid. iii. v. 241.)*

and the old Syriac, which translated it *בוע transfixerunt;* but also by the less, or marginal, *Maforah*, which noteth that the word *כארי* is found written alike in two places; this and Isaiah xxxviii. 13. but in divers significations: wherefore being in Isaiah it manifestly signifieth *sicut leo*, it must not signify the same in this; and being the Jews themselves

- A R T. pretend to nothing else, it followeth that it be still:  
 IV. read as it was, *וָרָחֵם*, and translated *foderunt*. From whence it also appeareth, that this was one of the eighteen places which was altered by the Scribes.

## Pag. 311. (x)

For the *Maforah* in several places confesseth, that eighteen places in the Scriptures have been altered by the Scribes; and when they come to reckon the places, they mention but sixteen: the other two without question are those concerning the crucifixion of the Messias, P<sup>sa</sup>l. xxii. 16. and Zach. xii. 10. For that of Zachary, a Jew confessed it to Mercerus; and that of David, we shewed before to be the other.

## Pag. 311. (y)

That the soldiers did execute the sentence of death given by the Roman magistrates in their provinces, and not only in the camp, is evident out of the historians of that nation.

## Pag. 311. (z)

Sciendum est Romanis Pilatum legibus ministrasse, quibus sancitum est, ut qui crucifigitur prius flagellis verberetur. *S. Hieron. ad Matt. xxvii. 26.* To which Lucian alludes in his own condemnation: Ἐμοὶ μὲν ἀνεσκολοπίσθαι δοκεῖ αὐτὸν, νῦν Δία, μαρτυρήσεια γὰρ πρότερον. *Lucian. in Piscatore, cap. 2.* Multi occisi, multi capti, alii verberati crucibus affixi, *Liv. lib. xxxiii. cap. 36.* So Curtius reports of Alexander, Omnes verberibus affectos sub ipsis radicibus petrae crucibus iussit affigi. *Lib. vii. cap. 11.* Thus were the Jews themselves used, who caused our Saviour to be scourged and crucified: Μαριγυόμενοι καὶ προδασανόμενοι τοῦ θανάτου πᾶσαν αἰκίαν, ἀνεσταυροῦντο. *Joseph. de Bell. Jud. lib. v. cap. 28.*

## Pag. 312. (a)

This was observed both by the Jews and Romans, that

that their capital punishments were inflicted without their cities : and that particularly was observed in the punishment of crucifixion. Plautus ;

Credo ego isthoc exemplo tibi esse eundum actutum extra portam,  
Dispeffis manibus, patibulum cum habebis.—

*Miles Glor. act. ii. sc. 4*

Tully ; Cum Mamertini more atque instituto suo crucem fixissent post urbem in via Pompeia. *Lib. v. in Verr. cap. 66.*

Pag. 312. (b)

Thieves and robbers were usually by the Romans punished with this death. Thus Cæsar used his pirates, Τὲς ληστὰς πάντας ἀνισταυροῦσι. *Plutarch. in Vita, cap 2.* Imperator provinciæ jussit latrones crucibus affigi. *Petron. Satyr.* Latronem istum, miserorum pignorum meorum peremptorem, cruci affigatis. *Apul. de Aur. Assin. lib. iii.* Latrocinium fecit aliquis, quid ergo meruit ? ut suspendatur. *Sen. Epist. 7.* Where suspendi is as much as crucifigi, and is so to be understood in all Latin authors which wrote before the days of Constantine. Famosos latrones, in his locis ubi grassati sunt, furca figendos compluribus placuit. *Callist. lib. xxxviii. de pœnis.* Where furca figendos is put for crucifigendos ; being so altered by Tribonianus, who, because Constantine had taken away the punishment, took also the name out of the Law.

Pag. 312. (c)

This was the peculiar heresy of Basilides, a man so ancient, that he boasted to follow Glaucias as his master, who was the disciple of St. Peter. And Irenæus hath declared this particularity of his : Quapropter neque passum eum : et Simonem quendam Cyrenæum angariatum portasse crucem ejus pro eo ; et hunc secundum ignorantiam et errorem crucifixum, transfiguratum ab eo, uti putaretur ipse esse Jesus ; et ipsum autem Jesum Simonis accepisse formam,

- A R T. mam, et stantem irrifisse eos; *Adv. Hæres. lib. i. cap.*  
 IV. 23. and Tertullian, of the same Basilides: Hunc  
 (Christum) passum a Judæis non esse, sed vice ipsius  
 Simonem crucifixum esse: unde nec in eum creden-  
 dum esse qui sit crucifixus, ne quis confiteatur in Si-  
 monem credidisse. *De Præscr. adv. Hæret. cap. 46.*  
 From these is the same delivered by St. Epiphanius  
*Hæres. xxiv. §. 3.* and by St. Augustin, *Hæres. 4.*

Pag. 312. (d)

This is observed by St. Austin, *Serm. 18. de Verbis Dom.* Quia ipse honoraturus erat fideles suos in fine hujus seculi, prius honoravit crucem in hoc seculo; ut terrarum principes credentes in eum prohiberent aliquem nocentium crucifigi: and, *Tract. 36. in Joan.* speaking of this particular punishment; Modo in poenis reorum non est apud Romanos; ubi enim Domini crux honorata est, putatum est quod et reus honoraretur si crucifigeretur. Whence appears, first, that in the days of St. Austin crucifixion was disused; secondly, that it was prohibited by the secular princes. But when it was first prohibited, or by whom, he sheweth not. It is therefore to be observed, that it was first forbidden by the first Christian emperor, Constantine the Great. Sozomen gives this relation; Ἀμέλει τοι πρότερον νόμισμένην Ῥωμαίοις τὴν τῆ σαυρῆ τιμωρίαν, νόμῳ ἀνέλε της χρήσεως τῶν δικαστηρίων. *Lib. i. cap. 8.*

Pag. 313. (e)

The original word in the New Testament, for the tree on which our Saviour suffered, is *σαυρὸς*, and the action or crucifixion *σαύρωσις*, the active *σαυρῶν*, and the passive *σαυρῶσθαι*. Now *σαυρὸς*, from which the rest mentioned are manifestly derived, hath of itself originally no other signification than of a *stake*. As we find it first used by Homer;

Σταυρὸς δ' ἐκτὸς ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα,  
 Πυλῶν καὶ θαμέας, τὸ μέλαν δρυὸς ἀμφικαύσας.  
 Ὀδ. ξ'. v. 11.  
 Ἀμφι

Ἀμφὶ δὲ οἱ μεγάλην αὐλὴν ποίησαν ἄνακτι

Σταυροῖσιν πυκνοῖσι· ———

Ἰλ. ω'. ν. 453.

A R T.

IV.

These are the same which Homer elsewhere calls σκόλοπι, and the ancient grammarians render each by other. As Eustathius; Σταυροί, ὅρθα καὶ ἀπὸ ξυμμένα ξύλα, οἱ δ' αὐτοὶ καὶ σκόλοπις λέγονται, ἀφ' ὧν τὸ ἀνασκοπεῖσθαι, καὶ ἀνασταυρῆσθαι· so he, expounding σταυροί; and in the same manner expounding σκόλοπις; Λέγονται δὲ οἱ τοῦτοι σκόλοπις καὶ σταυροί· ἐκ δὲ τούτων τὸ ἀνασκοπεῖν, καὶ ἀνασταυρῆν. As when Homer describes the Phæacian walls,

—————Τείχεα μακρὰ,

Ἵψηλὰ σκολόπεσσιν ἀρηρότα, ——— Ὀδ. η'. ν. 44.

he gives this exposition: Σκόλοπις δὲ καὶ νῦν ξύλα ὅρθα, οἱ καὶ σταυροί. In the same manner Hesychius; Σταυροί, οἱ καταπηγνύοντες σκόλοπις, χάρακις· and Σκόλοπις, ὀρθία, (ἢ ὅρθα) καὶ ὀξεία ξύλα, σταυροί, χάρακις· and again, Χάραξι, φραγμοῖς, ὀξεία ξύλοις· οἱ δὲ, καλὰμοις, οἱ δὲ, σταυροῖς. Besides they all agree in the same etymology, ἀπὸ τοῦ ἵσασθαι, and therefore always take it for a straight standing stake, pale, or palisadoe. Thus κελόντες in Antiphon are briefly rendered ὅρθα ξύλα; but more expressly thus by Etymologus, Κελόντες, κυρίως οἱ ἰσόποδες, καταχρηστικῶς δὲ καὶ τὰ καταπηγνύοντα ξύλα, ἃ καὶ σταυροὶ καλεῖται. This is the undoubted signification of σταυροί, in vain denied by Salmasius, who will have it first to signify the same with *furca*, and then with *crux*; first the figure of γ, and then of Τ. Whereas all antiquity renders it no other than as a straight and sharp stake: in which signification it came at first to denote this punishment, the most simple and prime σταύρωσις ἢ ἀνασκοπέσις, being upon a single piece of wood, a defixus et erectus supplicatus. And the Greeks which wrote the Roman history used the word σταυροί as well for their *palus* as their *crux*. As when Antony beheaded Antigonus the king of the Jews, Dion thus begins to describe his execution; Ἀντίγονον ἡμαρτίῳσι σταυρῷ προσδήσας, *Hist. Rom. lib. xlix. cap. 22.* not that he crucified him, as Baronius

- A R T. Baronius mistakes; but that he put him to another death after the Roman custom, as those died in Livy, Deligati ad palum, virgisque cæsi, et securi percussi. *Lib. xxviii. cap. 29.* So that *σαυρῶν προσδεῖν*, is ad palum deligare. Thus were the heads of men said *ἀνασταυρωθῆναι*, as of Niger and Albinus in Dis, *Lib. lxxiv. cap. 8. et Lib. lxxv. cap. 7.* and Herodian, *Lib. iii. cap. 24.* which cannot be meant but of a single palus: and we read in Ctesias how Amytis put Inarus to death, Ἀνισταύρωσε μὲν ἐπὶ τρισὶ σταυροῖς, not that he crucified him upon three crosses, but pierced his body with three stakes fastened in the ground, and sharpened at the upper end; as appears by the like Persian punishment inflicted by Parysatis on Mesabates, as delivered by Plutarch in *Artaxerxe*, cap. 17. Προσίταξεν ἐκδεῖραι ζῶντα, καὶ τὸ μὲν σῶμα πλάγιον διὰ τριῶν σταυρῶν ἀναπῆλαι, τὸ δὲ ἰεῖμα χάρις διαπατταλεῦσαι: which the Latin translator renders, *in tres sustolli cruces*, (a thing impossible;) whereas it was to be transversely fastened to three stakes piercing the body lying, and thrust down upon them; which in the *Excerpta* of Ctesias is delivered only in the word ἀνισταυρίσθαι. Σταυρὸς therefore is no more originally than σκόλοψ, a single stake, or an erect piece of wood, upon which many suffered who were said ἀνασταυρῶσθαι and ἀνασκολοπιζέσθαι. And when other transverse or prominent parts were added in a perfect cross, it retained still the original name, not only of σταυρὸς, but also of σκόλοψ; as, Ὡφελεν εἰς ἐπίδειξιν θεότητος ἀπὸ τοῦ σκόλοπος γυνεὺς ἀφανὲς γίνεσθαι, &c. τὴν ἐπὶ τῷ σκόλοπος αὐτῇ φωνὴν ἐπ' ἀπέναντι. *Celsus apud Orig. lib. ii.* Thus in that long, or rather too long, verse written by Audax to St. Augustin, *Epist. 139.*

Exspectat quos plena fides Christi de stipite pendens.

Pag. 313. (f)

That the figure and parts of a Roman cross, such as that was on which our Saviour suffered, may be known, we must begin with the first composition in the

the frame or structure of it; and that is the con-  
 junction of the two beams, the one erect, the other  
 transverse; the first to which the body was applied,  
 the second to which the hands were fastened. These  
 two, as the chief parts of the cross, are several ways  
 expressed: first, by the Jews, who had no one word  
 in their language particularly to express that punish-  
 ment (as being not mentioned in the Law, or at all  
 in use among them,) and therefore call it by a dou-  
 ble name, expressing the conjunction of these beams,  
 עֵצ וְעֵרֵב *flamen et subtegmen, the warp and the woof*.  
 The Greeks express the same by the letter Ταῦ,  
 as partly appears by what is already spoken of the  
 number 300, and is yet more evident by the testi-  
 mony of Lucian, who makes mankind complain of  
 the letter Ταῦ, because tyrants in imitation of that  
 first made the cross. Τῷ γὰρ τῆς σώματί φασι τὰς τυ-  
 πάντας ἀπολυθίσαντας, καὶ μιμησαμένους τὸ πλάσμα, ἵπνται  
 σχήματι τοῦτ' ἔχοντα τεκλῆνασθαι, ἀνθρώπους ἀνασκολοπιζέειν ἐπ'  
 αὐτά. *Jud. Vocal. cap. 12*. Ipsa est enim litera Gorgæ-  
 rum Tau, nostra autem T, species crucis. *Tertul. Adv.*  
*Marcion. lib. iii. cap. 22*. St. Jerom affirms the same  
 of the Samaritan *Tau*: but there is no similitude to  
 be found in that which is now in use, or any other  
 oriental, only in the Coptic alphabet *Salebdi*, that is  
 the cross *Di*. These two parts of the cross are  
 otherwise expressed by the mast and yard of a ship.  
 So Justin Martyr: Θάλασσα μὲν γὰρ ἔ τέμνεται, ἣν μὴ  
 τῦτο τὸ τρόπαιον ὃ καλεῖται ἰσίον, ἐν τῇ νηὶ σῶον μένει, *Apo-*  
*log. i. §. 55*. and Tertullian: antenna navis crucis  
 pars est, *Adv. Marcion. lib. iii. cap. 18*. and Minu-  
 tius Felix: Signum sane crucis naturaliter visimus  
 in navi, cum velis tumentibus vehitur: and Maxi-  
 mus Taurinensis; Cum a nautis scinditur mare, prius  
 arbor erigitur, velum distenditur, ut cruce Domini  
 facta aquarum fluentia rumpantur. Now because  
 the extremities of the antenna are a kind of κέρατα,  
 (as Virgil, that great master of proprieties,

Cornua

A R T. Cornua velatarum obvertimus antennarum ;

IV.

*Æneid.* iii. v. 549.)

therefore in Greek *κεραία* is *antenna* : and from thence the Greek Fathers applied the words of our Saviour, Matt. v. 18. Ἰῶτα ἓν, ἢ μία κεραία ἢ μὴ παρείδῃ ἀπὸ τῆ νόμῃς, ἕως ἂν πάντα γένηται, to the cross of Christ ; Τῷ γὰρ σαυρῷ ἰῶτα ἐστὶ τὸ ὀρθὸν ξύλον, καὶ κεραία τὸ πλάγιον. Because Ἰῶτα is like the straight piece or mast of the cross, and κεραία the yard or transverse part ; therefore some of the ancients interpreted this place of the cross, says Theophylact on the place. And Gregory Nyssen ; Ἀληθῶς γὰρ τοῖς καθ' ὁρᾶν δυναμένοις ἐν τῷ νόμῳ μάλιστα τὸ κατὰ τὸν σαυρὸν θεωρεῖται μυστήριον· διό φησι περὶ τὸ εὐαγγέλιον, ὅτι ἐκ τῆ νόμῃς τὸ ἰῶτα καὶ ἡ κεραία ἢ παρέρχεται· σημαῖνον διὰ τῶν εἰρημένων τὴν τε ἐκ πλαγίῃ γραμμὴν καὶ τὴν καθεύον, δι' ὧν τὸ σχῆμα τῷ σαυρῷ καταγράφεται. *Lib.* ii. *de Vita Moysi*. Not that this is the true interpretation of that place (for κεραία signifies a part of a letter, as in Apollonius, *Syntax.* lib. i. cap. 7. Τῷ ἂ τὴν κεραίαν ἀπέλειπε ;) but by that they testify their apprehension of the figure of a cross : which is well expressed by Eusebius, describing the form of the cross which appeared to Constantine, Τῷ πλὴν δόρυ χρυσοῦ κατημφισμένον, κίρας εἶχεν ἐγκάρσιον, σαυρῷ σχήματι πεποιημένον. *De Vita Constant.* lib. i. cap. 31. And this similitude of the mast and yard leads to the consideration of that part of the erected pale which was eminent above the transverse beam. For as the καρχήσιον was above the κεραία, so the stipes did extend itself above the patibulum. And this is evident by those expressions which make the two beams have four sides, and four extremities, as two lines cutting each other at equal angles needs must have. These Theophanes, *Homil.* 4. and Gregory Nyssen, *In Christi Resur. Orat.* 1. call τὰς ἀπὸ τῆ μέσῃ τέσσαρας προβολάς· Damascenus, *Orthod. Fid.* lib. iv. cap. 12. τὰ τέσσαρα ἄκρα τῷ σαυρῷ διὰ τῆ μέσῃ κέντρῳ κρατείμενα καὶ συσφιγόμενα. Hence Nonnus calls the cross δόρυ τετράπλευρον. And  
of



of these four parts the Fathers interpret the height, and breadth, and length and depth, mentioned by St. Paul, Eph. iii. 18. As Gregory Nyssen : Ἐφεσίοις τὴν τὸ πᾶν διακραύσαν τε καὶ συνέχεσαν δύναμιν τῷ σχήματι τῆ σαυρῆ καταδράφει—ὕψος καὶ βάθος καὶ πλάτος καὶ μήκος καθ' ὀνομάζων, ἑκάστην κεραίαν τῶν κατὰ τὸ σχῆμα τῆ σαυρῆ θεωρουμένων, ἰδίῳις προσαγορεύων ὀνόμασιν· ὡς τὸ μὲν ἄνω μέρος, ὕψος εἰπεῖν· βάθος δὲ τὸ μετὰ τὴν συμβολὴν ὑποκείμενον· τὴν δὲ ἐγκάρσιον καθ' ἑκάτερον κεραίαν, τῷ τῆ μήκους τε καὶ πλάτους ὀνόματι διασημαίνων. *Cont. Eunom. Orat. 4. et idem Catech. Orat. cap. 32. et in Christi Resur. Orat. 1.* And St. Augustin makes the same interpretation : In hoc mysterio figura crucis ostenditur ; which he thus expresseth : Latitudo est in eo ligno, quod transversum desuper figitur ;—longitudo in eo, quod ab ipso ligno usque ad terram conspicuum est ;—altitudo est in ea ligni parte, quæ ab illo quod transversum figitur, sursum versus relinquitur, hoc est, ad caput crucifixi, &c. *Epist. cxx. cap. 26. et alibi sæpe.* These four parts are severally expresseed by the ancients, and particularly by the figure of a man with his hands stretched forth ; which is the most proper similitude, because the cross was first made adapted to that figure. Quod caput emicat, quod spina dirigitur, quod humerorum obliquatio cornuat, si statueris hominem manibus expansis, imaginem crucis feceris. *Tertul. ad Nat. lib. 1. cap. 12.*

Pag. 313. (g)

Beside the direct and transverse parts of the cross, with their four extremities, which only usually are considered, and represented in the figures, we must find yet another part, and a fifth extremity. Irenæus giving several examples of the number Five, delivers it plainly thus ; Ipse habitus crucis fines et summities habet quinque, duos in longitudine, duos in latitudine, et unum in medio, ubi requiescit qui clavis affigitur. *Adv. Hæres. lib. ii. cap. 42.* Beside therefore the four extremities of the direct and transverse

**A R T.** verse beams, there was a fifth *ἄκρον* in medio (*viz.* of the erected palus), on which the crucified body rested. This fifth part of the cross fastened to the *arrestarius stipes* was before Irenæus acknowledged and described by Justin Martyr, under the notion of the horn of the rhinoceros, taken to be a figure or type of the cross. *Μονοκέρωλος γὰρ κέρατα ἔδενός ἄλλε प्राहिματος ἢ σχήματος ἔχει ἂν τις εἰπεῖν καὶ ἀποδείξαι, εἰ μὴ τῷ τύπῳ θεὸν σταυρὸν δεικνυσιν. ὁρθιον γὰρ τὸ ἐν ἐστὶ ξύλον, ἀφ' ὃ ἐστὶ τὸ ἀνώτατον μέρος εἰς κέρας ὑπερηρμένον, ὅταν τὸ ἄλλο ξύλον προσαρμωσθῇ, καὶ ἐκατέρωθεν ὡς κέρατα τῷ ἐνὶ κέρατι παρῆζευγμένα τὰ ἄκρα φαίνηται· καὶ τὸ ἐν τῷ μέσῳ πηγνύμενον, ὡς κέρας καὶ αὐτὸ ἐξέχον ἐστὶν, ἐφ' ὃ ἐποχῶνται οἱ σταυρέμενοι· καὶ βλέπεται ὡς κέρας καὶ αὐτὸ σὺν τοῖς ἄλλοις κέρασι συνεσχηματισμένον καὶ πεπηγμένον. Dial. cum Tryph. §. 91.* Where beside the *ὁρθιον ξύλον*, or *arrestarius stipes*, there is a third, τὸ ἐν μέσῳ πηγνύμενον, *fastened in the middle*; ἐφ' ὃ ἐποχῶνται οἱ σταυρέμενοι, says he: *ubi requiescit qui clavis affigitur*, says Irenæus. So Tertullian; *Pars crucis, et quidem major, est omne robur quod directæ statione defigitur. Sed nobis tota crux imputatur, cum antenna scilicet sua, et illo sedilis excessu. Ad Nat. lib. i. cap. 12.* Where the *excessus* is the τὸ ἐξέχον, signifying the nature, as the *sedile* signifieth the use of the part. Which in another place, in imitation of Justin, he refers unto the typical unicorn: *Nam et in antenna navis, quæ crucis pars est, extremitates cornua vocantur: unicornis autem, media stipitis, palus. Adv. Marcion. lib. iii. cap. 18. et adv. Jud. cap. 11.* To this *sedile* in the cross Mæcenas seemeth to allude in those words in Seneca;

*Hanc mihi, vel acuta*

*Si sedeam cruce, sustine.*

And Seneca himself does expound him, *Suffigas licet, et acutam fessuro crucem subdas; est tanti, vulnus suum premere, et patibulo pendere districtum. Epist. 101.* Of this Innocentius the First also speaks, *Serm. 1. de uno Mart.* *Fuerunt in cruce Dominica ligna quatuor;*

quatuor; stipes erectus, et lignum transversum, truncus suppositus, et titulus superpositus. This Gregorius Turonensis, after the use of the cross was long omitted, interpreted of *suppedaneum*, a piece of wood fastened under the feet of him that suffered: Clavorum ergo Dominicorum gratia, quod quatuor fuerint, hæc est ratio. Duo sunt affixi in palmis, et duo in plantis: et quæritur cur plantæ affixæ sint quæ in cruce sancta dependere visæ sunt potius quam stare. Sed in stipite erecto foramen factum manifestum est. Pes quoque parvulæ tabellæ in hoc foramen insertus est. Super hanc vero tabulam tanquam stantis hominis sacræ affixæ sunt plantæ. *De glor. Mart. cap. 6:*

A R T.  
14:

Pag. 313. (h)

That which was written over the head of our Saviour is called simply by St. Luke *ἐπιγραφὴ*, by St. Matthew *αἰτία*, by St. Mark *ἡ ἐπιγραφὴ τῆς αἰτίας*, and by St. John *τίτλος*, making use of a Latin word, as is observed by Nonnus;

Καὶ Πιλάτος θητὸν ἐπιγραφὴ μάρτυρι γόμφῳ  
Γράμμα, τόπερ καλεῖσιν Λατινίδι τίτλον ἰωῆ.†

From all which we may collect, that there was an inscription written over the head of our Saviour, signifying the accusation and pretended crime for which he was condemned to that death. *Gloss. Vet. Αἰτία, causa, materia, titulus.* As Ovid;

Causa, superpositæ scripto testata coronæ,  
Servatos cives indicat hujus ope.

*Trist. lib. iii. Eleg. 1. v. 47.*

that is, *ON CIVES SERVATOS* was *ἡ ἐπιγραφὴ τῆς αἰτίας*, *causa scripto testata*. In the language of Suetonius; *Titulus, qui causam pœnæ indicavit; Calig. cap. 32.* as Ovid;

Vixit, ut occideret damnatus crimine regni:  
Hunc illi titulum longa fenestra dabat.

*Fast. lib. vi. v. 190.*

This was done according to the Roman custom; as

- ▲ R T. we read in Dio of the son of Cæpio, Τὸν δὲ λον—τὸν  
 IV. προδόντα αὐτὸν, διὰ τε τῆς ἀγορᾶς μίσσης μετὰ γραμμάτων τὴν  
 αἰτίαν τῆς θανατώσεως αὐτῷ δηλύντων, διαγαγόντες, καὶ μετὰ  
 ταῦτα ἀναστυρώσαντος. *Lib. liv. cap. 3.* This title was  
 written upon a table, and that table fastened to the  
 upper part of the cross. The Syriac, Arabic, and  
 Persian translations render τίτλον expressly a *table* :  
 and Hesychius, Τίτλος, πτυχίον ἐπίγραμμα ἔχον (not  
 ἔχων, as it is printed), not the inscription itself, but  
 that upon which the inscription was written. Thus  
 the epistle of the French unto the Christians in Asia  
 represents the inscription of the martyr Attalus in a  
 table : Περιαχθεὶς κύκλῳ τῷ ἀμφιθεάτρει, πίνακος αὐτὸν  
 προάγοντος, ἐν ᾧ ἐπιγράφετο Ῥωμαῖσι, Οὗτός ἐστιν Ἀττάλος  
 ὁ Χριστιανός. *Euseb. Hist. Eccles. lib. v. cap. 1.* And  
 Sozomen, describing the invention of the cross by  
 Helena, says there were three several crosses in the  
 same place : Καὶ χωρὶς ἄλλο ξύλον ἐν μέρει λευκώματος,  
 ῥήμασι καὶ γραμμασιν Ἑβραϊκοῖς, Ἑλληνικοῖς τε καὶ Ῥωμαῖ-  
 κοῖς. *Hist. Eccles. lib. ii. cap. 1.* This Nicephorus  
 calls λευκὴν σανίδα, which is the proper interpretation  
 of λεύκωμα. Suidas, Λεύκωμα, τοῖχος (*Etymol. πίναξ*)  
 γύψῳ ἀλληλεμμένος πρὸς γραφὴν πολιτικῶν πραγμάτων ἐπι-  
 τήδεος. *Hesych.* Σανὶς, θύρα, λεύκωμα (as Julius Pollux  
 joins σανὶς and λεύκωμα together), ἐν ᾧ αἱ γραφαὶ Ἀθήνη-  
 σιν ἐγράφοντο πρὸς τὰς κακέργας· τίθεται δὲ καὶ ἐπὶ ταύρῃ,  
*leg. σφυρῷ.* His meaning is, that such a λεύκωμα as  
 contained the accusation or crime of malefactors was  
 placed upon the cross on which they suffered ; and  
 without question he spake this in reference to our  
 Saviour's cross, because he used in a manner the  
 same words with St. John ; Τίθεται ἐπὶ τῷ σφυρῷ, says  
 Hesychius ; Ἐθηκεν ἐπὶ τῷ σφυρῷ, saith St. John, xix.  
 19. It was therefore a table of wood whited and  
 fastened to the top of the cross, on which the accu-  
 sation or crime was written, as it is expressed by Nice-  
 phorus : Σανὶς-ἑτέρα λευκὴ, ἥ βασιλεία τῶν Ἰουδαίων γραφῶν  
 διαφόροις γραμμασιν ὁ Πιλάτος ὑπὲρ κεφαλῆς ἐτίθει, ἐν εἰδῇ  
 ἐκείνῃ βασιλεία τῶν Ἰουδαίων τὸν σφυρῷθεντα κηρύττων. *Hist.*  
*Eccles.*

*Eccles. lib. viii. cap. 29.* And thus there were, as **A R T.**  
**Xanthopulus observes,** **IV.**

Ὁ σαυρὸς, ἥλοι, καὶ γραφῆς τίτλος ἄνω.

Pag. 314. (i)

Auctores seditionis et tumultus, vel concitatores populi, pro qualitate dignitatis, aut in crucem tolluntur, aut bestiis obijciuntur, aut in insulam deportantur. *Jul. Paulus, lib. v. tit. 22.*

Pag. 314. (k)

Illa morte pejus nihil fuit inter omnia genera mortium. *S. August. Tract. 36. in Joan.* Tully calls it crudelissimum teterrimumque supplicium; *Lib. v. in Verr. cap. 66.* and Apuleius, poena extrema. *De Aur. Asin. lib. x.*

Pag. 314. (l)

Ubi dolores acerrimi exagitant, cruciatus vocatur, a cruce nominatus: pendentes enim in ligno crucifixi, clavis ad lignum pedibus manibusque confixi, producta morte necabantur. Non enim crucifigi hoc erat occidi; sed diu vivebatur in cruce: non quia longior vita eligebatur, sed quia mors ipsa protendebatur, ne dolor citius finiretur. *S. August. Tract. 36. in Joan.* To this etymology did Terence allude in those words,

—Et illis crucibus, quæ nos nostramque adolescentiam

Habent despiciatui, et quæ nos semper omnibus cruciant modis. —

*Eumuch. Act. ii. sc. 3. v. 91.*

Pag. 314. (m)

As it was observed of Julius Cæsar: Piratas a quibus captus est, cum in ditionem redegisset, quoniam suffixurum se cruci ante juraverat, jugulari prius jussit, deinde suffigi. *Suet. lib. i. cap. 74.*

A. R. T.

Pag. 314. (n)

IV.

Vulcatius Gallicanus relateth of Avidius Cassius, in the case of some centurions which had been prosperous, that in fighting without orders given, Rapi eos jussit, et in crucem tolli, servilique supplicio affici; quod exemplum non exstabat. *Cap. 4.* And Juvenal speaks with relation to this custom,

Pone crucem servo——— *Sat. vi. v. 218.*

So Palæstrio in Plautus;

Nisi quidem illa nos volt, qui servi sumus,  
Propter amorem suum omnes crucibus contubernales dari. *Mil. Glor. Act. ii. sc. 2. v. 28.*

And again:

Noli minitari; scio crucem futuram mihi sepulchrum.

Ibi mei majores sunt fiti, pater, avus, proavus;  
abavus. *Ibid. Act. ii. sc. 4. v. 19.*

So in Terence,

———*Pam. Quid meritis es? Dav. Crucem.*

*Andr. Act. iii. sc. 5. v. 15.*

And Horace,

Si quis eum servum, patinam qui tollere jussus,  
Semefos pisces tepidumque ligurrierit jus,  
In cruce suffigat——— *Lib. i. Sat. 3. v. 80.*

So Capitolinus of Pertinax, In crucem sublati talibus servis; *cap. 9.* and Herodian of Macrinus, Δεσφοι, ὅσοι δεσπότης κατήγελλον, ἀνεσκολοπίσθησαν. *Lib. v. cap. 2.* This punishment of the cross did so properly belong to the slaves, that when servants and freemen were involved alike in the same crime, they were very careful to make a distinction in their death, according to their condition: Ut quisque liber aut servus esset, suæ fortunæ a quoque sumptum supplicium est. *Liv. lib. iii. cap. 18.* And then the servants were always crucified, as Servius observes among the Lacedæmonians; Servos patibulis suffixerunt, filios

lios strangulavere, nepotes fugaverunt. *Com. in Æneid.* A R T.  
 iii. v. 551. Novercæ quidem perpetuum indicitur exi- IV.  
 lium; servus vero patibulo suffigitur. *Apul. de Aur.*  
*Afin. lib. x.* Thus in the combustion at Rome, upon  
 the death of Julius Cæsar; Ἀμυνόμενοι ἀνῆλθον ἱνοί,  
 καὶ συλληφθέντες, ἑτέροι ἐκρεμάσθησαν, ὅσοι δεράποντες ἦσαν, οἱ  
 δὲ ἐλεύθεροι κατὰ τὴν κρημνὴν κατερρίφησαν. *Appian. de Bell.*  
*civil. lib. iii.* Ea nocte speculatores prehensi servi  
 tres, et unus ex legione vernacula; servi sunt in cru-  
 cem sublati, militi cervices abscissæ. *Hirt. lib. de Bell.*  
*Hispan. cap. 20.* So Africanus: Gravius in Roma-  
 nos, quam in Latinos transfugas animadvertit: illos  
 enim, tanquam patriæ fugitivos, crucibus affixit;  
 hos, tanquam perfidos socios, securi percussit. *Valer.*  
*Max. lib. ii. cap. 7.* This punishment of the cross  
 was so proper unto servants, that servile supplicium  
 in the language of the Romans signifies the same:  
 and though in the words of Vulcatius before cited  
 they go both together, as also in Capitolinus, Nam  
 et in crucem milites tulit, et servilibus suppliciis sem-  
 per affecit; *In Macrino, cap. 12.* yet either is sufficient  
 to express crucifixion: as in Tacitus, Malam poten-  
 tiam servili supplicio expiavit, *Hist. lib. iv. cap. 11.*  
 and again, Sumptum de eo supplicium in servilem  
 modum: *Hist. lib. ii. cap. 72.* And therefore when  
 any servants were made free, they were put out of  
 fear of ever suffering this punishment. An vero ser-  
 vos nostros horum suppliciorum omnium metu do-  
 minorum benignitas una vindicta liberavit? Nos a  
 verberibus, ab unco, a crucis denique terrore, neque  
 res gestæ, neque acta ætas, neque nostri honores vin-  
 dicabunt? *Cic. Orat. pro Rabir. cap. 5.*

Pag. 314. (o)

Carnifex, et obductio capitis, et nomen ipsum *cru-*  
*cis* absit, non modo a corpore civium Romanorum,  
 sed etiam a cogitatione, oculis, auribus. Harum  
 enim omnium rerum non solum eventus atque per-  
 pectio, sed etiam conditio, expectatio, mentio ipsa

- A R T. denique, indigna cive Romano atque homine libero  
 IV. est. *Cic. Orat. pro Rabir. cap. 5.* Facinus est vincere civem Romanum, scelus verberari, parricidium necare: quid dicam in crucem tollere? crudelissimum teterrimumque supplicium? verbo satis digno tam nefaria res appellari nullo modo potest. *Idem, lib. v. in Verr. cap. 66.*

Pag. 315. (p)

As when the Capitol was betrayed by the silence of dogs, but preserved by the noise of geese; they preserved the memory by a solemn honouring of the one yearly, and dishonouring the other. Eadem de causa supplicia annua canes pendunt inter ædem Juventutis et Summani, vivi in furca sambucea arbore fixi. *Plin. lib. xxix. cap. 4.* Πομπύαι μέχρι νῦν ἐπὶ μνήμῃ τῶν τότε συμπτωμάτων ἡ τύχη, κύων μὲν ἀναστυρῶμενος, χῆν δὲ μάλα σιμνῶς ἐπὶ γρωμνῆς πολυτελεῖ καὶ φορεῖ καθήμενος. *Plutarch. de Fort. Rom.*

Pag. 315. (q)

As Oroetes the Persian, when he had treacherously and cruelly murdered Polycrates the tyrant of Samos, ἀποκτείνας δὲ μὲν ἐκ ἀξίως ἀπηγήσιος ἀνιστᾷ. *Herodot. lib. iii. cap. 125.* So Antiochus first cut off the head of Achæus, and then fastened his body to a cross: Ἐδοξε πρῶτον μὲν ἀκρωτηριάσαι τὸν ταλαίπωρον· μετὰ δὲ ταῦτα, τὴν κεφαλὴν ἀποτιμόντας αὐτῆς, καὶ καταρράψαντας εἰς ὄγκον ἀσκὸν, ἀνασταυρῶσαι τὸ σῶμα. *Polyb. lib. viii. cap. 23.*

Pag. 315. (r)

This was the design of Tarquinius Priscus, when the extremity of labour which he had laid upon his subjects made many lay violent hands upon themselves: Passim conscita nece Quiritibus tædium fugientibus, novum et inexcogitatum antea posteaque remedium invenit ille rex, ut omnium ita defunctorum figeret crucibus corpora spectanda civibus, simul et feris volucribusque laceranda. *Plin. lib. xxxvi. cap. 15.* who makes this handsome observation of it :  
 Quam-



Quamobrem pudor Romani nominis proprius, qui sæpe res perditas servavit in præliis, tunc quoque subvenit: sed illo tempore imposuit, tum erubescens cum puderet vivos, tanquam puditurum esset extinctos. A R T. IV.

Pag. 315. (s)

Thus they used Celsus, one of the thirty tyrants of Rome, as Trebellius Pollio testifieth: Novo injuriæ genere imago in crucem sublata, persultante vulgo, quasi patibulo ipse Celsus videretur affixus. Cap. 29.

Pag. 316. (t)

Deut. xxi. 22. *If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree.* In which words, *being put to death* precedeth *being hanged*: but, I confess, in our English translation it hath another sense [*and he be to be put to death*], as if he were to die by hanging: and so the vulgar Latin, *Et adjudicatus morti appensus fuerit patibulo*, as if he were adjudged to be hanged, and so his sentence were suspension: and the Syriac yet more expressly, *Et appendatur ligno atque interficiatur*. But there is no such sentence contained in the original as the vulgar, nor futuration of death, as our English translation mentioneth. The Hebrew is *ומת* in *Hophal*, that is, *interfectus, occisus, mori factus fuerit*; or, as the LXX clearly translate it, *καὶ ἀποθάνη*, and the Chaldee *ܠܡܪܬܐ ܗܝܬ ܘܡܝܬ ܗܝܬ* *et occisus fuerit*.

Pag. 316. (u)

As we before noted on the words of Seneca. Thus the Greeks do often use *κρίμα*, for *crucifigere*. For Curtius, speaking of the taking of Tyre by Alexander, says, Duo millia—crucibus affixi per ingens litoris spatium pependunt: *Lib. iv. cap. 4.* and Diodorus Siculus relating the same, *Τὰς δὲ νῆας πάντας ὄντας ἐκ ἰσότητος τῶν διασχολίων ἐκρίμασεν.* *Lib. xvii. cap. 46.* So the same Curtius testifies that Musicanus was in crucem sublatus; *Lib. ix. cap. 8.* of whom Arrianus speaks

- ▲ R T. thus; Τέτον κρεμάσαι Ἀλέξανδρος κελύει ἐν τῇ αὐτῇ γῇ.  
 IV. *De Exped. Alex. lib. vi. cap. 17.* Thus in the language of the Scriptures, Εἰς τῶν κρεμασθέντων κακέργων is one of the crucified thieves; Luke xxiii. 39. and the Jews are said to have slain our Saviour, κρεμάσαντες ἐπὶ ξύλου, Acts v. 30. and x. 39. The Latins likewise often use the word *suspendere* for *crucifigere*. As Aufonius, in the Idyllium, whose title is *Cupido cruci affixus*, v. 59. describes him thus,

Hujus in excelsis suspendum stipite Amorem;  
 and when we read in Polybius, that they did ἀνασπῶσαι τὸ σῶμα of Achæus; *Lib. viii. cap. 23.* Ovid describes his punishment thus,

More vel intereas capti suspensus Achæi,  
 Qui miser aurifera teste pendit aqua.

*Ibis v. 301.*

Pag. 316. (x)

The words of Moses are, Deut. xxi. 23. תלת תלי תלחיה, *maledictio Dei suspensus*: and this word תלי, which is of itself simply *suspensus* (as 2 Sam. xviii. 10. I saw Absalom באלה תלי *hanged on an oak*), is ordinarily attributed by the Jews to our Saviour, to signify that he was crucified. Hence they term Christians תלחי תלחי *cultores suspensi*; and they call the crucifix תלחי צורת *figuram suspensi*.

Pag. 316. (y)

So Trypho the Jew objected to Justin Martyr: Οὗτος δὲ ὁ ὑμέτερος λεγόμενος Χριστὸς ἄτιμος καὶ ἄδοξος γέγονεν, ὥς καὶ τῇ ἐσχάτῃ κατάρρα τῇ ἐν τῷ νόμῳ τῷ Θεῷ περιπτεῖν· ἐσαυρώθη γάρ. *Dial. cum Tryph. §. 32.*

Pag. 317. (z)

Ἐνόσα γὰρ ὑμᾶς καταρτισμένους ἐν ἀκινήτῳ πίστι, ὡς περ καθηλωμένους ἐν τῷ σταυρῷ τῷ Κυρίῳ Ἰησοῦ Χριστῷ, σαρκί τε καὶ πνεύματι. *S. Ignat. Epist. ad Smyrn. §. 1.* St. Augustin speaking of the Church; Mundatur ut non habeat maculam, extenditur ut non habeat rugam: Ubi  
 cam

eam extendit fullo, nisi in ligno? Videmus quotidie A R T.  
a fullonibus tunicas quodammodo crucifigi: crucifi- 17.  
guntur ut rugam non habeant. *Enar. in Psal. 132.*  
Ἀναφερόμενοι εἰς τὰ ὕψη διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ, ὃ ἐν  
σαυρὶ, σχοινίῳ χρώμενοι τῷ πνεύματι τῷ ἁγίῳ. *S. Ignat.*  
*Epist. ad Ephes. §. 9.*

Pag. 317. (a)

Mori voluit pro nobis: parum dicimus; crucifigi dignatus est; usque ad mortem crucis obediens factus. Elegit extremum et pessimum genus mortis, qui omnem fuerat ablaturus mortem: de morte pessima occidit omnem mortem. *S. August. Tract. 36. in Joan.*

Pag. 318. (b)

Humilitatis enim magister est Christus, qui humiliavit seipsum, factus obediens usque ad mortem, mortem autem crucis. *S. August. Tract. 51. in Joan.*

Pag. 318. (c)

Προσήλυν ὃ οἱ στρατιῶται δι' ὀργὴν καὶ μῖσος τὰς αἰλόντας, ἄλλον ἄλλῳ σχήματι πρὸς χλεύην, καὶ διὰ τὸ πλῆθος χώρας ἐνελίσσεται τοῖς σαυροῖς, καὶ σαυροὶ τοῖς σώμασιν. *Joseph. de Bell. Jud. lib. vi. cap. 28.*

Pag. 318. (d)

This is excellently observed and expressed by Origen, who returneth this answer to the objection made by the Jews in Celsus, of those fabulous returns from the dead: Φέρε παραστήσωμεν, ὅτι εἰ δύναται τὸ κατὰ τὸν Ἰησοῦν ἱσχυόμενον ἐκ νεκρῶν ἐγρηγέρθαι τέτοις παραβάλλεσθαι. Ἐκαστος μὲν γὰρ τῶν λεγομένων κατὰ τὰς τόπας ἡρώων. βεληθεῖς αὐτὸν ἐκνήθη ἑαυτὸν ὑπεκκλῆσαι τῆς ὀψευς τῶν ἀνθρώπων, καὶ πάλιν κρίνας ἐπανελθεῖν πρὸς ἑς καταλείλοιπεν. Ἰησοῦ δὲ σαυρωθέντος ἐπὶ πάντων Ἰουδαίων, καὶ καθαιριθέντος αὐτοῦ τῷ σώματι ἐν ὅψει τῇ δήμε αὐτῶν, πῶς οἶονται παραπλήσιον πλάσσεσθαι, λήγειν αὐτὸν τοῖς ἱσχυομένοις ἥρωσιν εἰς ἅδᾱ καταβόηκται, καμῖθεν ἀνελθουθῆναι; φάμεν ὃ, ὅτι μήποτε πρὸς

A R T. πρὸς ἀπολογία, τῇ ἐσαυρώσθαι τὸν Ἰησοῦν καὶ τοιοῦτον λόγος τ'

IV. ἂν μάλιστα, διὰ τὰ περὶ τῶν ἡρώων ἱεροθεύματα τῶν εἰς ᾧδε κατεβεβηκέναι βιαζομένων. ὅτι εἰ καδ' ὑπόθεσιν ὁ Ἰησὺς ἐτεθνήκει ἀσήμε θανάτῳ, ἔχ' ὥστε θῆλος εἶναι ἀποθανὼν ὅλῳ τῷ θήμῳ τῶν Ἰουδαίων, εἴτα μετὰ τῆτ' ἀληθῶς ἦν ἀναστὰς ἐκ νεκρῶν, χώραν εἶχιν ἂν τὸ ὑπονοεῖν περὶ τῶν ἡρώων, καὶ περὶ τέττε λεχθῆναι· μὴ ποτ' ἔν πρὸς ἄλλοις αἰτίοις τῇ σαυρωθῆναι τὸν Ἰησοῦν, καὶ τῆτο δύναται συμβάλλεσθαι τῷ, αὐτὸν ἐπισήμως ἐπὶ τῇ σαυρῇ ἀποτεθνηκέναι, ἵνα μηδεὶς ἔχῃ λῆγαν, ὅτι ἐκὼν ὑπέβη τῆς ὀψιως τῶν ἀνθρώπων, καὶ ἔδοξεν ἀποτεθνηκέναι, ἐκ ἀποτεθνηκε δέ· ὅτ' ἐβλήθη, πάλιν ἐπιφανείς ἑτεραπεύσατο τὴν ἐκ νεκρῶν ἀνάστασιν. *Cont. Celf. lib. ii.*

Pag. 321. (e)

That this place of Isaiah must be understood of the Messias, I have already proved against the Jews, out of the text, and their own traditions. Their objection particularly to these words is, that the *land of the living* is the land of Canaan. So Solomon Jar-chi, מִמְּחֶמְתָּא דְּחַיִּים הִיא אֶרֶץ יִשְׂרָאֵל *From the land of the living, that is, the land of Israel.* And D. Kimchi endeavours to prove that exposition out of David, כִּי נִגֹּר מֵאֶרֶץ חַיִּים כְּאִשֶּׁר נִלְה מֵאֶרֶץ שְׁנֵקִיאוֹת אֶרֶץ חַיִּים : כִּמְּחֵמֶתָךְ לִפְנֵי י' בְּאֶרֶץ חַיִּים : as if the land of the living must be the land of Canaan, because David professeth he will walk before the Lord in the *land of the living* : whereas there is no more in that phrase than that he will serve God while he liveth. As Psal. xxvii. 13. *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living ;* and Isa. xxxviii. 11. *I said, I shall not see the Lord, even the Lord in the land of the living ;* which is sufficiently interpreted by the words which follow : *I shall behold man no more with the inhabitants of the world.* The *land of the living* then was not particularly the land of Canaan : nor can they persuade us that it could not refer to Christ, because he was never removed out of that land : but to be *cut off*  
out

out of the land of the living is, certainly, to be taken away from them which live upon the earth, that is, to die. A R T. IV.

Pag. 322. (f)

Τὸ ἔμψυχον δὴ τῇ αἰψύχῃ δυοῖν μάλιστα διαφέρειν δοκεῖ, κινήσει τε καὶ τῷ αἰσθάνεσθαι. παρελήφαμεν δὲ καὶ παρὰ τῶν προγενετέρων σχιδόν δύο ταῦτα περὶ ψυχῆς. *Aristot. de Anima, lib. i. cap. 2.* Ὅτι διαφέρει τὰ αἰψυχα (leg. ἔμψυχα) τῶν αἰψύχων, τὸτο ἔστι ψυχῇ· διαφέρει δὲ κινήσει, αἰσθήσει, φαντασίᾳ, νοήσει. *Sallust. de Diis et Mundo, cap. 8.*

Pag. 323. (g)

As Secundus, Φυγὴ καὶ ἀπόκτησις βίᾱ.

Pag. 323. (h)

As the Philosophers have anciently expressed it, especially Plato, who by the advantage of an error in the original of souls, best understood the end of life : Τὸτό γε θάνατος ὀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος. *In Phædone.* Again, Ὁ θάνατος τυγχάνει ὧν, ὡς ἡμοῖ δοκεῖ, εἶναι ἄλλο ἢ δυοῖν πραγμάτων διάλυσις, τῆς ψυχῆς καὶ τῷ σώματος, ἀπ' ἀλλήλων. *In Gorgia.* And more plainly and fully yet : Ἡγμένθα τι τὸν θάνατον εἶναι ; Πάνυ γ', ἔφη ὑπολαβὼν ὁ Σιμμίας. Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τῷ σώματος ἀπαλλαγὴν ; καὶ εἶναι τὸτο τεθνᾶναι, χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγὴν αὐτὸ καθ' ἑαυτὸ τὸ σῶμα γεγενῆσθαι, χωρὶς δὲ τὴν ψυχὴν τῷ σώματος ἀπαλλαγῆσθαι αὐτὴν καθ' αὐτὴν εἶναι ; Ἄρα μὴ ἄλλο τι ἢ ὁ θάνατος ἢ τὸτο ; Οὐκ, ἀλλὰ τὸτο, ἔφη. *In Phædone.* Thus with four several words, λύσις, διάλυσις, χωρισμὸς, and ἀπαλλαγὴ, doth Plato express the separation of the soul from the body, and maketh death formally to consist of that separation. This solution is excellently expressed by Phocylides ;

Οὐ καλὸν ἀρμονίην ἀναλυμένῃ ἀνθρώποις·

Ψυχὰ γὰρ μέμνησιν ἀκήριοι ἐν φθιμένοισι.

Πνεῦμα γὰρ εἰς θεῶν χρησίμους θνητοῖσι καὶ εἰκάει.

Σῶμα γὰρ ἐκ γαίης ἔχομεν· καὶ πάντες ἐς αὐτὸν

Λυόμενοι

A R T.

Λυόμενοι πόσις ἵσμεν, αἵη δ' ἀνὰ πνεῦμα δίδεταί.

IV.

Carm. admon. v. 97.

So Tertullian : Opus autem mortis in medio est, discretio corporis animæque. *De Anim cap. 51.* Si mors non aliud determinatur, quam disjunctio corporis animæque, contrarium morti vita non aliud definitur, quam conjunctio corporis animæque. *Ibid. cap. 27.* This description of death is far more philosophical than the notion of Aristotle, who makes it to consist in the corruption of natural heat ; 'Ανάγκη τοίνυν ἅμα τό, τε ζῆν ὑπάρχειν, καὶ τὴν τῷ θερμῷ φυσικῷ σωτηρίαν, καὶ τὸν καλύμενον θάνατον εἶναι τὴν τότε φθοράν. *Lib. de Juvent. et Senect. cap. 4.* Inasmuch as the soul is not that natural heat, and the corruption of that heat followeth upon the separation of the soul.

Pag. 323. (i)

This is expressed three ways, all signifying the separation of his soul from his body. St. Mark and St. Luke, ἐξέπνευσε, which is of the same force with ἐξέψυξε. But because ἐκψύχαιν doth not always signify an absolute expiration, but sometimes a lipothymy only (as Hesychius, Ἐκψύχαισι, λαποθυμῶσι· so Hippocrates useth it, Εἰσὶ δὲ ὀξύτατοι (καιροὶ) ὅσοις ἢ ἐκψύχαισι διὲ τι ὠφελῆσαι, *De Morbis, lib. i. cap. 3.* and again, Ἐκψύχαισι δὲ διὰ τῷ αἵματος τὴν μετάσασιν ἐξαπίνης γινομένην), lest therefore we should take ἐξέπνευσε in such an imperfect sense, St. Matthew hath it, αἶφῃκε τὸ πνεῦμα, and St. John, παρέδωκε τὸ πνεῦμα. Which is a full expression of the secession of the soul from the body, and consequently of death, which is, in the language of Secundus, πνεύματος ἀπόσασις.

Pag. 323. (k)

These three points or distinctions of time I have therefore noted, that I might occur to any objection which possibly might arise out of the ancient philosophical subtilty, which Aulus Gellius reports to be agitated at the table of Taurus. The question was propounded thus, Quæsitum est, quando moriens moreretur,

moretur, cum jam in morte esset, an tum etiam cum in vita foret. Where Taurus admonisheth the rest, that this was no light question; for, says he, Gravissimi philosophorum super hac re serio quæsierunt; et alii moriendi verbum atque momentum manente adhuc vita dici atque fieri putaverunt; alii nihil in illo tempore vitæ reliquerunt, totumque illud quod mori dicitur morti vendicarunt. The ancients philosophers were divided; some saying a man died in the time of his life, others in the time of his death. But Plato observed a contradiction in both; for a man can neither be said to die while he is alive, nor when he is dead; et idcirco peperit ipse expressitque aliud quoddam novum in confinio tempus, quod verbis propriis atque integris τῆς ἐξαίφνης φύσιν appellavit: which he thus describes in his *Parmenides*; Τὸ γὰρ ἐξαίφνης τοιαῦτόν τι ἔοικε σημαίναν, ὡς ἐξ ἐκείνης μεταβάλλον εἰς ἕτερον. So Aulus Gellius, *Lib. vi. cap. 13*. Thus when our Saviour commended his soul into the hands of the Father, he was yet alive; when the soldier pierced his side, he was already dead: and the instant in which he gave up the ghost was the τὸ ἐξαίφνης when he died.

Pag. 325. (l)

Acts ii. 23. v. 30. In both which places the original sheweth more expressly, that by their crucifixion they slew him: in the former thus, Διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλε. In the latter thus, Ὁν ὑμεῖς διεχειρίσατε κρεμάσαντες ἐπὶ ξύλῳ.

Pag. 326. (m)

Credimus certe non in solum Deum Patrem, sed et in Jesum Christum filium ejus unicum, Dominum nostrum. Modo totum dixi, in Jesum Christum filium ejus unicum, Dominum nostrum. Totum ibi intellige, et verbum, et animam, et carnem. Sed utique confiteris etiam illud quod habet eadem fides, in eum Christum te credere qui crucifixus est.

et

**A R T.** et sepultus. Ergo etiam sepultum Christum esse non  
**IV.** negas; et tamen sola caro sepulta est. Si enim erat  
 ibi anima, non erat mortuus; si autem vera mors  
 erat, ut ejus vera sit resurrectio, sine anima fuerat in  
 sepulchro; et tamen sepultus est Christus. Ergo  
 Christus erat etiam sine anima caro, quia non est se-  
 pulta nisi caro. *S. August. Tract. 47. in Joan.*

Pag. 327. (n)

Ὅλον τὸν ἄνθρωπον τὸ Θεῷ, διὰ τῆς πρὸς αὐτὸν ἀνα-  
 κρίσεως εἰς τὴν θείαν φύσιν μετὰσχευάσαντος, ἐν τῷ καιρῷ τῆς  
 κατὰ τὸ πάθος οἰκονομίας ἐθατίετο μέρους τὸ ἀπαξ ἐγκραδίᾳ  
 ἀνεχώρησεν· ἀμεταμέλητα γὰρ τὸ Θεῷ τὰ χαρίσματα· ἀλλὰ  
 τὴν μὲν ψυχὴν τῷ σώματι, ἡ θείας ἐκείνης διέζευξεν, αὐτὴν  
 δὲ ἐν ἀμφοτέροις μένυσαν ἰδοῦσι. *S. Greg. Nyss. de Christi  
 Refur. Orat. 1.*

Pag. 327. (o)

This is the conclusion of St. Augustin, Ex quo  
 Verbum caro factum est, ut habitaret in nobis, et  
 susceptus est a Verbo homo, id est totus homo, ani-  
 ma et caro; quid fecit passio, quid fecit mors, nisi  
 corpus ab anima separavit? Animam vero a Verbo  
 non separavit. Si enim mortuus est Dominus—sine  
 dubio caro ipsius exspiravit animam (ad tempus  
 enim exiguum anima deferuit carnem, sed redeunte  
 anima resurrecturam), a Verbo autem animam sepa-  
 ratam esse non dico. Latronis animæ dixit, *Hodie  
 tecum eris in paradiso*. Fidelem latronis animam non  
 deferbat, et deferbat suam? Absit: sed illius ut  
 Dominus custodivit, suam vero inseparabiliter ha-  
 buit. Si autem dixerimus, quia ipsa se anima posuit,  
 et iterum ipsa se sumpsit, absurdissimus sensus est:  
 non enim quæ a Verbo non erat separata, a seipsa  
 potuit separari. *Tract. 47. in Joan.*

Pag. 328. (p)

Ἐπεὶ διπλὴν μὲν τὸ ἀνθρώπινον σύγγραμμα, ἀπλὴ δὲ καὶ  
 μονοειδὴς ἡ τῆς θείας φύσεως, ἐν τῷ καιρῷ τῆς τῷ σώματι  
 ἀπο-



ἀπὸ τῆς ψυχῆς διαζώεσι, ἔ συνδιασχίζεται τῷ συνθέτῳ τὸ  
 ἀδιαίρετον, ἀλλὰ τὸ ἑμπαλιν γίνεται· τῇ γὰρ ἐνότητι τῆς  
 Θεᾶς φύσει, τῆς κατὰ τὸ ἴσον ἐν ἀμφοτέροις ἔσσης, πάλιν  
 πρὸς ἀλλήλα τὰ διεσῶτα συμφύεται. *S. Greg. Nyss. de*  
*Christi Resur. Orat.* 1. Tam velox incorruptæ carnis  
 vivificatio fuit, ut major ibi effet soporis similitudo  
 quam mortis; quoniam Deitas, quæ ab utraque sus-  
 cepti hominis substantia non recessit, quod potestate  
 divisit, potestate conjunxit. *Leo de Resur. Dom. Serm.*  
*i. cap. 2.*

A R T.  
 IV.

Pag. 333. (q)

It is observed by Tacitus of the Jews, in opposi-  
 tion to the Roman custom, Corpora condere, quam  
 cremare, e more Ægyptio. *Hist. lib. v. cap. 5.* As of  
 the Egyptians by others, Θάπτεισι δὲ Αἰγύπτιοι μὲν, τα-  
 ριχύνοντες· Ῥωμαῖοι δὲ, καίοντες· Παῖνες δὲ, εἰς τὰς λίμνας  
 ρίπταντες. *Diog. Laert. in Pyrrhonis Vit.* But the Jews  
 received this custom no more from the Egyptians  
 than from the Persians, whom they may be rather  
 said to follow, because they used not the Egyptian  
 ταρίχυνσις; neither were they more distinguished from  
 the Romans than from the Grecians, who also burn-  
 ed the bodies of the dead. Διελόμενοι κατὰ ἔθνη τὰς  
 ταφάς, ὁ μὲν Ἕλλην ἱκαυσιν· ὁ δὲ Πέρσης ἔθαψεν· ὁ δὲ Ἰουδὴς  
 ὑάλῳ περιχρίει· ὁ δὲ Σκύθης κατισθίει· ταριχύνει δὲ ὁ Αἰ-  
 γύπτιος. *Lucian. περὶ πίνδης, §. 21.* Although there-  
 fore it be not true, that the Jews received their  
 custom of burying their dead from the Egyptians,  
 because Abraham at the first purchased a burying-  
 place; yet it hath been observed, and is certainly  
 true, that their general custom was to inter. Philo,  
 one of their own writers; Ἀνθρώποις καὶ πᾶσι χερσαίοις  
 οἰκότερον ἢ φύσει χωρίον ἀπένεμει γῆν, ἢ μόνον ζῶσιν, ἀλλὰ  
 καὶ ἀποθανόντων, ἐν ᾗ αὐτὴ καὶ τὴν πρώτην ὑποδέχεται γίνε-  
 σιν, καὶ τὴν ἐκ τῆ βίης τελευταίαν ἀνάλυσιν. *Lib. in Flac-*  
*cium.*

Pag. 334. (r)

So the *Midrash Tillim* anciently expounded it, *My*  
*flesh shall rest in hope* רַחֵם רַחֵם אַחֲרַי *after death*; adding  
 'רָא

- A R T. יִצְחָק בֵּרַךְ אֶת שְׁלֹמֹה בֶן דָּוִד חַמְלֵשׁ *that Rabbi*  
 IV. *Isaac said, he taught by these words, that the moth and worm should have no power over him. Whence, by the argument of St. Peter, it must be understood not of David; for his flesh saw corruption; nor of any other but the Messias. And although the Rabbins are wont to say, that the worms shall never eat the just, in opposition to the last words of Isaiah; yet they must confess there is no difference in the grave; and therefore that worm must signify nothing else but the corruption of the body. Well therefore are those words paraphrased by Didymus, Ἐπ' ἐλπίδι κατεσπίνωσεν ἡ σὰρξ, διὰ τὴν εὐθὺς ἐσομένην ἀνάστασιν.*

Pag. 334. (s)

To this custom Horace alludes,

Non hominem occidi. Non pasces in cruce  
 corvos. *Lib. i. Epist. 16. v. 48.*

And Juvenal,

Vultur, jumento et canibus crucibusque relictis,  
 Ad foetus properat, partemque cadaveris affert.

*Sat. xiv. v. 77.*

So Prudentius,

—Crux illum tollat in auras,  
 Viventesque oculos offerat alitibus.

*Περὶ τριφ. Hymn. xi. v. 65.*

This punishment did appear in the mythology of Prometheus; who though he were by some represented simply as δεισμώντης, by others particularly he is described as ἀνεσπινόμενος, especially by Lucian, who delivers him προσηλέμενον, κρεμάμενον, προσπατάλευόμενον, ἀνασπινόμενον, ἀνασκοποῦζόμενον. And Tertullian, speaking of Pontus, from whence Marcion came; Omnia torpent, omnia rigent: nihil illic nisi feritas calet; illa scilicet, quæ fabulas scenis dedit, de sacrificiis Taurorum, et amoribus colchorum, et crucibus Caucasorum. *Adv. Marcion. lib. i. cap. 1.* He touches the subject of three tragedies, Medea, Iphigenia in Tauris,

Tauris, and Prometheus Vincſtus, or rather Crucifixus. As therefore the eagle there did feed upon his liver, ſo were the bodies of crucified perſons left to the promiſcuous rapacity of carnivorous fowls. So true it was of them what Auguſtus once ſaid; *Uni ſuppliciter ſepulturam precanti reſpondiſſe dicitur; Jam iſtam in volucrum fore poteſtatem. Suet. lib. ii. cap. 13.* Nor were they only in the power of the fowls of the air, as Prometheus was, whom they durſt not hang too low, leſt men ſhould ſuccour him; Οὔτε γὰρ ταπηνὸν καὶ πρόσγειον ἱσχυρῶσθαι χρὴ, ſays Vulcan in Lucian for that reaſon; *Prometh. cap. i.* but ordinarily they hung ſo low upon the croſs, that the ravenous beaſts might reach them, as Apuleius deſcribes; *Patibuli cruciatum, cum canes et vultures intima protrahunt viſcera. De Aur. Aſin. lib. vi.*

A R T.  
IV.

Pag. 334. (t)

So the bodies were often left upon the croſs till the ſun and rain had putrefied and conſumed them. As when the daughter of Polycrates did ſee her father's fate in a dream, to be waſhed by Jupiter, and to be anointed by the ſun, when he hung upon the croſs it was performed. Πολυκράτης δὲ ἀνακρεμάμενος ἐπιτίλει πᾶσαν τὴν ὄψιν τῆς θυγατρὸς· ἐλῆτο μὲν γὰρ ὑπὸ τῷ Διὸς ὅπως υἱοί, ἐχρίετο δὲ ὑπὸ τῷ ἡλίῳ, αἰνείας αὐτὸς ἐκ τῷ σώματος ἰκμάδα. *Herodot. lib. iii. cap. 125.* Of which Tertullian; *Ut cum Polycrati Samio filia crucem proſpicit de ſolis unguine et lavacro Jovis, De Anim. cap. 46.* and which is farther thus expreſſed by Valerius Maximus: *Putres ejus artus, et tabido cruore manantia membra, atque illam lævam, cui Neptunus annulum piſcatoris manu reſtituerat, ſitu marcidam, Samos—lætis oculis aſpexit. Lib. vi. cap. 9.* Thus were the bodies of the crucified left, ut in ſublimi putreſcerent. Quid? Cyrenæum Theodorum, philoſophum non ignobilem, nonne miramur? cui cum Lyſimachus rex crucem minaretur, *Iſtis, quæſo, inquit, iſta horribilia minitare purpuratis tuis:*

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T

Theodori

A R T. *Theodori quidem nihil interest humine an sublimē putrefcat. Cic. Tuſc. Quæſt. lib. i. cap. 43.* And ſo they perished, as the Scythians generally did, according to the description of Silius Italicus :

At gente in Scythica ſuffixa cadavera truncis  
Lenta dies ſepelit, putri liquentia tabo.

*Punic. lib. xiii. v. 486.*

Thus, whether by the fowls or beasts, or by the injury of time and weather, the flesh of those which were crucified was consumed ; as Artemidorus observed, who concluded from thence, that it was bad for the rich to dream of being crucified : Τὰς δὲ πλεσίστας βλάπτει γυμνοὶ γὰρ γαυρύνονται, καὶ τὰς σάρκας ἀπολλύουσιν οἱ γαυρωθέντες. *Oncirocr. lib. ii. cap. 58.*

Pag. 334. (u)

As appeareth by that relation in Petronius Arbitrator : Imperator provinciæ latrones jussit crucibus affigi—Proxima autem nocte, cum miles qui cruce affervabat ne quis ad sepulturam corpora detraheret, &c. And when that soldier was absent, Itaque cruciarii unius parentes, ut viderunt laxatam custodiam, detraxere nocte pendentem, supremoque mandaverunt officio. Where we see the soldier set for a guard, and the end of that custodia (which the Greek lexicographers do not well confine to the κράτευμα τῷ δισμωτηρίῳ ἐπικείμενον), to keep the body of him which was crucified from being buried by his friends. Thus when Cleomenes was dead, his body was fastened to a cross (another example of the ignominy of this punishment) by the command of Ptolemy : Ὁ δὲ Πτολεμαῖος, ὡς ἔγνω ταῦτα, προσέταξε τὸ μὲν σῶμα τῷ Κλεομένει κρεμάσθαι καταδυσσώσαντας. Where κρεμάσθαι is again to be observed as taken for ἀνασπαρῆσθαι, for not long after in the same author it follows, Ὀλίγαις δ' ἤγειρον ἡμέραις, οἱ τὸ σῶμα τῷ Κλεομένει ἀνισταυρομένην παραφυλάττοντες εἶδον εὐμεγέθη δράκοντα τῇ κεφαλῇ περιεσπλεγμένον, καὶ ἀπεκρύπτοντα τὸ πρῶτον, ὥς μὲν ἔρπου ἐρίσσεσθαι

ἰφίστασθαι σαρκοφάγῳ. *Plutarch. in Vit. Cleom. cap. 38,* ART. 39. Where we see a guard set to keep him from burial; and the voracious fowls ready to seize on him, had they not been kept off by a serpent involving his head. Thus were soldiers, upon the crucifixion of any person, set as a guard, τὸν ἀνεστυρωμένον παραφυλάσσοντες, οἱ τηρεῖς, et crucem affervantes, viz. ne quis ad sepulturam corpus detraheret. IV.

Pag. 335. (x)

מצות עשה לקבור את כל החי' בית דין ביום ההוא:  
*Maimon. Treat. Sanhed. cap. 15.* So Josephus, Τῶσαύτην Ἰσδαίων περὶ τὰς ταφὰς πρόνοιαν ποιημένων, ὥστε καὶ τὲς ἐκ καταδίκης ἀνεστυρωμένους πρὸ θύκτος ἡλὶς κατελεῖν τε καὶ θάπτειν. *De Bell. Jud. lib. iv. cap. 18.*

Pag. 335. (y)

Non solent autem lugeri (ut Neratius ait) hostes, vel perduellionis damnati, nec suspendiosi, nec qui manus sibi intulerunt, non tædio vitæ, sed mala conscientia. *Digest. lib. iii. tit. 2. l. Liberatorum.*

Pag. 335. (z)

So Ulpianus, Corpora eorum qui capite damnantur cognatis ipsorum neganda non sunt: et id se observasse etiam Divus Augustus libro decimo de vita sua scribit. Hodie autem eorum in quos animadvertitur corpora non aliter sepeliuntur, quam si fuerit petatum et permiffum; et nonnunquam non permittitur, maxime majestatis causa damnatorum. *Lib. ix. de Officio Proconsulis.* So Paulus, *lib. i. Sententiarum:* Corpora animadversorum quibuscumque petentibus ad sepulturam danda sunt. Obnoxios criminum digno supplicio subjectos sepulture tradere non vetamus. *Cod. lib. iii. tit. 43. l. 11.*

Pag. 337. (a)

There are four words in the Gospel expressing the linen clothes in which the dead were buried, σινδών, ἱστία, καρίαι, and σάβιον. The σινδών is used by three

A R T. three Evangelists, as what was brought by Joseph :

- IV. Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνέλιψε τῇ σινδόνι, Mark xv. 46. and St. Matthew and St. Luke, Ἐνετύλιξεν αὐτὸ σινδόνι. Matt. xxvii. 59. Luke xxiii. 53. Ὁσόνια is used by St. John ; Ἐλαβον ἐν τῷ σῶμα τῷ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις. xix. 40. Now both these words shew that the clothes were linen. Σινδὼν, *tunica linea*, *Gloss.* Φωσσώνιον, λινὲν τι, ἥτοι σινδόνιον. *Etym.* So Ὁσόνια, λινὰ ἱμάτια. *Hefych.* This was according to the custom of the Jews, amongst whom there was a kind of law, that they should use no other grave-clothes. As therefore the Egyptians in Herodotus, *lib. ii. cap. 86.* Λύσαντες τὸν νεκρὸν, κατελίσσανσι πᾶν αὐτῷ τὸ σῶμα σινδόνης βυσσίνης, so the Jews. But it is farther to be observed, that St. John saith, Ἐδησαν αὐτὸ ὀθονίοις, they bound up his body with several clothes, which signifies it was done fasciatim. As Herodotus in another case, Σμύρνησί τε ἰώμενοι τὰ ἔλκεια, καὶ σινδόνης βυσσίνης τελαμῶσι κατελίσσοντες. *Lib. vii. cap. 181.* Whereas then Julius Pollux observes, Εἴρηται δὲ πρὸς καὶ τελαμῶν σινδονίτης, *lib. vii. cap. 16. segm. 72.* I conceive these ὀσόνια in St. John were such τελαμῶνες σινδονίται, *linæ fasciæ*, or *infistæ*, called in the case of Lazarus κερῖαι, St. John xi. 44. for as he is described διδεδιμένος κερῖαις, so it is said of the body of Christ, Ἐδησαν αὐτὸ ὀθονίοις, *They bound it with linen bandages or swathes.* These are the ἐντάφια δεσμὰ, as the grammarians interpret κερῖα tanquam κερῖα. So the ancient MS in the library at St. James's reads it, Διδεδιμένος τὰς χεῖρας καὶ τὰς πόδας κερῖαις. And so Hefychius read it, when he made that interpretation ; Κερῖαις (leg. Κερῖαις) ἐπιθανάτια ἐντετυλιγμένα. What anciently κερῖα was, will appear by the words of Julius Pollux : Καὶ μὴν τότε τῇ κλινῇ, ἣ τῷ σχίμπεδι ἐντεταμένον, ὡς φέρειν τὰ τυλῖα, σπαρτία, σπάρτα, τόνος, κερῖα. *lib. x. cap. 7. segm. 36.* the bands or cords by which the beds or couches are fastened, and upon which the bedding lies. In this sense it is to be taken in that known place of Aristophanes, in *Avibus*, v. 816.

Σπάρτην

Σπάρτην γὰρ αὐτὴν θείμην ἐγὼ τῇ μῇ πόλει ;  
Οὐδ' αὖ χαμῆνεν πάντῃς κείραν ἔχων ;

A R T.  
IV.

Of which Eustathius, *Il. β.* gives us this account :  
Φησὶ μὴ αὐτὴν δεηθῆναι σπάρτης, κείραν ἔχων· ἥτοι μὴ δεηθῆναι  
σπάρτιν πλείγματος, εἰὰν ἄλλην ἔχοι κείραν, ἥτοι δισμὸν κλί-  
νης. Hence the grammarians give that interpretation  
of κείρα. As Etymologus, Κείρα, σημαίνει τὸ σχοινίον τὸ  
δισμεῖον τὴν κλίνην, viz. in reference to that place of  
Aristophanes, otherwise it hath no relation to a bed,  
but indifferently signifieth any fascia or band. So the  
Scholiast of Aristophanes ; Ἡ δὲ κείρα, εἶδος ζώνης ἐκ  
σχοινίων παρειοκὸς ἱμάντι, ἣ δισμῶσι τὰς κλίνας, not the  
cord of a bed, but a fascia or girdle like unto it.  
With such linen fasciæ, swathes, or bandages, was  
the body of Lazarus involved :

————— Ἐκ ποδὸς ἄχρι καρῆνα  
Σφιγγόμενος πλεκτηῖσιν ὄλον δίμας εἶχε κειρίαις,

says Nonnus : and Juvencus,

Nec mora : connexis manibus pedibusque repente  
Procedit tumulo ; vultum cui linea texta,  
Et totum gracilis connectit fascia corpus.

*De Evang. Hist. lib. iv.*

Hence Basil bishop of Seleucia makes Lazarus come  
out of the grave to life like an infant in swaddling-  
clothes : Ἐκίθεν ἀνεπῆδα νεκρὸς τετραήμερος τὰ τῷ θανάτῳ  
περικείμενος σύμβολα· καὶ τὸν θάνατον ἀποδυσάμενος, τὴν τῷ  
τάφῳ σελὴν ἐκ ἡλλάξατο· ἀλλ' ἐφίσατο ταῖς κειρίαις ὡς ἐκ  
τάφῳ τεχθεὶς, καὶ μετὰ τόκον φέρων τὰ σπάργανα. *Orat.*  
*35. in Publican. et Pharif.* The κειρίαι then were *insti-*  
*tie*, as the vulgar Latin ; *fasciæ*, as Juvencus and  
the Syriac translation, ܡܠܚܨܬܐ ܕܬܝܢܐ, *vinculus fasciis*.  
Of the same nature I conceive were the ἰθύνια men-  
tioned in our Saviour's burial ; and so St. Augustin  
does express them in reconciling the rest of the  
Evangelists, who mentioned only Joseph and the fin-  
don, with St. John, who addeth Nicodemus and the  
ἰθύνια : Neque hic aliquid repugnat recte intelligenti-  
bus.

**A R T.** bus. Neque enim illi qui de Nicodemo tacuerunt, affirmaverunt a solo Iosepho Dominum sepultum, quamvis solius commemorationem fecerint; aut quia illi una findone a Iosepho involutum dixerunt, propterea prohibuerunt intelligi et alia lintea potuisse afferri a Nicodemo et superaddi: ut verum narraret Joannes quod non uno linteo, sed linteis involutus sit; quamvis et propter fudarium quod capiti adhibebatur, et institas quibus totum corpus alligatum est, quia omnia de lino erant, etiamsi una findon ibi fuit, verissime dici potuit, *ligaverunt eum linteis*. *De consensu Evang. lib. iii. cap. 23.* These which he calls institæ quibus totum corpus alligatum est, were the *תבריכי המט*, *involutura mortui*. Beside these, we read in the history of Lazarus, Ἡ ὥψις αὐτῷ σιδήριω περιεδίδετο, John xi. 44. and of our Saviour, Καὶ τὸ σιδήριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτῷ, St. John xx. 7. The same is rendered by the Syriac *ܢܕܪܐ*, and Nonnus makes it a Syriac word:

Καὶ λινίῳ πεπύνατο καλύμματι κυκλάδα κόρηνη,  
Σιδήριον τό περ εἶπε Σύρων γόμα·—————

*Paraphr. cap. 11.*

Whereas the word is not of a Syriac, but Latin origination; and from the Latins came to the Greek and Eastern people: *Sudor* and *Sudare*, from thence *Sudarium*. Vatinius reus, agente in eum Calvo, candido frontem fudario deterfit. *Quintil. Inst. Orator. lib. vi. cap. 3.* Suetonius of Nero, Plerumque—ligato circa collum fudario, prodiit in publicum. *Lib. vi. cap. 53.* This was translated into their own language by the later Greeks, to signify that which before was called ἡμιτύσιον and καψιδρώτιον, as is observed by Julius Pollux, *lib. vii. cap. 16. segm. 71.* Τὸ δὲ ἡμιτύσιον, ἔτι μὲν καὶ τὸ Αἰγύπτιον, εἰς δ' ἂν κατὰ τὸ ἐν τῇ μίση κομωδίᾳ καψιδρώτιον καλέμενον, ὃ νῦν σιδήριον ὀνομάζεται. Ἀριστοφάνης γὰρ ἐν Πλάτῳ τοιαύτη τις ἡ δόξα,

Ἔσται καθαρόν ἡμιτύσιον λαβὼν,

Τὰ βλέφαρα περιέψῃσι·————— *Plut. v. 729.*

where τὰ βλέφαρα περιέψῃσι is the same with that in *Quin-*



Quintilian, frontem deterfit; ἡμιτύβιον then was the same with fudarium; so the Scholiast upon this place: Ἡμιτύβιον ῥάκος ἡμιτριβίς, λινῶν τι, οἷον ἐκμαγειῶν. This is the proper signification of Σαδάριον, viz. a linen cloth used to wipe off sweat: but when it was translated into the Chaldee or Syriac language, it received a more general signification, of any cloth, or veil, or covering of linen, for any other use: as Ruth iii. 15. *Bring the veil that thou hast upon thee*: the Chaldee rendereth it כְּלִי עֵלְמָה, and it held six measures of barley: so when Moses is said to *put a veil on his face*, Exod. xxxiv. 33. the Chaldee again rendereth it, כְּלִי עֵלְמָה אֲנִי דְּבִיתָא, *Targ. Jonath.* So the Rabbins ordinarily use, כְּלִי עֵלְמָה *the veil or covering of his head*: and in that sense it is here taken, not with any relation to the etymology, as Nonnus conceived in those words,

Θερμὸν ἔχων ἰδρωῖτα καλυπτομένοις προσώπῃς.

as if Lazarus had come sweating out of his grave; but the only use, is being bound about the head, and covering the face, which Martialis calls fudarium mortuorum. *Epist. ad Tholos, cap. 1.*

Pag. 337. (b)

Strabo observeth of Jerusalem, that the ground about it ἐντὸς ἐξήκοντα σταδίων, was ὑπόπετρον, *for nine miles rocky underneath. Lib. xvi.* It is therefore no wonder that in a garden so near Jerusalem there should be found ground which was petrosā. It is said therefore of Joseph, that μνημεῖον ἐλατόμησεν ἐν τῇ πέτρᾳ. St. Matt. xxvii. 60. of the sepulchre, that ἄν λελατομημένον ἐκ πέτρας, St. Mark xv. 46. and λαξευτὸν, St. Luke xxiii. 53. which signify no less than that it was cut out of a rock: and Nonnus makes a particular paraphrase to that purpose of λαξευτὸν only;

Ἐν δ' ἐνὶ γείτονι κήρῳ  
Τύμβῃσι ἀδυμήναισι βαθυνομήκεσι ἀπὸ πέτρας  
Γλυπτὸς ὅλος νεότευκτος.

T 4

Where

- A R T. Where βαθυνομένη signifies the excavation of the rock,  
 IV. and γλυπτὸς the manner by which that excavation was performed, by incision or exsculption. But Salmasius hath invented another way, making the earth to be digged, and a sepulchre built by art, of stone, within it. And this interpretation he endeavours to prove out of the text; first alleging that πέτρα signifies, in the writers of that age, a stone, not a rock, and therefore λελατομημένον ἐκ πέτρας is ἐκ λίθου, *made of stone*: otherwise the article would have been added, ἐκ τῆς πέτρας, if he meant the rock which was there. But this is soon answered; for in St. Matthew the article is expressly added, Ἐλατόμησεν ἐν τῇ πέτρᾳ. St. Matthew therefore understood it of that rock which was in the garden: and the rest without question understood the same. Again, he objects that λατομεῖν signifies not only lapides ex lapidina cædere, but also polire et quadrare ad ædificandum; and λαξεύειν signifies the last only. Wherefore being it is said not only λελατομημένον, which may be understood of building, but also λαξευτὸν, which can be understood of no other; therefore he concludes that it was a vault built of square stone within the ground. But there is no necessity of such a precise sense of λαξεύειν, which may be extended to any sense of λατομεῖν (as Origen indifferently, —λατομητὸν ἢ λαξευτὸν μνημεῖον ἐν πέτρᾳ, *Cont. Cels. lib. ii.*) and that, when it speaks of a Jewish custom, must be taken in that sense which is most congruous to their custom, and as they used the word. Now they rendered the word צבא by λατομεῖν, as 1 Kings v. 15. דבר צבא לאτόμων ἐν τῷ ὄρει. Isa. li. 1. חֲבִישׁ אֶלְצֹר צִבְתָּם, Ἐμβλέψατε εἰς τὴν γερῶν πέτραν, ἣν ἐλατομήσατε, *unde excisi*. As therefore Deut. vi. 11. Λάκκος λελατομημένος ὥς ἐκ ἐξελατόμησας, so Isa. xxii. 16. Ὅτι ἐλατόμησας σεαυτῷ ὧδε μνημεῖον—καὶ ἔγραψας σεαυτῷ ἐν πέτρᾳ σκηνήν: in both places λατομεῖν is nothing else but צבא, and there μνημεῖον λελατομημένον, in the language of the Jews, is to be taken in the same sense with λάκκος λελατομημένος, that is, digged

digged or hewn out of the ground. This is well expressed by Origen; Ἡ ταφὴ ἔχει τὴν καθαρότητα διὰ τῆ συμβολικῆς δηλησιμύνης ἐν τῷ ἀποτεθεῖσθαι αὐτῆς τὸ σῶμα ἐν μνημείῳ καινῷ ὑφεισῶτι, ἢ ἐκ ἐκ λογάδων λίθων οἰκοδομηθέντι, καὶ τὴν ἐνὸς αὐτῆς φυσικὴν ἔχοντι, ἀλλ' ἐν μιᾷ καὶ δι' ὅλων ἡνωμένην πέτρα λατομητῇ καὶ λαξευτῇ. *Cont. Cels. lib. ii.* And this cutting the sepulchre out of the rock, rather than building it in the earth, is very material in the opinion of St. Jerom, who makes this observation on Matt. xxvii. In monumento novo, quod excisum fuerat in petra, conditus est; ne si ex multis lapidibus ædificatum esset, suffocatis tumuli fundamentis, ablatus furto diceretur; and gives this interpretation of the Prophet Isaiah, Quod autem in sepulchro ponendus esset, Prophetæ testimonium est dicentis, *Hic habitabit in excisa spelunca petrae fortissimæ*; statimque post duos versiculos sequitur, *Regem cum gloria videbitis*. Another use of the same supposition is made likewise by St. Ambrose: Domini corpus tanquam per Apostolorum doctrinam infertur in vacuam et in novam requiem lapidis excisi; scilicet in pectus duritiæ gentilis quodam doctrinæ opere excisum Christus infertur, rude scilicet ac novum, et nullo antea ingressu timoris Dei pervium. *In Matth. cap. 27.* Thus was the sepulchre prepared for the body: and when Joseph had laid it there, προσεικύλισε λίθον μέγαν πρὸς τὴν θύραν, *he rolled a great stone to the door*, St. Matt. xxvii. 60. the last part of that solemnity. For this great stone was said to be rolled, by reason of the bigness, as being not portable, (from whence arose the women's doubt, Mark xvi. 3. *Who shall roll us away the stone from the door of the sepulchre?*) and that very properly, for it had its name from that rolling, being called constantly by the Jews, גלל or גלגל, from גלל *volvere*. הגלל אבן גדולה, וחברה שסותמים בה פי דקבר. Obadiah de Bartenora.

Pag. 337. (c)

This hath been observed by the Jews themselves,  
דאס

- ART. לֹא יִפְתָּח אֶת הַקְּבֻרָה אַחֲרֵי כִּי הָיָה הָאֶבֶן מְגֻלָּה *It is prohibited*  
 IV. *for any man to open the sepulchre after it is shut with the rolled stone.*

Pag. 337. (d)

So they are styled in the Scriptures, Joseph, βαλυν-  
 τῆς, and Nicodemus, ἄρχων : and these two powers  
 ruled all them at Jerusalem under the Romans.  
 As appeared when Agrippa prevented a war by the  
 sudden raising of a tax : Εἰς δὲ τὰς κύμας οἱ τε ἀρχόντες  
 καὶ αἱ βαλυνταὶ μερισθῆναι φόρους συνέλεγον. *Joseph. de Bell.*  
*Jud. lib. ii. cap. 29.*

Pag. 338. (e)

Quicquid gestum est in cruce Christi, in sepultura,  
 in resurrectione tertio die, in ascensione in cœlum, et  
 in sede ad dextram Patris, ita gestum est, ut his ro-  
 bus, non mystice tantum dictis, sed etiam gestis,  
 configuraretur vita Christiana quæ hic geritur. Nam  
 propter ejus crucem dictum est, *Qui autem Jesu Christi*  
*sunt, carnem suam crucifixerunt cum vitiis et concupiscentiis* ;  
 propter sepulturam, *Consepulti enim sumus cum*  
*Christo per baptismum in mortem* ; propter resurrectionem,  
*Ut quemadmodum Christus resurrexit a mortuis per*  
*gloriam Patris, ita et nos in novitate vitæ ambulemus* ;  
 propter ascensionem in cœlum, sedemque ad dextram  
 Patris, *Si autem resurrexistis cum Christo, quæ sursum*  
*sunt querite, ubi Christus est ad dextram Dei sedens. S.*  
*August. Enchirid. ad Laur. cap. 53.* And this was be-  
 fore observed by Origen ; Τὰ συμβεβηκέναι ἀναβιβραμέναι  
 τῇ Ἰησοῦ ἢ ἐν ψυχῇ τῇ λίθῃ καὶ τῇ ἰσορίᾳ τὴν πᾶσαν ἔχαι θει-  
 ρίαν τῆς ἀληθείας. Ἐκαστον γὰρ αὐτῶν καὶ σύμβολόν τινος εἶναι  
 παρὰ τοῖς συνελόντερον ἐντυγχάνουσι τῇ γραφῇ ἀποδείκνυται. Ὡς περ  
 ἔν τῳ σαυρωθῆναι αὐτὸν ἔχαι τὴν δηλεμένην ἀλήθειαν ἐν τῇ,  
 Χριστῷ συνεισάμεναι, καὶ τῇ σημεινομένῃ ἐκ τῆς, Ἐμοὶ δὲ μὴ γέ-  
 νοίσο καυχᾶσθαι εἰ μὴ ἐν τῳ σαυρῷ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ,  
 δι' ἃ ἡμεῖς κόσμους εἰσάμενται, καὶ γὰρ τῷ κόσμῳ. καὶ ὁ θάνατος  
 αὐτῷ ἀναγκαῖος, διὰ τὸ, Ὁ γὰρ ἀπέθανεν, ἀμαρτία ἀπέθανεν  
 ἰφάρμαξ· καὶ διὰ τὸ τὸν δίκαιον λέγειν, Συμμορφούμενος τῷ θά-  
 νάτῳ αὐτοῦ, καὶ τὸ, Εἰ γὰρ συναπειθάνομεν, καὶ συζήσομεν· ἔτω  
 καὶ ἡ ταφὴ αὐτοῦ φθάσει ἐπὶ τὰς συμμορφὰς τῷ θανάτῳ αὐτοῦ,  
καὶ

καὶ τὰς συστρωθέντας αὐτῷ καὶ συναποθανόντας, καὶ δὲ καὶ A B T.  
 τῷ Παύλῳ λέλεκται τὸ, Συνετάφημεν γὰρ αὐτῷ διὰ τῆ βαπτίς- IV.  
 ματος, καὶ συνανέστημεν αὐτῷ. *Cont. Cels. lib. ii.*

Pag. 339. (f)

This appeareth by Macrobius, who lived in the time of Theodosius junior, and testifieth thus much ; Licet urendi corpora defunctorum usus nostro seculo nullus sit, lectio tamen docet, eo tempore quo igni dari honor mortuis habebatur, &c. *Saturnal. lib. vii. cap. 7.* That this was done by the Christians is certain, because the Heathens anciently did object it to the Christians, Inde videlicet et execrantur rogos, et damnant ignium sepulturas. And the answer given to this objection was, Nec, ut creditis, ullum damnum sepulturæ timemus, sed veterem et meliorem consuetudinem humandi frequentamus. *Minut. Fæl. in Octavio, cap. 11. et 34.* And Tertullian ; Et hoc etiam in opinione quorundam est ; propterea nec ignibus funerandum aiunt, parcentes superfluo animæ. Alia est autem ratio pietatis istius, non reliquiis animæ adulatrix, sed crudelitatis etiam corporis nomine averfatrix, quod et ipsum homo non utique mereatur poenali exitu impendi. *De Anim. cap. 51.* At ego magis ridebo vulgus, tunc quoque, cum ipsos defunctos atrocissime exurit, quos postmodum gulosissime nutrit, iisdem ignibus et promerens et offendens. O pietatem, de crudelitate ludentem ! sacrificat, an insultat, cum crematis cremat ? *Idem, de Resur. Carn. cap. 1.*

Pag. 339. (g)

The Heathens objected it to the primitive Christians ; Reservatis unguenta funeribus. *Minut. Fæl. in Octavio, cap. 12.* And Tertullian confesseth it, Thura plane non emimus. Si Arabiæ queruntur, sciant Sabæi pluris et cariores suas merces Christianis sepeliendis profligari, quam Diis fumigandis. *Apologes. cap. 42.* And speaking of spices ; Etiam hominibus ad pigmenta medicinalia, nobis quoque insuper ad solatia sepulturæ

- A B T. sepulturæ ufui sunt. *De Idololat. cap. 11.* So Cle-  
 IV. mens Alexandrinus; Μυρίζουσαι οἱ γὰρ νεκροί· and again,  
 Αἱ γὰρ ὑπὲρμετροὶ χρίσεις τῶν μύρων καὶ δάας, ἢ συνζωόσιν  
 ἀποπνέουσιν. *Pæd. lib. ii. cap. 8.*

## Pag. 339. (h)

Ipse Dominus die tertio resurrecturus religiosæ mulieris bonum opus prædicat, prædicandumque commendat, quod unguentum pretiosum super membra ejus effuderit, atque hoc ad eum sepeliendam fecerit. Et laudabiliter commemorantur in Evangelio, qui corpus ejus de cruce acceptum diligenter atque honorifice tegendum sepeliendumque curarunt. V-  
 rum istæ autoritates non hoc admonent, quod in sit ullus cadaveribus sensus: sed ad Dei providentiam, cui placent etiam talia pietatis officia, corpora quoque mortuorum pertinere significant, propter fidem resurrectionis astruendam. *S. August. de Civit. Dei, lib. i. cap. 13.*

## Pag. 339. (i)

Οὐδὲν δὲ—λυπεῖ ἡμᾶς ἐδὲ τὸ ὑπὸ Ἡρακλείτῃ λεγόμενον, ὅτι Κέλσος παρείληφεν, ὅτι νέκυες εἰσι κοπρίων ἐκβλητότεροι· καὶ τοιγε εἴποι τις ἂν καὶ περὶ τέττε, ὅτι τὰ μὲν κόπρια ἐκβλητά ἐσιν· οἱ δ' ἐξ ἀνθρώπου νέκυες διὰ τὴν ἐνοικήσασαν ψυχὴν, καὶ μάλιστα ἐὰν ᾖ ἀγνοήσια, ἢ ἐκβλητοί. Κατὰ γὰρ τῆς ἀγνοήσιας τῶν νόμων, μετὰ τῆς ἐνδεχομένης ὡς πρὸς τα τοιαῦτα τιμῆς, ταφῆς ἀξιοῦται· ἵνα μὴ ὑβρίζωμεν τῇ δυνάμει τὴν ἐνοικήσασαν ψυχὴν, ἀπορίπτωτες μετὰ τὸ ἐξελθεῖν ἐκείνην τὸ σῶμα, ὡς καὶ τὰ τῶν κτηνῶν σώματα. *Orig. cont. Cels. lib. v.*

—Νεμισσῶμαί γε μὲν ἐδὲν

Κλαίην, ὅς κε θάνησι βροτῶν καὶ πτόμον ἐπίσπη.

Τὐτό νυ καὶ γέρας οἶον οἰζυροῖσι βροτοῖσι,

Κείρασθαί τε κόμην, βαλίην τ' ἀπὸ δάκρυ παρειῶν.

Ὅδ. δ'. v. 195.

## Pag. 339. (k)

Nec ideo tamen contemnenda et abjicienda sunt corpora defunctorum, maximeque justorum atque  
 fidelium,

fidelium, quibus tanquam organis et vasis ad omnia A R T.  
 bona opera Sanctus usus est Spiritus. Si enim pater- IV.  
 na vestis et annulus, ac si quid hujusmodi, tanto cha-  
 rius est posteris, quanto erga parentes major exstitit  
 affectus; nullo modo ipsa spernenda sunt corpora,  
 quæ utique multo familiarius atque conjunctius quam  
 quælibet indumenta gestamus. Hæc enim non ad  
 ornamentum vel adjutorium, quod adhibetur extrin-  
 secus, sed ad ipsam naturam hominis, pertinent. *S.*  
*August. de Civit. Dei, lib. i. cap. 13.* Ταῦτα τελείας ὁ  
 ἱεράρχης, ἀποτίθῃσιν ἐν οἴκῳ τιμῇ τὸ σῶμα, μὴ ἑτέρων ὁμο-  
 ταγῶν ἱερῶν σωμάτων. Εἰ γὰρ ἐν ψυχῇ καὶ σώματι τὴν Θεο-  
 φιλῇ ζῶν ὁ κεκοιμημένος εἶω, τίμιον ἔσται· μετὰ τῆς ὁσίας  
 ψυχῆς καὶ τὸ συναδλῆσαν αὐτῇ σῶμα κατὰ τῆς ἱερᾶς ἰδρύσεως,  
 ἰνδυνῇ ἡ Θεία δικαιοσύνη μετὰ τῆ σφιτέρῃ σώματος αὐτῇ δωρεῖ-  
 ται τὰς ἀμοιβαίας λήξεις, ὡς ὁμοπορεύτω καὶ συμμετέχω τῆς  
 ὁσίας ἢ τῆς ἰναντίας ζωῆς. *Dionys. Eccl. Hierarch. cap. 7.*  
 Propter patrem militiam Christi deferam, cui sepul-  
 turam Christi causa non debeo, quam etiam omnibus  
 ejus causa debeo? *S. Hieron. Epist. ad Heliodor. de*  
*Laude Vit. Solitar. cap. 3.*

Pag. 340. (I)

This was observed by Julian the Apostate, who,  
 writing to an idolatrous High Priest, puts him in  
 mind of those things by which he thought the Chris-  
 tians gained upon the world, and recommends them  
 to the practice of the heathen priests. Of these he  
 reckons three; the gravity of their carriage, their  
 kindness to strangers, and their care for the burial  
 of the dead. Τί ἔν ἡμῖς οἴομεθα ταῦτα ἀρκεῖν, εἰδ' ἀποβλέ-  
 πομεν ὃ μάλιστα τὴν ἀθιότητα (so he calls Christianity,  
 because they rejected all the Heathen Gods) συνήξη-  
 σεν, ἡ περὶ τὰς ξένους φιλανθρωπία, καὶ περὶ τὰς ταφὰς τῶν  
 νεκρῶν προμήθεια, καὶ ἡ πεπλασμένη σεμνότης κατὰ τὸν βίον;  
 ὧν ἕκαστον οἴομαι χρῆναι παρ' ἡμῶν ἀληθῶς ἐπιηδυνῆσθαι. *Epist.*  
*49. ad Arfacium.* And as Julian observed the care of  
 burial as a great encouragement to the Heathens to  
 turn Christians, so Gregory Nazianzen did observe the

- A R T. the same to the great dishonour of the Apostate,  
 IV. comparing his funeral with his predecessors. Ὁ μὲν γὰρ (that is Constantius) παρατίμωται πανήμοις εὐφρυνίαις τε καὶ πομπαῖς, καὶ τέτοις δὲ τοῖς ἡμετέροις σιμνοῖς, φθῆναι παννύχους καὶ δαδελχίας, αἷς Χριστιανοὶ τιμᾶν μεταβάσιν εὐτελεῖ νομίζομεν· καὶ γίνεται πανήγυρις μετὰ πάντας, ἡ ἐκκομιδὴ τῆς σάρκατος. But as for Julian, Μῖμοι γελοῖον ἤγον αὐτόν, καὶ τοῖς ἀπὸ τῆς σκηνῆς αἰσχεῖν ἐπομπεύοντο—ἕως ἡ Τερσίων αὐτὸν ὑποδέχεται πόλις—ἐνθα δὲ οἱ τίμινος αἵτιμον, καὶ τάφος ἐξάγιος, καὶ ναὸς ἀπόπτωτος, καὶ εὐδὲ θεοὺς εὐσεβῶν ὄψει. *Orat. in Julian. 2.*



ARTICLE V.

*He descended into hell: the third day he rose again from the dead.*

Pag. 341. (m)

**FIRST**, it is to be observed, that the Descent into Hell was not in the ancient Creeds or rules of Faith. Some tell us that it was not in the Confession of Ignatius, *Epist. ad Magnes.* But indeed there is no Confession of Faith in that Epistle; for what is read there was thrust in out of Clemens's Constitutions. In like manner, in vain is it objected that it was omitted by Polycarp, Clemens Romanus, and Justin Martyr, because they have not pretended any rule of Faith or Creed of their times. But that which is material in this cause, it is not to be found in the rules of Faith delivered by Irenæus, *lib. i. cap. 2.* by Origen, *lib. περί ἀρχῶν, in Proëm.* or by Tertullian, *Adv. Prax. cap. 2. De Virg. veland. cap. 1. De Præscr. adv. Hæret. cap. 13.* It is not expressed in those Creeds which were made by the Councils as larger explications of the Apostles' Creed: not in the Nicene or Constantinopolitan, not in that of Ephesus or Chalcedon; not in those Confessions made at Sardica, Antioch, Seleucia, Sirmium, &c. It is not mentioned in several Confessions of Faith delivered by particular persons: not in that of Eusebius Cæsariensis, presented to the Council of Nice, *Theoderet. Hist. Eccles. lib. i. cap. 12.* not in that of Marcellus Bishop of Ancyra, delivered to Pope Julius, *S. Epiphani. Hæres. lxxii. §. 10.* not in that of Arius and Euzoius, presented to Constantine, *Socrat. Hist. Eccles. lib. i. cap. 26.* not in that of Acacius Bishop of Cæsarea, delivered in to the Synod of Seleucia,

▲ R T.  
v.

leucia, *Socrat. lib. ii. cap. 40.* not in that of Eustathius, Theophilus and Silvanus, sent to Liberius, *Socrat. lib. iv. cap. 12.* There is no mention of it in the Creed of St. Basil, *Tract. de Fide in Asceticis*; in the Creed of St. Epiphanius, in *Ancorato*, §. 120. Gelasius, Damasus, Macarius, &c. It is not in the Creed expounded by St. Cyril (though some have produced that Creed to prove it); it is not in the Creed expounded by St. Augustin, *De Fide et Symbolo*; not in that *De Symbolo ad Catechumenos*, attributed to St. Augustin; not in that which is expounded by Maximus Taurinensis, nor in that so often interpreted by Petrus Chrysologus; nor in that of the Church of Antioch, delivered by Cassianus, *De Incarn. lib. vi.* neither is it to be seen in the MSS Creeds set forth by the learned Archbishop of Armagh. Indeed it is affirmed by Ruffinus, that in his time it was neither in the Roman nor the Oriental Creeds; Sciendum sane est, quod in Ecclesiæ Romanæ Symbolo non habetur additum, *descendit ad Inferna*; sed neque in Orientis Ecclesiis habetur hic sermo. *Ruffin. in Symb.* It is certain therefore (nor can we disprove it by any acknowledged evidence of antiquity) that the article of the Descent into Hell was not in the Roman or any of the Oriental Creeds.

Pag. 341. (n)

That the Descent into Hell came afterwards into the Roman Creed appeareth, not only because we find it there of late, but because we find it often in the Latin Church many ages since: as in that produced by Etherius against Elipandus in the year 785, in the 115th Sermon *de Tempore*, falsely ascribed to St. Augustin, where it is attributed to St. Thomas the Apostle; in the Exposition of the Creed falsely ascribed to St. Chrysostom.

Pag. 341. (o)

As in the Creed attributed to St. Athanasius,  
which

which though we cannot say was his, yet we know A B T.  
 was extant about the year 600, by the epistle of v.  
 Isidorus Hispalensis *ad Claudium Ducem*. It was also  
 inserted into the Creed of the Council of Arimi-  
 num, *Socrat. Hist. Eccles. lib. ii. cap. 37.* and of the  
 fourth Council of Toledo, held in the year 633; and  
 of the sixteenth Council of the same Toledo, held  
 in the year 693.

Pag. 341. (p)

Quis nisi infidelis negaverit fuisse apud Inferos  
 Christum? *S. August. Epist. xcix. cap. 2.*

Pag. 341. (q)

Nam corpus usque ad resurrectionem in sepul-  
 chro jacuit, Spiritus ab illo emissus cum spiritibus  
 qui in carcere sive in Inferno detinebantur, fuit, illis-  
 que prædicavit, ut testatur Petri locus, &c. *Articuli*  
*an. 1552.* Which place was also made use of in the  
 Exposition of the Creed contained in the Catechism  
 set forth by the authority of King Edward, in the  
 seventh year of his reign.

Pag. 342. (r)

Descendit in Inferna, or ad Inferna, is the general  
 writing in the ancient MSS; as the learned Archbi-  
 shop testifieth of those in the Benedictine and Cotto-  
 nian Libraries; to which I may add those in the Li-  
 brary at Westminster: we see the same likewise in  
 that of Elipandus, *Descendit ad Inferna.* Which  
 words are so recited in the Creed delivered in the  
 Catechism set forth by the authority of Edward VI.  
*An. Dom. 1553.*

Pag. 342. (s)

So the ancient MSS in Bennet-College Library,  
*κατελθόντα εἰς τὰ κατώτατα* and the Confession made  
 at Sirmium, *εἰς τὰ καταχθόνια κατελθόντα.* Since that  
 it is *Descendit ad Inferos*, and *κατελθόντα εἰς ᾅδου*, or  
*Descendit ad Infernum*, as Venantius Fortunatus. *Ex-*  
*pos.*

A R T. *pos. in Symb.* For τὰ κατώτατα is a fit interpretation, if we take *Inferna* according to the vulgar etymology; as St. Augustin, *Inferi* eo quod infra sint, Latine appellantur, *De Gen. ad lit. lib. xii. cap. 34.* or as Nonius Marcellus, *Inferum* ab imo dictum, unde *Inferi*, quibus inferius nihil. *Cap. i. §. 221.* Again, *Inferna* may well be translated ἄδης, if it be taken according to the true origination, which is from the Greek *ἑνέροι*, with the Æolick digamma, from which dialect most of the Latin language came, *Ἐνέροι*, *Inferi*. Now *ἑνέροι*, according to the Greek composition, is nothing else but ὑποχθόνιοι. *Ἐνέροι, οἱ νεκροί, ἀπὸ τῆ ἐν τῇ ἔρᾳ κίσθαι, ὃ ἐστίν, ἐν τῇ γῇ.* *Etym.* and Suidas, *Ἐνέροις, νεκροῖς, ἀπὸ τῆ ἐν τῇ ἔρᾳ κίσθαι.* *Ἐρα* is anciently the earth, from whence *ἐραζε, χαμαῖς, to the earth*: *ἑνέροι* then are in the earth, as they supposed the manes or spirits of the dead to be: from whence Homer,

————— *Ἄϊδης ἐνέροισιν ἀνάσσει,* *Ἰλ. ε'. v. 188.*

of Pluto; and Hesiod,

*Τρίσς' Ἄϊδης ἐνέροισι καταρσιμένοισιν ἀνάσσει*  
*Θεογ. v. 849.*

and in imitation of them Æschylus,

*Γῆτε καὶ Ἑρμῇ, βασιλεὺς τ' ἐνέρων,*  
*Πέμψατ' ἐνερθεν ψυχὰν εἰς φάος.* *Perf. v. 631.*

Thus *ἑνέροι* are those which Æschylus elsewhere calls τὰς γᾶς νέκθιν and τὰς γᾶς ἐνερθεν. And as *ἑνέροι, the souls of the dead in the earth*, so are *Inferi* in the first acception, that is, *Manes*. Pomponius Mela, *Auglæ manes tantum Deos putant; De Situ Orb. lib. i. cap. 9.* which Pliny delivers thus, *Auglæ Inferos tantum colunt, Hist. Nat. lib. v. cap. 8.* and Solinus, *Auglæ vero solos colunt Inferos. Polyhist. cap. 44.* *Inferi* were then first *ἑνέροι, the souls of men in the earth*: and as *manes* is not only put for the souls below, but also for the place, as in the poet;

————— *Manesque profundi,*  
*Virg. Georg. i. v. 243.*

and

and

—Hæc manes veniat mihi fama sub imos;

*Æneid* iv. v. 387.

so *Inferi* is most frequently used for the place under ground where the souls departed are, and the *Inferna* must then be those regions in which they take up their habitations. And so *Descendit ad Inferna*, κατ-ἄλθον εἰς ἄδου, and *Descendit ad Inferos*, are the same.

**A R T.**  
**V.**

**Pag. 343. (t)**

So are the words cited in Rufinus, Crucifixus sub Pontio Pilato, descendit in Inferna. And his observation upon them is this ; Sciendum sane est, quod in Ecclesiæ Romanæ Symbolo non habetur additum, *Descendit ad Inferna* ; sed neque in Orientis Ecclesiis habetur hic sermo : vis tamen verbi eadem videtur esse in eo quod sepultus est. *Expos. Symb.* The same may also be observed in the Athanasian Creed, which has the Descent, but not the Sepulture ; *Who suffered for our salvation, descended into Hell, rose again the third day from the dead.* Nor is this only observable in these two, but also in the Creed made at Sirmium, and produced at Ariminum, in which the words run thus, Σταυρωθέντα, καὶ παθόντα, καὶ ἀποθανόντα, καὶ εἰς τὰ κατὰχθονία κατελθόντα. Where though the Descent be expressed, and the Burial be not mentioned, it is most certain, those men which made it (heretics indeed, but not in this) did not understand his Burial by that Descent : and that appears by addition of the following words ; Εἰς τὰ κατὰχθονία κατελθόντα, καὶ τὰ ἐκεῖσε οἰκονομήσαντα, ὃν πύλαιοι αὐτῷ ἰδόντες ἔκριξαν. For he did not dispose and order things below by his body in the grave, nor could the keepers of the gates of Hell be affrighted with any sight of his corpse lying in the sepulchre.

**Pag. 343. (u)**

For having produced many places of Scripture to  
prove the circumstances of our Saviour's death, and  
u 2 having

A R T. having cited those particularly which did belong  
 v. unto his Burial, he passes farther to his Descent, in these words; Sed et quod in Infernum descendit, evidenter prænunciatur in Psalmis, ubi dicit, *Et in pulverem mortis deduxisti me*; et iterum, *Quæ utilitas in sanguine meo dum descendo in corruptionem?* et iterum, *Descendisti in limum profundi, et non est substantia*. Sed et Matthæus dicit, *Tu es qui venturus es, an alium expectamus?* Unde et Petrus dixit, *Quia Christus mortificatus carne, vivificatus autem spiritu*. In ipso, ait, et eis qui in carcere inclusi erant in diebus Noe: in quo etiam quid operis egerit in Inferno declaratur. Sed et ipse Dominus per Prophetam dicit tanquam de futuro, *Quia non derelinques animam meam in Inferno, nec dabis sanctum tuum videre corruptionem*: quod rursus propheticè nihilominus ostendit impletum, cum dicit, *Domine, eduxisti ab Inferno animam meam, salvasti me a descendantibus in lacum*. Whence it appeareth, that though Rufinus thought that the sense of *descendit ad Inferna* was expressed in *sepultus est*; yet he did distinguish the doctrine of Christ's descent into Hell from that of his burial.

Pag. 344. (\*)

For the first expression which we find in Rufinus, *Descendit in Inferna*, comes most near to this quotation; especially if we take the ancient Greek translation of it: κατελθόντα εἰς τὰ κατώτατα. For if we consider that κατώτερα may well have the signification of the superlative, especially being the LXX hath so translated Psalm lxiii. 9. Εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς and Psalm cxxxix. 15. Καὶ ἡ ὑπόστασις μου ἐν τοῖς κατωτάτοις τῆς γῆς, what can be nearer than these two, κατελθὼν εἰς τὰ κατώτατα, and καταβὰς εἰς τὰ κατώτατα; or these two, κατελθόντα εἰς τὰ καταχθόνια, and καταβάντα εἰς τὰ κατώτερα μέρος τῆς γῆς;

Pag. 344. (y)

This appeareth by their quotation of this place to prove,

prove, or exprefs, the Defcent into Hell, as St. Irenæus does, *lib. v. cap. 31.* Origen, *Homil. 35. in Matt.* St. Athanafius, *Epift. ad Epiſcetum*, St. Hilary, *in Pſal. lxxvii.* St. Jerom upon the place; Inferiora autem terræ Infernus accipitur, ad quem Dominus noſter Salvatorque descendit. So alſo the Commentary attributed to St. Ambroſe, and St. Hilary; Si itaque hæc omnia Chriſtus unus eſt, neque aliſus eſt Chriſtus mortuus, aliſus ſepultus, aut aliſus descendens ad Inferna, et aliſus aſcendens in cœlos, ſecundum illud Apoſtoli, *Aſcendit autem quid eſt, &c. De Trim. lib. x. cap. 65.*

A R T.  
v.

Pag. 345. (z)

As Hermeſ, *lib. iii. Simil. 9.* St. Irenæus, *lib. iv. cap. 45.* St. Clemens Alexandrinus, *Strom. lib. vi.* Origen, *Homil. 35. in Matt.* St. Athanafius, *Cont. Apoll. lib. ii. et Epift. ad Epiſcetum.* St. Epiphanius, *Hæref. lxxvii. §. 7.* St. Cyril, *De recta fide ad Theodoſium. In Joan. lib. xii. cap. 36.* *Orat. Paſch. et alibi ſæpius.* Author *Com. Ambroſ. aſcript. ad Rom. 10. Ruſſin. in Symb.*

Pag. 345. (a)

For in his answer to Euodius he thus begins; Quæſtio, quam mihi propoſuiſti ex Epiſtola Apoſtoli Petri, ſolet nos, ut te latere non arbitror, vehementiſſime commovere, quomodo illa verba accipienda ſint tanquam de Inferis dicta. Replico ergo tibi eandem quæſtionem, ut, ſive ipſe potueris, ſive aliquem qui poſſit inveneris, auferas de illa atque finias dubitationem meam. Then ſetting down in order all the difficulties which occurred at that time in the expoſition of the Deſcent into Hell, he concludes with an expoſition of another nature: Conſidera tamen, ne forte totum illud quod de conſuſis in carcere ſpiritibus, qui in diebus Noe non crediderant, Petrus Apoſtolus dicit, omnino ad Inferos non pertineat, ſed ad illa potius tempora, quorum formam ad hæc tempora tranſtulit. *Epift. xcix. cap. 1. et 5.*

A R T.

V.

Pag. 346. (b)

Quid est enim quod *vivificatus est spiritu*, nisi quod eadem caro, qua sola fuerat mortificatus, vivificante spiritu resurrexit? Nam quod fuerat anima mortificatus Jesus, hoc est, eo spiritu qui hominis est, quis audeat dicere? cum mors animæ non sit nisi peccatum, a quo ille omnino immunis fuit, cum pro nobis carne mortificaretur.—Certe anima Christi non solum immortalis secundum cæterarum naturam, sed etiam nullo mortificata peccato vel damnatione punita est; quibus duabus causis mors animæ intelligi potest; et ideo non secundum ipsam dici potuit, Christus *vivificatus spiritu*. In ea re quippe vivificatus est, in qua fuerat mortificatus: ergo de carne dictum est. Ipsa enim revixit anima redeunte, quia ipsa erat mortua anima recedente. *Mortificatus* ergo *carne* dictus est, quia secundum solam carnem mortuus est; *vivificatus* autem *spiritu*, quia illo spiritu operante in quo ad quos (*lege* eos) veniebat et prædicabat, etiam ipsa caro vivificata surrexit, in qua modo ad homines venit. *S. August. Epist. xcix. cap. 6. et 7.*

Pag. 347. (c)

Dominum quidem carne mortificatum venisse in Infernum satis constat. Nèque enim contradici potest vel prophetiæ quæ dixit, *Quoniam non derelinques animam meam in Inferno*; quod ne aliter quisquam sapere auderet, in Actibus Apostolorum idem Petrus exponit; vel ejusdem Petri illis verbis quibus eum asserit *solvisse Inferni dolores, in quibus impossibile erat eum teneri*. Quis ergo nisi infidelis negaverit fuisse apud Inferos Christum? *Epist. xcix. cap. 2.*

Pag. 347. (d)

Cum Articulus sit, Christum ad Inferos descendisse, et non possit intelligi ratione Divinitatis, secundum quam est ubique; nec ratione corporis, secundum quod fuit in sepulchro; restat quod intelligatur ratione animæ: quo supposito, videndum est qualiter



qualiter anima Christi descendit ad Infernum. **Du-ART.**  
*rand. Com. in Sentent. Theol. lib. iii. dist. 22. q. 3.* **V.**

**Pag. 348. (c)**

Si [Christus] ad Inferos descendisse dicitur, nihil mirum est, cum eam mortem pertulerit quæ sceleratis ab irato Deo infligitur; which he expresseth presently in another phrase,—diros in anima cruciatus damnati ac perditionis hominis pertulerit. *Calvin. Instit. lib. ii. cap. 16. §. 10.*

**Pag. 349. (f)**

Quid igitur? Christus persona sua secundum humanitatem, poenam gehennalem nobis debitam passus est, anima principaliter, corpore secundario, utroque causaliter ad merendum, ad nos suo ipsius merito liberandos. *Parkerus de Descensu, lib. iii. §. 48. Et statim, §. 49.* Descendisse namque Servatorem, modo supra memorato, ad Haden mortis gehennalis, innumeris patet argumentis.

**Pag. 351. (g)**

The Hebrew word is נפש, and the Greek ψυχή, ἡ  
 תשח נפש לשהלל Oὐκ ἰσχυαλαίψης τὴν ψυχὴν με εἰς ἄδην.  
 Psal. xvi. 10. But both נפש and ψυχή, are used for  
 the body of a dead man, Num. vi. 6. and it is so  
 translated; for Moses, speaking there of a Nazarite,  
 gives this law, *All the days that he separateth himself*  
*unto the Lord he shall come at no dead body*; in the  
 original, על נפש מות לא יבא, and in the LXX, Ἐπὶ  
 πάσῃ ψυχῇ τετιλευτηκυῖα ἐκ εισιλεύεται. In the same  
 manner the law for the High Priest, Lev. xxi. 11.  
*Neither shall he go in to any dead body*, על כל נפש מות  
 לא יבא, καὶ εἰς πάσῃ ψυχῇ τετιλευτηκυῖα ἐκ εισιλεύεται.  
 And the general law, Lev. xxii. 4. *And who so toucheth*  
*any thing that is unclean by the dead*, תדנע בכל טמא נפש  
 καὶ ὁ ἀπτόμενος πάσης ἀκαθαρσίας ψυχῆς. Which is far-  
 ther cleared by that of Num. xix. 11. *He that touch-*  
*eth the dead body of any man, Qui tetigerit cadaver ho-*  
*minis*;

A R T. *minis*; and v. 13. *Whoſoever toucheth the dead body of any man that is dead, Omnis qui tetigerit humanæ animæ morticinum*. Therefore the שֶׁנֶּה and פִּשְׁחָה in Lev. xxix. 4. do ſignify the *cadaver* or *morticinum*; as alſo Num. v. 2. *Whoſoever is defiled by the dead מִמֵּת כָּל שֶׁנֶּה*, Πάντα ἀκάθαρτον ἐπὶ ψυχῇ, *Pollutum ſuper mortuo*. And שֶׁנֶּה מִמֵּת 'Ακάθαρτος ἐπὶ ψυχῇ, Hag. ii. 13. is rightly tranſlated, *One that is unclean by a dead body*. Thus ſeveral times שֶׁנֶּה and פִּשְׁחָה are taken for the body of a dead man; that body which polluted a man under the Law by the touch thereof. And Maimonides hath obſerved, that there is no pollution from the body till the ſoul be departed. Therefore שֶׁנֶּה and פִּשְׁחָה did ſignify the body after the ſeparation of the ſoul. And this was anciently obſerved by St. Auguſtin, that the *ſoul* may be taken for the body only. Animæ nomine corpus ſolum poſſe ſignificari, modo quodam locutionis oftenditur, quo ſignificatur per id quod continetur illud quod continet; ſicut ait quidam, *Vina coronant*, cum coronarentur vaſa vinaria; vinum enim continetur, et vaſ continet. Sicut ergo appellamus eccleſiam baſilicam, qua continetur populus, qui vere appellatur eccleſia, ut nomine eccleſiæ, id eſt, populi qui continetur, ſignificemus locum qui continet: ita quod animæ corporibus continentur, intelligi corpora filiorum per nominatas animas poſſunt. Sic enim melius accipitur etiam illud, quod Lex inquinari dicit eum qui intraverit ſuper animam mortuam, hoc eſt, ſuper defuncti cadaver; ut nomine animæ mortuæ mortuum corpus intelligatur, quod animam continebat; quia et abſente populo, id eſt eccleſia, locus tamen ille nihilominus eccleſia nuncupatur. *Epist. clvii. ad Optatum, de Animarum Origine. cap. 5.*

Pag. 352. (A)

The Hebrew word is שֶׁנֶּה, the Greek, ῥέμα. מִן שֶׁנֶּה שֶׁנֶּה שֶׁנֶּה, Ὅτι ἐκ ἰσχυροῦ ψυχῆς με εἰς ῥέμα (or εἰς ῥέμα, as it is read in the Acts and in the Psalms,

Psalms, also by the ancient MS at St. James's). And these generally run together, and sometimes signify no more than the grave, as Gen. xxxvii. 35. where Jacob, thinking that his son Joseph had been dead, breaks out into this sad expression. **כִּי אֵדָא אֶל בְּנִי אֲבֵל**, שְׁאֵלָה, *Ὅτι καταβήσομαι πρὸς τὸν υἱόν μου πένθων eis ἄδου*, which we translate, *For I will go down into the grave unto my son mourning*, upon the authority of the ancient Targums. For although that of Onkelos keep the original word, **לְשֵׁאֵל**, yet the Jerusalem Targum and that of Jonathan render it **לְבֵי קְבֻרָתָא**, *in domum sepulchri*; and the Persian Targum, to the same purpose, **בְּנֹר**; as also the Arabic translation, *Imo descendam ad pulverem mæstus de filio meo*. So Gen. xlii. 38. **וַיִּדְדֻם אֵת שְׂאֵלָה בְּנֹתַי בְּנֹתַי**, *Καὶ κατὰξει με τὸ γῆρας μετὰ λύπης eis ἄδου* which we translate, *Then shall ye bring down my grey hairs with sorrow to the grave*: where the Jerusalem Targum and that of Jonathan have it again **לְבֵי קְבֻרָתָא**; and the Persian again **בְּנֹר** *in sepulchrum*; the Arabic **אֶל אֲדָמָה** *ad pulverem*, or *ad terram*. And it is observed by the Jewish Commentators, that those Christians are mistaken who interpret those words spoken by Jacob, *I will go down into Sheol*, of Hell; declaring that *Sheol* there is nothing else but the grave.

Pag. 353. (i)

Ruffinus, who first mentioned this Article, did interpret it of the Grave; as we have already observed; but yet he did believe a descent distinct from that, in the Exposition of the Creed; Sed et quod in Infernum descendit, evidenter prænunciatur in Psalmis, &c. and then citing that of St. Peter, Unde et Petrus dixit, *Quia Christus mortificatus carne, vivificatus autem spiritu. In ipso (ait) eis qui in carcere inclusi erant descendit spiritibus prædicare, qui increduli fuere in diebus Noe, in quo etiam quid operis egerit in Inferno declaratur*, as we before more largely cited the same place.

Pag.

A R T.

Pag. 353. (k)

V.

I shewed before, that in the Creed made at Sir-  
mum there was the Descent mentioned, and the Bu-  
rial omitted, and yet that Descent was so expressed  
that it could not be taken for the Burial: besides  
now I add, that it was made by the Arians, who in  
few years before had given in another Creed, in  
which both the Burial and the Descent were men-  
tioned; as that of Nice in Thracia, Ἀποθανόντα, καὶ  
ταφέντα, καὶ εἰς τὰ καταχθόνια κατελθόντα, ὃν αὐτὸς ὁ ᾄδης  
ἐτρόμασε. *Theodoret. Hist. Eccles. lib. ii. cap. 21.* and  
not long after gave in another at Constantinople to  
the same purpose, Σταυρωθέντα, καὶ ἀποθανόντα, καὶ τα-  
φέντα, καὶ εἰς τὰ καταχθόνια κατεληλυθότα, ὃν τινὰ καὶ αὐ-  
τὸς ὁ ᾄδης ἐπτήξεν. *Socrat. Hist. Eccles. lib. ii. cap. 41.*

Pag. 354. (l)

The opinion of the ancient Greeks in this case is  
excellently expressed by Tertullian, who shews three  
kinds of men to be thought not to descend ad Infe-  
ros when they die; the first Insepulti, the second  
Aori, the third Biæothanati. Creditum est, insepul-  
tos non ante ad Inferos redigi quam iusta percepe-  
rint. *De Anim. cap. 56.* Aiunt et immatura morte  
præventas eousque vagari isthic, donec reliquatio  
compleatur ætatis, quacum pervixissent si non in-  
tempestive obiissent. *Ibid.* Proinde nec extorres In-  
ferum habebuntur, quas vi ereptas arbitrantur, præ-  
cipue per atrocitates suppliciorum; crucis dico et  
securis, et gladii, et feræ. *Ibid.* The souls then of  
those whose bodies were unburied were thought to  
be kept out of Hades till their funerals were per-  
formed, and the souls of them who died an untimely  
or a violent death, were kept from the same place  
until the time of their natural death should come.  
This he farther expresses in the terms of the Magi-  
cians, whose art was conversant about the souls de-  
parted. Aut optimum est hic retineri secundum  
ahoros (i. e. αἰώρας); aut pessimum, secundum biæo-  
thanatos

thanatos (βιαιωθανάτης), ut ipsis jam vocabulis utar, A R T.  
V.  
quibus auctrix opinionum istarum Magica sonat,  
Hofstanes, et Typhon, et Dardanus, et Damigeron,  
et Nectabis, et Bernice. Publica jam literatura est,  
quæ animas etiam iusta ætate sopitas, etiam proba  
morte disjunctas, etiam prompta humatione dispunc-  
tas, evocaturam se ab Inferum incolatu pollicetur.  
*Cap. 57.* Of that of the Insepulti, he produceth the  
example of Patroclus: Secundum Homericum Pa-  
troclum funus in somnis de Achille flagitantem,  
quod non alias adire portas Inferum posset, arcenti-  
bus eum longe animabus sepultorum. *Cap. 56.* The  
place he intended is that, 'Ιλ. ψ'. v. 72.

Θάπτε με ὅτι τάχις, πύλας αἶδαο περιήσω.  
Τῆλέ με εἰργασιν ψυχᾷ, εἶδωλα καμόντων,  
Οὐδέ μί πως μίσγισθαι ὑπὲρ ποταμοῖο ἰῶσιν.

In the same manner he describes Elpenor ;

Πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἰταίρου·  
Οὐ γὰρ πω ἐτίθαστο ὑπὸ χθονὸς εὐρυοδείης·

'Οδ. λ'. v. 51.

Where it is the observation of Eustathius, Ὅτι δόξα  
ἦν τοῖς Ἕλλησι, τὰς τῶν ἀθάπτων ψυχὰς μὴ ἀναμίσγυσθαι  
ταῖς λοιπαῖς. And the same Eustathius observes an  
extraordinary accurateness in that question of Pene-  
lope concerning Ulysses, upon the same ground ;

Εἶπα ἴτι ζῶν, καὶ ὅρᾳ φάος ἡελίοιο,  
Ἥ ἦδη τίθνηκε, καὶ εἰν αἶδαο δόμοισι.

'Οδ. δ'. v. 831.

Τὸ δὲ, καὶ ὅρᾳ φῶς ἦλξ, δι' ὁρδότητα ἐννοίας κεῖται· ὡς δυνα-  
τὸν ἐν ζῆν μιν, μὴ βλέπειν δεῖ. Οἷτω δὲ καὶ τὸ, εἰν αἶδαο  
δόμοισι, πρὸς ἀκρίβειαν λόγῳ ἱρρέθη· κατὰ γὰρ τὸν ἐν τοῖς  
ἔχθῃς δηλοθετούμενον Ἑλληνικὸν μῦθον, ὃ πᾶς τεθνηκὼς, καὶ  
ἐν αἶδα γίνεται, εἰ μὴ καὶ πνεῦμα δοθῇ, κατὰ καὶ ὁ τῷ Εὐ-  
ριπίδῃ ἱμφαίνῃ Πολύδωρος· ὥστε τὸ, ἦ ἦδη τίθνηκε, καὶ εἰν  
αἶδαο δόμοισιν ἀντὶ τῷ, ἦ ἦδη τίθνηκε, κα. τίθασται. It  
is here very observable, that, according to the opi-  
nion of the Greeks, to be dead is one thing, and to  
be in Hades is another : and that every one which  
died

A R T. died was not in Hades, Οὐ πᾶς τεθνηὺς καὶ ἐν αἵδῃ γίνε-  
 ται, as Eustathius speaks. Legimus præterea in sex-  
 to insepultorum animas vagas esse, *Serv. Com. in*  
*Æneid.* iii. v. 68. The place which he intended I  
 suppose is this,

Hæc omnis, quam cernis, inops inhumataque tur-  
 ba est ;

Portitor ille, Charon ; hi, quos vehit unda, se-  
 pulti,

Nec ripas datur horrendas nec rauca fluenta  
 Transportare prius, quam sedibus ossa quierunt.

Centum errant annos, volitantque hæc littora cir-  
 cum.

*Virg. Æneid.* vi. v. 325.

Thus he is to be understood in the description of  
 the funeral of Polydorus ;

Ergo instauramus Polydoro funus, et ingens

Aggeritur tumulo tellus —————

—————animamque sepulchro

Condimus —————. *Æneid.* iii. v. 62.

Not that *anima* does there signify the body, as some  
 have observed ; but that the soul of Polydorus was  
 then in rest when his body had received funeral rites,  
 as Servius, Legimus præterea in sexto insepultorum  
 animas vagas esse ; et hinc constat non legitime se-  
 pultum fuisse. Rite ergo, reddita legitima sepul-  
 tura, redit anima ad quietem sepulchri, saith Ser-  
 vius ; or rather, in the sense of Virgil, ad quietem  
 Inferni, according to the petition of Palinurus,

Sedibus ut faltem placidis in morte quiescam.

*Æneid.* vi. v. 371.

And that the soul of Polydorus was so wandering  
 about the place where his body lay unburied, ap-  
 peareth out of Euripides in Hecuba, where he speak-  
 eth thus,

—————Νῦν ὑπὲρ μητρὸς φίλης

Ἑκάβης αἶσσω, σῶμ' ἱερμώσας ἱμῖν,

Τριταῖον ἤδη φέγγος αἰωρούμενος·

v. 30.

And

And in the Troades of the same poet this ἀλη, or A R T. erratio vagabunda infepultorum, is acknowledged by v. the Chorus in these words,

ὦ φίλος, ὃ πόσι μοι,  
Σὺ μὲν φθίμενος ἀλαινείς  
Ἄδαπτος, ἄνδρος. v. 1082.

And when their bodies were buried, then their souls passed into Hades, to the rest. So was it with Polydorus, and that man mentioned in the history of the philosopher Athenodorus, whose umbra or phasma walked after his death. Inveniuntur ossa inserta catenis et implicita, quæ corpus ævo terraque putrefactum nuda et exesa reliquerat vinculis: collecta publice sepeliuntur; domus postea rite conditis manibus caruit. *Plin. lib. vii. Epist. 27.* This was the case of the Infepulti. And for that of the Biæothanati, it is remarkable that Dido threateneth Æneas,

— Sequar atris ignibus absens;  
Et, cum frigida mors anima seduxerit artus,  
Omnibus umbra locis adero——

*Æneid. iv. v. 384.*

Upon which place Servius observes, Dicunt phyci biæothanatorum animas non recipi in originem suam, nisi vagantes legitimum tempus fati compleverint; quod poetæ ad sepulturam transferunt, ut, *Æneid. vi. v. 392.*

*Centum errant annos.——*

Hoc ergo nunc dicit Dido, Occisura me ante diem sum; vaganti mihi dabis poenas: nam te persequar, et adero quam diu erravero semper.

Pag. 354. (m)

Ἄδης δὲ, τόπος ἡμῖν αἰσθῆς, ἦγεν ἀφανῆς καὶ ἄγνωστος, ὃ ταῖς ψυχαῖς ἡμῶν ἐνταῦθεν ἐκδημῶσας δεχόμενος. *Andreas Cæsar. in Apocal. cap. 64.*

Pag. 358. (n)

As Irenæus; Cum enim Dominus in medio umbræ

A R T. bræ mortis abierit, ubi animæ mortuorum erant, post  
 V. deinde corporaliter resurrexit, et post resurrectionem  
 assumptus est : manifestum est, quia et discipulorum  
 ejus, propter quos et hæc operatus est Dominus, ani-  
 mæ abibunt in invisibilem locum definitum eis a  
 Deo, &c. *Adv. Hæres. lib. v. cap. 26.* Clemens A-  
 lexandrinus was so clearly of that opinion, that he  
 thought the soul of Christ preached salvation to the  
 souls in hell. *Strom. lib. vi.* And Tertullian proves  
 that the Inferi are a cavity in the earth, where the  
 souls of dead men are, because the soul of Christ  
 went thither. Quod si Christus Deus, quia et homo,  
 mortuus secundum scripturas, et sepultus secundum  
 easdem, huic quoque legi satisfecit, forma humanæ  
 mortis apud Inferos functus, nec ante ascendit in  
 sublimiora cœlorum quam descendit in inferiora ter-  
 rarum, ut illic Patriarchas et Prophetas compotes  
 sui faceret; habes et regionem Inferum subterra-  
 neam credere, et illos cubito pellere, qui satis su-  
 perbe, non putent animas fidelium Inferis dignas. *De*  
*Anim. cap. 55.* Γυμνὴ σώματος γινόμενος ψυχῇ ταῖς γυμ-  
 ναῖς σωματικῶν ὁμίλει ψυχαῖς. *Orig. cont. Cels. lib. ii.*  
 Ipsa anima, etsi fuit in abyssu, jam non est; quia  
 scriptum est, *Non derelinques animam meam in Inferno.*  
*S. Ambros. de Incarn. cap. 5.* Si ergo secundum ho-  
 minem, quem Verbum Deus suscepit, putamus dic-  
 tum esse, *Hodie mecum eris in paradiso*, non ex his ver-  
 bis in cœlo existimandus est esse paradisu. Neque  
 enim ipso die in cœlo futurus erat homo Christus  
 Jesus; sed in Inferno secundum animam, in sepul-  
 chro autem secundum carnem. Et de carne quidem,  
 quod eo die in sepulchro sit posita, manifestum est  
 Evangelium. Quod vero illa anima in Infernum de-  
 scenderit, Apostolica doctrina prædicat. Quando-  
 quidem B. Petrus ad hanc rem testimonium de Psal-  
 mis adhibet, ubi prædictum esse demonstrat, *Quoniam*  
*non derelinques animam meam in Inferno, neque dabis*  
*sanctum tuum videre corruptionem.* Illud de anima dic-  
 tum est, quia ibi non est derelicta, unde tam cito re-  
 meavit;



meavit ; illud de corpore, quod in sepulchro corrup- A R T.  
pi celeri resurrectione non potuit. S. *August. Epist.* V.  
lvii. *ad Dardanium. cap. 2.*

Καταβάς μέχρι καὶ χθονὸς  
'Επίδημος ἱφαιμέροις,  
Κατίδας δ' ὑπὸ τάρταρα,  
Ψυχῶν ἔθι μυρία  
Θάνατος νέμει ἔθνη.  
Φρίξεν σε γέρον τότε  
'Αἶδας ὁ παλαιγενὴς,  
Καὶ λαοβόρος κύων

'Ανυχάσσατο βηλῆ. *Synes. Hymn. ix. v. 7.*

Ψυχὴ δὲ ἡ θεία, τὴν πρὸς αὐτὸν λαχῶσα συνδρομὴν τε καὶ ἰνω-  
σιν, καταπιφοίτηκε μὲν εἰς ἅδης, θεοπρεπεῖ δὲ δυνάμει καὶ ἑξα-  
σία χερμαίνει, καὶ τοῖς ἐκείσε πνεύμασι καταφαίνεται. S. *Cy-  
ril. Alex. Dial. de Incarn.* Ὁ μὲν τάφος αὐτῆ σῶμα μόνον  
ὑπιδίχεται, ψυχὴν δὲ μόνον ὁ ἅδης. *Anast. apud Euthym.  
Panopl. Vol. ii. tit. 17.* Postquam igitur exaltatus  
est, id est, a Judæis in cruce suspensus, et spiritum  
reddidit, unita suæ Divinitati anima ad Inferorum  
profunda descendit. *Author Serm. de tempore.* Cor-  
pore in sepulchro seposito, Divinitas cum anima ho-  
minis ad Inferna descendens vocavit de locis suis ani-  
mas sanctorum. *Gaudentius Briz. Tract. 10.* In hoc  
Divinitas Christi virtutem suæ impassibilitatis osten-  
dit, quæ ubique, semper et ineffabiliter præsens, et  
secundum animam suam in Inferno sine doloribus  
fuit, et secundum carnem suam in sepulchro sine  
corruptione jacuit ; quia nec carni suæ defuit, cum  
animam suam in Inferno dolere non fineret ; nec ani-  
mam suam in Inferno deseruit, cum in sepulchro car-  
nem suam a corruptione servaret. *Fulgent. ad Thra-  
sim. lib. iii. cap. 31.*

Pag. 359. (o)

What the Apollinarian heresy was is certainly  
known : they denied that Christ had an human soul,  
affirming the Word was to him in the place of a  
soul. Apollinaristas Apollinarius instituit, qui de  
anima

- ▲ R T. anima Christi a Catholicis dissenserunt, dicentes, sicut Ariani, Deum Christum carnem sine anima suscepisse. In qua quæstione testimoniis Evangelicis victi, mentem, qua rationalis est anima hominis, non fuisse in anima Christi, sed pro hac ipsum Verbum in ea fuisse, dixerunt, *S. August. de Hæres. 55.* Against this heresy the Catholics argued from the descent into hell, as that which was acknowledged by them all, even by the Arians, (with whom the Apollinarians in this agreed,) as we have shewn before by three several Creeds of theirs, in which they expressed this Descent. This is the argument of Athanasius in his fourth Dialogue *de Trinitate*, which is particularly with an Apollinarian : Ὡς περ ἐκ ἡδύνατο ὁ Θεὸς ἐν μνήματι καὶ ἐν ταφῇ γενέσθαι, εἰ μὴ εἶχεν τὸ τιθέμενον σῶμα, ὥτως ἐκ αὐτῆς ἐλίχθη καὶ χωρὶς τοῦ σώματος, πανταχῇ αὐτῷ καὶ πᾶσι πάντα περιέχων, εἰ μὴ εἶχε τὴν χωριζομένην ψυχὴν, μεθ' ἧς καὶ τοῖς ἐν ᾧ εὐηγγελίσατο· διὰ γὰρ αὐτὴν ἀναχωρεῖν τῷ σώματι λέγεται, καὶ ἐν ᾧ γεγενῆσθαι· καὶ τὸ ἐστὶν τὸ ὡς περ ἡμῶν ἐν ᾧ γενέσθαι διὰ τὴν ψυχὴν, καὶ ἐν μνήματι τιθέσθαι διὰ τὸ σῶμα. But because these Dialogues may be questioned as not genuine, the same argument may be produced out of his book *de Incarnatione Christi*, written particularly against Apollinarius : Πάσθε ἐν, ὅτι ὁ ἰσθὼν ἡμῶν ἀνθρωπὸς ἐστὶν ἡ ψυχὴ· τὸ καὶ τῆς πρώτης πλάσεως δεικνύσης, καὶ τῆς δευτέρας διαλύσεως δηλώσης, ἡ μόνον ἐφ' ἡμῖν τέτων δεικνυμένων, ἀλλὰ καὶ ἐν αὐτῷ τῷ θανάτῳ τῷ Χριστῷ ἰδάνοντο· τὸ μόνον, μέχρι τότε φθάσαν· ἡ δὲ, μέχρι ἡδὲ διαβῆσα· διαιρετῶν δὲ ὄντων τῶν τόπων πολλῶν τῇ μέτρῳ καὶ τῇ μὲν τότε σωματικὴν ἐπιδοχόμεν τὴν ἐπιθεσιν, ἐκείσε παρῆν τὸ σῶμα, τῇ δὲ ἡδὲ ἀσώματον· ὥς ἐκεί παρὼν ὁ Κύριος ἀσώματος, ὡς ἀνθρωπὸς ἐνομήσθη ἐν τῷ θανάτῳ; ἵνα ψυχαῖς ταῖς ἐν δεσμοῖς κατεχομέναις μορφῶν ἰδίας ψυχῆς ἀντιπιδεχτὸν ὡς δικτικὴν τῶν δεσμῶν τῷ θανάτῳ παραστήσας, παρῶσαν παρούσας, διαρρήξῃ τὰ δεσμὰ ψυχῶν τῶν ἐν ᾧ κατεχομένων. *Cont. Apoll. lib. i.* Thus Euthymius, in his commentary upon the words of the Psalmist, *Thou shalt not leave my soul in hell*; Τίθῃσι καὶ τῆς ἐλπίδος τὴν αἰτίαν· Καὶ γὰρ ἐκ ἰγκαταλείψης, φησί, τὴν ψυχὴν

με εἰς ἄδην, ὅτι τῶν τετελευτηούτων αἱ ψυχαὶ κατέχονται. A B T.  
 τόπος γὰρ ὁ ἄδης ὑπὸ γῆν ἀποκεκληρωμένος ταῖς τῶν ἀποθνή- V.  
 σκόντων ψυχαῖς· πᾶ τοίνυν ὁ λῆρος Ἀπολλινάριος, ὃ τὴν προ-  
 ληφθεῖσαν σάρκα δογματίζων αἰψυχον καὶ ἄνυν, ὡς ἀνόπτος ;  
 and from hence we may understand the words of  
 Theodoret, who at the end of his Exposition of this  
 Psalm thus concludes ; Οὗτος ὁ ψαλμὸς καὶ τὴν Ἀρείε,  
 καὶ τὴν Εὐνορίε, καὶ Ἀπολλινάριε φρενοβλάβειαν ἐλέγχει  
 which is in reference to those words, *Thou shalt not*  
*leave my soul in Hell.* In the same manner, Leporius  
 Presbyter (quod male senserat de Incarnatione Chris-  
 ti, corrigens, as Gennadius observeth, *Illust. Viror.*  
*Catal.* 60. and particularly disavowing that of the  
 Arians and Apollinarians, Deum hominemque com-  
 mixtum, et tali confusione carnis et Verbi quasi ali-  
 quod corpus effectum) does thus express the reality  
 and distinction of the soul and body in the same  
 Christ : Tam Christus filius Dei tunc mortuus jacuit  
 in sepulchro, quam idem Christus filius Dei ad In-  
 ferna descendit ; sicut beatus Apostolus dicit, *Quod*  
*autem ascendit, quid est nisi quod descendit primum in in-*  
*feriores partes terræ ?*—Ipse utique Dominus et Deus  
 noster Jesus Christus unicus Dei, qui cum anima ad  
 Inferna descendit, ipse cum anima et corpore ascendit  
 ad coelum. *Libel. Emendationis.* And Capreolus Bi-  
 shop of Carthage, writing against the Nestorian he-  
 resy, proveth that the soul of Christ was united to  
 his Divinity when it descended into Hell, and fol-  
 lows that argument, urging it at large : in which  
 discourse among the rest he hath this passage ; Tan-  
 tum abest, Deum Dei filium, incommutabilem at-  
 que incomprehensibilem, ab Inferis potuisse concludi ;  
 ut nec ipsam adsumptionis animam credamus, aut  
 exitiabiliter susceptam, aut tenaciter derelictam. Sed  
 nec carnem ejus credimus contagione alicujus cor-  
 ruptionis infectam. Ipsius namque vox est in Psalmo,  
 sicut Petrus interpretatur Apostolus, *Non derelinques*  
*animam meam apud Inferos, neque dabis sanctum tuum vi-*  
*dere corruptionem.* *Epist. ad Vital. et Constant.* Lastly,

- A R T. The true doctrine of the Incarnation against all the  
 v. enemies thereof, Apollinarians, Nestorians, Eutychians, and the like, was generally expressed by declaring the verity of the soul of Christ really present in Hell, and the verity of his body at the same time really present in the grave; as it is excellently delivered by Fulgentius: *Humanitas vera Filii Dei nec tota in sepulchro fuit, nec tota in Inferno; sed in sepulchro secundum veram carnem Christus mortuus jacuit, et secundum animam ad Infernum Christus descendit; secundum eandem animam ab Inferno ad carnem (quam in sepulchro reliquerat) rediit, secundum divinitatem vero suam, quæ nec loco tenetur, nec fine concluditur, totus fuit in sepulchro cum carne, totus in Inferno cum anima; ac pro hoc plenus fuit ubique Christus; quia non est Deus ab humanitate, quam susceperat, separatus, qui et in anima sua fuit, ut solutis Inferni doloribus ab Inferno victrix rediret, et in carne sua fuit, ut celeri resurrectione corrupti non posset. Ad Thrasim. lib. iii. cap. 34.*

Pag. 360. (p)

At first indeed the Apollinarians did so speak, as they denied the human soul in both acceptations; but afterwards they clearly affirmed the  $\psi\chi\eta$ , and denied the  $\nu\epsilon\varsigma$  alone. So Socrates testifies of them: *Πρότερον μὲν ἔλεγον ἀναληφθῆναι τὸν ἄνθρωπον ὑπὸ τοῦ Θεοῦ Λόγου ἐν τῇ οἰκονομίᾳ τῆς ἐνανθρωπήσεως ψυχῆς ἀνευ· εἴτα ὡς ἐκ μετανοίας ἐπιδορθούμενοι, προσέδεσαν ψυχὴν μὲν ἀναληφῆναι, νῦν δὲ ἐκ ἔχεν αὐτὴν, ἀλλ' εἶναι τὸν Θεὸν Λόγον ἀντὶ νῦν εἰς τὸν ἀναληφθέντα ἄνθρωπον.* *Hist. Eccles. lib. ii. cap. 46.* Nam et aliqui eorum fuisse in Christo animam negare non potuerunt. Videte absurditatem et insaniam non ferendam. Animam irrationalem cum habere voluerunt, rationalem negaverunt: dederunt ei animam pecoris, subtraxerunt animam hominis. *S. Augus. Tract. 47. in Joan.* This was so properly indeed the Apollinarian heresy, that it was thereby distinguished from the Arian. Nam Apollinaristæ  
 quidem

quidem carnis et animæ naturam fine mente adsump- A R T.  
fisse Dominum credunt; Ariani vero carnis tantum- V.  
modo. *Facun. lib. ix. cap. 3.*

Pag. 360. (q)

Some of the ancient Fathers did believe that the word *ἄδης* in the Scriptures had the same signification which it hath among the Greeks, as comprehending all the souls both of the wicked and the just; and so they took *Infernus* in the same latitude. As therefore the ancient Greeks did assign one *ἄδης* for all which died, Πάντας ὁμῶς θνητὸς εἰς αἴδης δέχεται and Εἰς κοινὸν ἄδην πάντες ἤχουσιν βροτοί· as they made within that one *ἄδης* two several receptacles, one for the good and virtuous, the other for the wicked and unjust, (according to that of Diphilus, *apud S. Clem. Alex. Strom. lib. v.*

Καὶ γὰρ κατ' ἄδην δύο τρίβους νομίζομεν  
Μίαν, δικαίων· χἀτέραν ἀσεβῶν ὁδόν·

and that of Plato, Οὔτοι δὲ δὴ ἱκανὰν τελευτήσωσι, δικάσ-  
σιν ἐν τῇ λαμῶνι, ἐν τῇ τριόδῳ, ἐξ ἧς φέρετον τὸ ὁδὸν, ἡ μὲν εἰς  
μακαρίων τῆς, ἡ δὲ εἰς τάρταρον· *In Gorgia*: and that of  
Virgil;

Hic locus est, partes ubi se via findit in ambas :  
Dextera, quæ Ditis magni sub moenia tendit ;  
Hac iter Elysium nobis : at læva malorum  
Exercet poenas, et ad impia Tartara mittit.

*Æneid. vi. v. 540.*)

As they did send the best of men to *ἄδης*, there to be happy, and taught rewards to be received there as well as punishments, (Λίγεται δὲ ὑπὸ τῇ μελικῇ Πιν-  
δάρε ταυτὶ περὶ τῶν εὐσεβῶν ἐν ἄδῃ,

Τοῖσι λάμπα μὲν μένος αἰελίσ  
Τὰν ἐνθάδε νυκτὰ κάτω·  
Φοινικοροδαί τε λαμῶνίς  
Εἰσι προάσσαν αὐτῶν.

*Plutarch. de Consolat. ad Apollon.*

A. R. T.

V.

Ὡς τρισόλβιος  
 Κεῖται βρατῶν, οἱ ταῦτα διερχόμενοι τίλη  
 Μόλωσ' ἐς ἅδην· τοῖσδε γὰρ μόνον ἐκεῖ  
 Ζῆν ἐστὶ, τοῖς δ' ἄλλοις πάντ' ἐκεῖ κακά.

*Sophocl. apud Plutarch. de Aud. Poet.)*

so did the Jews also before and after our Saviour's time. For Josephus says the soul of Samuel was brought up ἐξ ἅδης, and delivers the opinion of the Pharisees after this manner, Ἀθάνατόν τε ἰσχυρὰ ταῖς ψυχαῖς πῶς αὐτοῖς, εἶναι καὶ ὑπὸ χθονὸς δικαιοσύνης τε καὶ τιμᾶς οἷς ἀρετῆς ἢ κακίας ἐπιτηδυνεῖς ἐν τῷ βίῳ γέγονε· and of the Sadducees after this manner, Ψυχῆς τε τὴν διαμονὴν, καὶ τὰς κατ' ἅδην τιμωρίας καὶ τιμὰς ἀναιρῶσι. *Antiq. Jud. lib. xviii. cap. 2.* Therefore the Jews which thought the souls immortal did believe that the just were rewarded, as well as the unjust punished, ὑπὸ χθονός, or κατ' ἅδην. And so did also most of the ancient Fathers of the Church. There was an ancient book written *de Universi Natura*, which some attributed to Justin Martyr, some to Irenæus, others to Origen, or to Caius a presbyter of the Roman Church in the time of Victor and Zephyrinus, a fragment of which is set forth by David Hoefschelius in his Annotations upon Photius, delivering the state of ἅδης at large. Περὶ δὲ ἅδην, ἐν ᾗ συνέχονται ψυχὰς δικαίων τε καὶ ἀδίκων, ἀναγκαῶν εἶπεῖν. Here then were the just and unjust in Hades, but not in the same place. Οἱ δὲ δίκαιοι—ἐν τῷ ἅδῃ νῦν μὲν συνέχονται, ἀλλ' ἐν τῷ αὐτῷ τόπῳ, ᾧ καὶ οἱ ἀδικοί. Μία γὰρ εἰς τὸ τοῦ χωρίου καὶ οδοῦ, &c. There was but one passage into the Hades, saith he; but when that gate was passed, the just went on the right hand to a place of happiness (Τέτρω δὲ ὄνομα κικλήσκουσαν κόλπον Ἀβραάμ,) and the unjust on the left to a place of misery, Οὗτος ὁ περὶ ἅδην λόγος ἐν ᾧ ψυχὰς πάντων κατέχονται ἄχρι καιρῶ, ἐν ᾧ ὁ Θεὸς ὤρισεν. Tertullian wrote a tract *de Paradiso*, now not extant, in which he expressed thus much: Habes etiam de Paradiso a nobis libellum, quo constitimus omnem animam apud Inferos sequestrari in

in diem Domini. *De Anim. cap. 55.* St. Jerôm on the third chapter of Ecclesiastes: Ante adventum Christi omnia ad Inferos pariter ducebantur. Unde et Jacob ad Inferos descensurum se dicit; et Job pios et impios in Inferno queritur retentari: et Evangelium, Chaos magnum interpositum apud Inferos, et Abraham cum Lazaro, et divitem in suppliciis, esse testatur. And in his 25th Epistle, Perfacilis ad ista responsio est; Luxisse Jacob filium, quem putabat occisum, ad quem et ipse erat ad Inferos descensurus, dicens, *Descendam ad filium meum lugens in Infernum*: quia necdum Paradisi januam Christus effregerat, necdum flammæam illam romphæam et vertiginem præsentium Cherubim sanguis ejus extinxerat. Unde et Abraham, licet in loco refrigerii, tamen apud Inferos cum Lazaro fuisse scribitur. And again, Nequeo satis Scripturæ laudare mysteria, et divinum sensum, in verbis licet simplicibus, admirari: quid sibi velit quod Moyses plangitur; et Jesus Nave, vir sanctus, sepultus refertur, et tamen fletus esse non scribitur. Nempe illud, quod in Moyse, id est, in Lege veteri, sub peccato Adam omnes tenebantur elogio; et ad Inferos descendentes consequenter lacrymæ prosequébantur—In Jesu vero, id est, in Evangelio, per quem Paradisus est apertus, mortem gaudia prosequuntur. Τὸ πρότερον ὁ Θάνατος εἰς τὸν ἄδην κατήγι· νυνὶ δὲ ὁ Θάνατος πρὸς τὸν Χριστὸν παραπίμπει. *S. Chrysoſt. Panegy. in Sanctas Mart. Bern. et Profd.* And in his tractate proving that Christ is God, he makes this exposition of Isaiah xlv. 2. Πύλας χαλκᾶς συνθλάσω, καὶ μοχλὺς σιδηρᾶς συντρίψω, καὶ ανοίξω σοι θυσσαυρὰς σκοτεινὰς, ἀποκρύψας, ἀοράτως ἀναδείξω σοι τὸν Ἄϊδην ἐν καλῶν. Εἰ γὰρ καὶ ἄδης ἦν, ἀλλὰ ψυχὰς ἐκράτει ἀγίας καὶ σπὺν τίμια, τὸν Ἀβραάμ, τὸν Ἰσαάκ, τὸν Ἰακώβ· διὸ καὶ θυσσαυρὰς ἐκάλει. This doctrine was maintained by all those who believed that the soul of Samuel was raised by the Witch of Endor: for though he were so great a Prophet, yet they thought that he was in Hades; and not only so, but under the power

A R. T. of Satan. Thus Justin Martyr in his Dialogue with Trypho: Φαίνεται δὲ καὶ ὅτι πᾶσαι αἱ ψυχαὶ τῶν οὕτως δικαίων καὶ προφητῶν, ὑπὸ ἐξουσίαν ἔπιπτον τῶν τοιούτων δυνάμεων, ὅποια δὲ καὶ ἐν ἐγλασριμύθῳ ἐκείνῃ ἐξ αὐτῶν τῶν πραγμάτων ὁμολογεῖται. §. 105. Who was followed in this by Origen, Anastasius, Antiochenus, and others.

Pag. 360. (r)

St. Augustin began to doubt of that general reason ordinarily given of Christ's descent into hell, to bring the Patriarchs and Prophets thence, upon this ground, that he thought the word *Infernus* was never taken in the Scripture with a good sense; Quamquam illud me nondum invenisse confiteor, *Inferos* appellatos, ubi justorum animæ requiescunt: *De Genes. ad lit. lib. xii. cap. 33.* Proinde, ut dixi, nondum inveni, et adhuc quæro; nec mihi occurrit *Inferos* alicubi in bono posuisse Scripturam, duntaxat canonicam. *Ibid.* Non facile alicubi Scripturarum *Inferorum* nomen positum invenitur in bono. *Epist. 57.* Præsertim quia ne ipsos quidem *Inferos* uspiam Scripturarum in bono appellatos potui reperire. Quod si nusquam in divinis autoritatibus legitur, non utique sinus ille Abrahæ, id est, secretæ cujusdam quietis habitatio, aliqua pars *Inferorum* esse credenda est. Quamquam in his ipsis tanti magistri verbis, ubi ait dixisse Abraham, *Inter vos et nos chaos magnum firmatum est*, satis, ut opinor, appareat non esse quandam partem et quasi membrum *Inferorum* tantæ illius felicitatis finum. *Epist. xcix. cap. 3.*

Pag. 361. (s)

This is the opinion generally received in the Schools, and delivered as the sense of the Church of God in all ages: but though it were not so general as the Schoolmen would persuade us, yet it is certain that many of the Fathers did so understand it. Ὁ μὲν ἐπὶ σωτηρίᾳ τῶν ἐν ᾄδῃ ψυχῶν παρήει, ἐκ μακρῶν αἰώνων τὴν ἀφίξιν αὐτῷ περιμεινῶν. *Euseb. de Dem. Evang. lib.*



X. cap. 8. Κατήλθεν εἰς τὰ καταχθόνια, ἵνα καὶ αὐτὸν λυ- A R T.  
τρώσῃται τὰς δικαίας. S. Cyril: Hier. Catech. iv. cap. V.  
II. Ἡμελλε γὰρ ἡ Θεότης τελεῖν τὰ πάντα τὰ κατὰ τὸ  
μυστήριον τῆ πάθης, καὶ σὺν τῇ ψυχῇ κατελθεῖν εἰς τὰ κα-  
ταχθόνια, ἐπὶ τὸ ἐργάσασθαι τὴν ἐκεῖ τῶν προκεκοιμημένων  
σωτηρίαν, φημί τῶν ἁγίων πατριαρχῶν. Translatus erat  
Enoch, raptus Elias; sed non est servus suprā do-  
minum. Nullus enim ascendit in cœlum, nisi qui  
descendit de cœlo. Nam et Moysen, licet corpus  
ejus non apparuerit in terris, nusquam tamen in glo-  
ria cœlesti legimus, nisi postquam Dominus suæ re-  
surrectionis pignore vincula solvit Inferni, et piorum  
animas elevavit. S. Ambros. de Fide, lib. iv. cap. 1.  
Qui nunc victi estis, et immitti atque terribili Infer-  
no tenemini; qui solutionem vinculorum in Christi  
speratis adventu, &c. S. Hieron. in Zuch. cap. 9.  
Ab illis Inferi sedibus nullus homo merito suo libe-  
ratus est, nisi gratia Domini nostri Jesu Christi.  
Idem, in Job, cap. 36. In typo præfigurat iste Ange-  
lus five Filius Dei, Dominum nostrum Jesum Chris-  
tum, qui ad fornacem descendit Inferni, in quo clau-  
sæ, et peccatorum et justorum animæ tenebantur,  
ut absque exustione et noxa sui, eos qui tenebantur  
inclusi, mortis vinculis liberaret. Idem, in Dan. cap.  
3.—Perfossū parietem, quo Inferorum claustra  
perfregit—. Idem, in Ezech. cap. 12.—Terram—mor-  
tuorum, quæ diripitur atque vastatur, quando morte  
Christi victæ apud Inferos animæ liberantur. Idem,  
in Oseam, cap. 13.

Pag. 561. (t)

Justin Martyr in his Dialogue with Trypho first  
begins: Ἀλλὰ μὲν εὐθὺς ἀποθνήσκουσιν φημί πάσας τὰς ψυχὰς  
ἐγὼ ἱερμαῖον γὰρ ἦν ὡς ἀληθῶς τοῖς κακοῖς. ἀλλὰ τί; τὰς  
μὲν εὐσεβῶν ἐν κρείττοσι ποιεῖ χάρις μένειν, τὰς δὲ ἀδίκας καὶ  
πρωτοῦς ἐν χεῖρον, τὸν τῆς κρίσεως ἐκδεχομένης χρόνον τότε.  
§. 5. After him Irenæus; Cum Dominus in medio  
umbrae mortis abierit, ubi animi mortuorum erant,  
post deinde corporaliter resurrexit, et post resurrec-

- A R T. tionem assumptus est; manifestum est quia et discipulorum ejus, propter quos et hæc operatus est Dominus, animæ abibunt in invisibilem locum, definitum eis a Deo, et ibi usque ad resurrectionem commorabuntur, sustinentes resurrectionem; post recipientes corpora et perfecte resurgentes, hoc est, corporaliter, quemadmodum et Dominus resurrexit, sic venient ad conspectum Dei. Nemo enim est discipulus super magistrum; perfectus autem omnis erit, sicut magister ejus. Quomodo ergo magister noster non statim evolans abiit, sed sustinens definitum a Patre resurrectionis suæ tempus (quod et per Jonam manifestum est,) post triduum resurgens assumptus est; sic et nos sustinere debemus definitum a Deo resurrectionis nostræ tempus, prænunciatum a Prophetis, et sic resurgentes assumi, quotquot Dominus hoc dignos habuerit. *Adv. Hæres. lib. v. cap. 26.* Tertullian followeth Irenæus in this particular: Habes et regionem Inferum subterraneam credere, et illos cubito pellere, qui satis superbe non putent animas fidelium Inferis dignas; servi super dominum, et discipuli super magistrum, aspernati si forte in Abrahamæ sinu expectandæ resurrectionis solatium carpere. *De Anim. cap. 55.* Nulli patet cælum, terra adhuc salva, ne dixerim clausa. Cum transactione enim mundi referabuntur regna cælorum. *Ibid.* Eam itaque regionem, finum dico Abrahamæ, etsi non coelestem, sublimiorem tamen Inferis, interim refrigerium præbituram animabus justorum, donec consummatio rerum resurrectionem omnium plenitudine mercedis expungat. *Adv. Marcion. lib. iv. cap. 34.* Omnes ergo animæ penes Inferos? inquis. Velis et nolis, et supplicia jam illic et refrigeria habes: pauperem et divitem.—Cur enim non putes animam et puniri et foveri in Infernis, interim sub expectatione utriusque judicii, in quadam usurpatione et candida ejus? *De Anim. cap. 58.* St. Hilary, in his Commentary upon these words of the Psalm, *Dominus custodiet et introitum tuum et exitum tuum ex hoc et usque in*

*in sæculum*: Non enim temporis hujus et sæculi est ista custodia, non aduri sole atque luna, et ab omni malo conservari; sed futuri boni expectatio est, cum exeuntes de corpore ad introitum illum regni cœlestis per custodiam Domini fideles omnes reservabuntur, in finu scilicet interim Abrahæ collocati, quo adire impios interjectum chaos inhibet, quousque introeundi rursum in regnum cœlorum tempus adveniat. Custodit ergo Dominus exitum, dum de corpore exeuntes, secreti ab impiis interjecto chao quiescant. Custodit et introitum, dum nos in æternum illud et beatum regnum introducit. *Tract. in Psalm. cxx.* And at the end of the second Psalm, Judicii enim dies vel beatitudinis retributio est æterna, vel pœnæ: tempus vero mortis habet interim unumquemque suis legibus, dum ad judicium unumquemque aut Abraham reservat aut pœna. Thus Gregory Nyssen still leaves the Patriarchs in Abraham's bosom, in expectation of admittance into Heaven: Καὶ γὰρ οἱ περὶ τὸν Ἀβραάμ πατριάρχαι τῷ μὲν ἰδεῖν τὰ ἀγαθὰ τὴν ἐπιθυμίαν ἔσχον, καὶ ἐκ αὐτῆκαν ἐπιζητῶντες τὴν ἑσπερίαν πατρίδα, καθὼς φησιν ὁ Ἀπόστολος ἄλλ' ὁμῶς ἐν τῷ ἐλπίζεν ἔτι τὴν χάριν εἰσὶ, τῷ Θεῷ κρείττον τι περὶ ἡμῶν προβλεψάμενος, κατὰ τὴν τῷ Παύλῳ φωτὴν, ἵνα μὴ, φησὶ, χωρὶς ἡμῶν τελευτῶσι. *De Hom. Orific. cap. 22.* These therefore which conceived that the souls of the godly now after Christ's ascension do go unto the bosom of Abraham, where the Patriarchs and Prophets were and are, and that both remain together till the general resurrection, did not believe that Christ did therefore descend into Hell, that he might translate the Patriarchs from thence into Heaven.

Pag. 362. (u)

St. Augustin in his book *de Hæresibus* reckons this as the seventy-ninth heresy: Alia, descendente ad Inferos Christo credidisse incredulos, et omnes exinde existimat liberatos. And though he gives the heresy without a name, as he found it in Philastrius, yet

**A R T.** yet we find the opinion was not very singular. For  
**y.** Euodius propounded it to St. Augustin as a question in which he desired satisfaction, An descendens Christus omnibus evangelizavit, omnesque a tenebris et poenis per gratiam liberavit, ut a tempore resurrectionis Domini iudicium expectetur, exinanitis Inferis? *Epist.* 98. *ad S. August.* And in his answer to that question, he looks not upon the affirmative part as an heresy, but as a doubtful proposition. His resolution, first, is, that it did not concern the Prophets and the Patriarchs, because he could not see how they should be thought to be in Hell, and so capable of a deliverance from thence: Addunt quidem hoc beneficium antiquis etiam Sanctis fuisse concessum, Abel, Seth, Noe, et domui ejus, Abraham, Isaac, et Jacob, aliisque Patriarchis et Prophetis, ut cum Dominus in Infernum venisset, illis doloribus solverentur. Sed quonam modo intelligatur Abraam, in cujus sinum pius etiam pauper ille susceptus est, in illis fuisse doloribus, ego quidem non video: explicant fortasse qui possunt. *Epist.* xcix. *ad Euodium, cap.* 3. *Et paulo post:* Unde illis justis qui in sinu Abrahæ erant, cum ille in Inferna descenderet, nondum quid contulisset inveni, a quibus eum secundum beatificam præsentiam suæ divinitatis nunquam video recessisse. And yet in another place he will not blame them that believed the contrary, nor did he think their opinion absurd. Si enim non absurde credi videtur, antiquos etiam Sanctos, qui venturi Christi tenuerunt fidem, locis quidem a tormentis impiorum remotissimis, sed apud Inferos, fuisse, donec eos inde sanguis Christi ad ea loca descensus erueret, &c. *De Civit. Dei, lib.* xx. *cap.* 15. His second resolution was, that Christ did by his descent relieve some out of the pains of Hell; taking Hell in the worst sense. Quia evidentia testimonia et Infernum commemorant et dolores, nulla causa occurrit, cur illo credatur venisse Salvator, nisi ut ab ejus doloribus salvos faceret. *Epist.* xcix. *cap.* 3. Quamobrem

obrem teneamus firmissime quod fides habet fundatissima authoritate firmata, *quia Christus mortuus est secundum Scripturas, et quia sepultus est, et quia resurrexit tertia die secundum Scripturas*; et cætera quæ de illo, testatissima veritate, conscripta sunt. In quibus etiam hoc est, quod apud Inferos fuit, solutisque eorum doloribus, quibus eum erat impossibile teneri, a quibus etiam recte intelligitur solvisse et liberasse quos voluit. *Ibid. cap. 5.* His third resolution was, that how many these were which were delivered out of Hell was uncertain, and therefore temerarious to define. Sed utrum omnes quos in eis invenit, an quosdam quos illo beneficio dignos judicavit, adhuc requiro. *Ibid. cap. 3.* Hoc scilicet quod scriptum est, *Solutis doloribus Inferni*, non in omnibus, sed in quibusdam accipi potest, quos ille dignos ista liberatione judicabat: ut neque frustra illuc descendisse existimetur, nulli eorum profuturus qui ibi tenebantur inclusi; nec tamen sit consequens, ut quod divina quibusdam misericordia justitiaque concessit, omnibus concessum esse putandum sit. *Ibid. cap. 2.* Potest et sic, ut eos dolores eum solvisse credamus, quibus teneri ipse non poterat, sed quibus alii tenebantur quos ille noverat liberandos. Verum quinam isti sint, temerarium est definire. Si enim omnes omnino dixerimus tunc esse liberatos, qui illuc inventi sunt, quis non gratuletur, si hoc possimus ostendere? *Ibid. cap. 2.* Thus the opinion of St. Augustin is clear, that those which departed in the faith of Christ were before in happiness and the beatifical presence of God, and so needed no translation by the Descent of Christ; and of those which were kept in the pains of Hell, some were loosed and delivered from them, some were not: and this was the proper end or effect of Christ's Descent into Hell. Thus Capreolus; Ipse in homine est visitare Inferorum dignatus abstrusa, et præpositos mortis præsentia invictæ majestatis exterruit, et propter liberandos quos voluit, Inferorum portas referari præcepit. *Epist. ad Vital.*

**A R T.** *Vital. et Constant.* St. Ambrose; Ipse autem inter mortuos liber, remissionem in Inferno positus, soluta mortis lege, donabat. *De Incarn. cap. 5.* "Ολον γὰρ εὐθύς σκυλεύσας τὸν ᾄδην, καὶ τὰς ἀφύκτες τοῖς τῶν κεκοιμημένων πνεύμασιν ἀναπετάσας πύλας, ἱερμόν τε καὶ μόνον ἀφείς ἐκίῃσε τὸν διάβολον ἀνίστη. *S. Cyril. Homil. Pasch. 7.* who speaks full as high as those words of Eusebius, or that heretic, whosoever it was, which is mentioned, though not named, by Philastrius: for ἱερμος καὶ μόνος διάβολος is as much as *Inferi exinaniti*: and κινῶσας τῷ θανάτῳ μυχὸν (which he useth in another Homily) is the same.

Pag. 362. (x)

This preaching of the gospel to the dead was the general opinion of the Fathers, as the end of his descent, or means, by which that good was wrought for the souls below, which was effected by his death. Propter hoc Dominum in ea, quæ sunt sub terra, descendisse, evangelizantem et illis adventum suum, remissione peccatorum existente his qui credunt in eum. Crediderunt autem in eum omnes qui sperabant in eum, id est, qui adventum ejus prænunderunt, et dispositionibus ejus servierunt, justi, et Prophetæ, et Patriarchæ; quibus similiter ut nobis remisit peccata. *S. Iren. adv. Hæres. lib. iv. cap. 45.* Ἐνεργῇ δὲ, οἶμαι, καὶ ὁ Σωτὴρ, ἐπεὶ τὸ σῶζεν ἔργον αὐτοῦ· ὅπερ ἔν καὶ πεποίηκεν τὰς εἰς αὐτὸν πιστῶσαι βεβλημένους διὰ τοῦ κηρύγματος, ὅποι ποτ' ἔτυχον γεγονότες, ἐλκύσας εἰς σωτηρίαν. Εἰ γ' ἔν ὁ Κύριος δι' ἑδὲν ἔτιρον εἰς ᾄδην κατήλθεν, ἢ διὰ τὸ εὐαγγελίσασθαι, ὥσπερ κατήλθεν, ἥτοι πάντας εὐαγγελίσασθαι, ἢ μόνους Ἑβραίους. Εἰ μὲν ἔν πάντας, σωθήσονται πάντες οἱ πιστεύσαντες, καὶ ἐξ ἰδνῶν ὄντες τύχωσιν, ἔξομαλογησάμενοι ἤδη ἐκτ. *S. Clem. Alex. Strom. lib. vi.* Τριήμαρτος γὰρ ἀνέστη, κηρύξας καὶ τοῖς ἐν φυλακῇ πνεύμασι. Πληρεστάτη γὰρ ὥτως ἡ τῆς φιλευθροῦς ἐνδοξίας ἦν, τῇ μὴ μόνον ἀνασῶσαι φημι, τὰς ἐν ζῶντας ἐπὶ τῆς γῆς, ἀλλὰ καὶ τοὺς ἤδη κατειχομένους, καὶ ἐν τοῖς τῆς ἀλύσου μυχοῖς καθιμένοις ἐν σκοτῇ, κατὰ τὸ γογγυμμένον, διακηρύξαι τὴν ἀρετὴν. *S. Cyril.*

S. Cyril, Alex. in Joan. cap. xvi. v. 16. Πολλαχῇ δια- A R T.  
μαστύρεται ἡ γραφή, ὅτι τρέπον τοῖς τῆνικάδῃ ζῶσι, τὸν αὐτὸν V.  
καὶ τοῖς ἐν ᾧ διὰ Χριστοῦ τὴν ἀπολύτρωσιν παραγενέσθαι.  
Λέγει γὰρ ὁ τῶν μαθητῶν κορυφαῖος, Εἰς τὸτο γὰρ ἀπείθαν  
καὶ ἀνίστη, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ· καὶ πάλιν,  
Τοῖς ἐν φυλακῇ πορευθεῖς ἐκήρυξε πνεύμασιν, ἵνα κριθῶσι μὴ  
σαρκί, ζῶσι δὲ πνεύματι· τῷ τῶν, ὅπως οἱ μὲν ἄπιστοι καὶ διὰ  
τὸτο ἁμαρτωλοὶ μέμνηκότες κατακριθῶσιν, ἅτε δὴ ὁλοκλήρως  
σφῆρξ γεγαυότες, καὶ διχοτομηθέντες τῷ πνεύματος· ὅσοι δὲ  
κρῶν ἐν ᾧ Χριστῷ τῇ δικαιοσύνῃ περιτεύκασι, τῆς πνευματικῆς  
εὐφροσύνης ἀπολαύσαι. Jobius apud Phot. lib. ix. cap. 38.

Pag. 362. (y)

Justin Martyr in his Dialogue with Trypho the Jew; Καὶ ἀπὸ τῶν λόγων τῷ αὐτῷ Ἱερεμίᾳ ὁμοίως ταῦτα περιέκοψαν· Ἐμνήσθη δὲ Κύριος ὁ Θεὸς ἀπὸ Ἰσραὴλ τῶν νεκρῶν αὐτῷ τῶν κεκοιμημένων εἰς γῆν χύματος, καὶ κατέβη πρὸς αὐτοὺς εὐαγγελίσασθαι αὐτοὺς τὸ σωτήριον αὐτῶν. §. 72. This place is first brought by Irenæus, to prove that he which died for us was not only man, but God: Et quoniam non solum homo erat qui moriebatur pro nobis, Esaias ait, *Et commemoratus est Dominus sanctus Israel mortuorum suorum, quia (leg. qui) dormierant in terra sepultionis, et descendit ad eos evangelizare salutem quæ est ab eo, ut salvaret eos. Adv. Hæres. lib. iii. cap. 23.* Only he names Isaiah instead of Jeremiah, whom he rightly names again; Sicut Hieremias ait, *Recommemoratus est Dominus sanctus Israel mortuorum,* &c. lib. iv. cap. 39. and as there, so more plainly, lib. v. cap. 26. applies it to the soul of Christ while it was absent from his body; Nunc autem tribus diebus conversatus est ubi erant mortui, quemadmodum prophetia ait de eo, *Commemoratus est Dominus sanctorum* (leg. sanctus Israel) *mortuorum suorum, eorum qui ante dormuerunt in terra stipulationis* (leg. sepultionis), *et descendit ad eos, extrahere eos, et salvare eos.* Thus did Irenæus make use of this verse, to shew Christ preached unto the dead, rather than that of St. Peter; and yet there is no authority in

- A R T. in it. For it is not to be found in the Hebrew  
 v. text, and Justin Martyr charges the Jews only of  
 rasing it out of the LXX: which how they could do  
 out of those copies which were in the Christians'  
 hands is scarce intelligible; and yet it is not now  
 to be found there.

Pag. 363. (x)

St. Clemens Alexandrinus first brings a strange  
 place of Scripture to prove Christ's preaching in  
 Hell; *Strom. lib. vi.* Διόπερ ὁ Κύριος εὐηγγελίσατο καὶ  
 τοῖς ἐν ᾅδῃ. Φησὶ γ' ἐν ᾗ γραφῇ, Λέγει ὁ ᾄδης τῇ ἀπωλείᾳ,  
 Εἶδος μὲν αὐτῷ ἐκ εἶδομεν, φωνὴν δὲ αὐτῷ ἠκούσαμεν· which  
 he thus interprets; Οὐχ ὁ τόπος δῆλα φωνὴν λαβὼν, εἶπεν τὰ  
 προκηρμμένα, ἀλλ' οἱ ἐν ᾅδῃ καταταγέντες καὶ εἰς ἀπώλειαν  
 ἑαυτοὺς ἐκδεδωκότες, καθάπερ ἐκ τινος νεῶς εἰς θάλασσαν ἐκόντες  
 ἀπορρίψαντες· αὐτοὶ τοίνυν εἰσὶν οἱ ἐπακούσαντες τῆς θείας δυνά-  
 μews καὶ φωνῆς· and then seeming to aim at the place  
 of St. Peter, he passes to another proof, which he  
 had produced in his second book: Διδάσκει δὲ καὶ τῷ  
 δευτέρῳ Στρωματίῃ, τὰς Ἀποστόλους, ἀκολουθῶν τῷ Κυρίῳ, καὶ  
 τὰς ἐν ᾅδῃ εὐηγγελισμένους· which he there proved by  
 the authority of the book called *Pasfor*, and attributed  
 to Hermes; Ὁ Ποιμὴν δὲ—φησὶ τὰς Ἀποστόλους καὶ διδασ-  
 κάλους, τὰς κηρύξαντας τὸ ὄνομα τῷ υἱῷ τῷ Θεῷ, καὶ κοιμη-  
 θήντας, τῇ δυνάμει καὶ τῇ σίγει κηρύξαι τοῖς προκεικοιμημέ-  
 νοις· *Strom. lib. ii.* which words are thus in the old  
 Latin translation of Hermes; Quoniam hi Apostoli  
 et doctores qui prædicaverunt nomen Filii Dei, cum  
 habentes fidem ejus et potestatem defuncti essent,  
 prædicaverunt illis qui ante obierunt. *Lib. iii. Simil.*  
 9. And then Clemens supplies that authority with  
 a reason of his own, that as the Apostles were to  
 imitate Christ while they lived, so did they also imi-  
 tate him after death: Ἐχρὴν γὰρ, οἶμαι, ὥσπερ κἀνταῦ-  
 θα, ἔως δὲ κἀκείνοι, τὰς ἀρίστες τῶν μαθητῶν μιμητὰς γενέσ-  
 θαι τῷ διδασκάλῳ· *Strom. lib. vi.* and therefore they  
 preached to the souls in Hell, as Christ did before  
 them. This is the doctrine of Clemens Alexan-  
 drinus out of his apocryphal authorities.

Pag.



Pag. 365. (a)

A R T.  
V.

The Vulgar Latin renders it thus, *Quem Deus suscitavit, solutis doloribus Inferni*: So also the Syriac, **ܡܫܚܐ ܕܚܒܠܝܗ ܕܝܢܝܐ**. So some of the ancient Fathers read it; as Irenæus, or rather his Interpreter, *Quem Deus excitavit, solutis doloribus Inferorum*: *Adv. Hæres. lib. iii. cap. 12.* Capreolus Bishop of Carthage, *Resolvere, sicut scriptum est, Inferorum parturitiones*: *Epist. ad Vital. et Constant.* and before these Polycarpus—**Ὁν ἤγειρεν ὁ Θεὸς, λύσας τὰς ὀδύνας τῶν ᾄδων** *Quem resuscitavit Deus, dissolvens dolores Inferni*: *Epist. ad Phil.* whom I suppose Grotius understood, when he cited Barnabas: and thus St. Augustin read it, and laid the stress of his interpretation upon this reading; *Quia evidentia testimonia et Infernum commemorant et dolores, &c. Epist. xcix. cap. 3.* But in the original Greek it is generally written **ὀδύνας θανάτου**, and in all these many copies of it, only that of Petrus Fraxardus, and two of the sixteen copies which Robertus Stephanus made use of, read it **ᾄδων**. And this mistake was very easy: for in the eighteenth Psalm, verse the fifth, there is **חַבְלֵי מוֹת ὀδύνας θανάτου**, and verse the sixth, **חַבְלֵי שְׁאוֹל, ὀδύνας ᾄδων**. And we find twice in the Proverbs, xiv. 12. and xvi. 25. **דַּרְכֵי מוֹת** translated **πνευματικά ᾄδων**, and 2 Sam. xxii. 6. **חַבְלֵי שְׁאוֹל, ὀδύνας θανάτου**.

Pag. 365. (b)

*Quod si movet, quemadmodum accipiendum sit Inferni ab illo solutos dolores (neque enim coeperat in eis esse tanquam in vinculis, et sic eos solvit tanquam si catenas solvisset quibus fuerat alligatus): facile est intelligere sic eos solutos esse quemadmodum solvi possunt laquei venantium, ne teneant; non quia tenuerunt. S. August. Epist. xcix. cap. 2.*

Pag. 366. (c)

This is the argument of Gregory the Great; *Si fideles nunc sine bonis operibus non salvantur, et infideles*

A B T. fideles ac reprobi sine bona actione, Domino ad Inferos descendente, salvati sunt; melior illorum fors fuit, qui incarnationem Domini minime viderunt, quam horum qui post incarnationis ejus mysterium nati sunt. Quod quantæ fatuitatis sit dicere vel sentire, ipse Dominus testatur discipulis, dicens, *Multi Reges et Prophetæ cupierunt videre quæ vos videtis, et non viderunt. Lib. vii. Epist. 15.*

Pag. 367. (d)

So Gregory the Great, after he had proved that none of the damned were released by Christ's descent, thus infers and concludes: Hæc itaque omnia pertractantes nihil aliud teneatis nisi quod vera fides per Catholicam Ecclesiam docet: quia descendens ad Inferos Dominus illos solummodo ab Inferni claustris eripuit, quos viventes in carne per suam gratiam in fide et bona operatione servavit. *Lib. vii. Epist. 15.* So Isidore Hispalensis by way of opposition; Ideo Dominus in Inferno descendit, ut his, qui ab eo non pœnaliter detinebantur, viam aperiret revertendi ad cœlos. *Sensent. lib. i. cap. 16.* So Venerable Bede upon the place of St. Peter; Catholica fides habet, quia descendens ad Inferna Dominus non incredulos inde, sed fideles tantummodo suos educens, ad cœlestia secum regna perduxerit; neque exutis corpore animabus, et Inferorum carcere inclusis, sed in hac vita vel per seipsum, vel per suorum exempla, sive verba fidelium, quotidie viam vitæ demonstrat.

Pag. 367. (e)

These are the words of Suarez; Primo ergo certum est, Christum descendendo ad Inferos animabus sanctis, quæ in sinu Abrahamæ erant, essentialem beatitudinem, et cætera animæ dona, quæ illam consequuntur, contulisse. Hoc de fide certum existimo: quia de fide est illas animas non vidisse Deum ante Christi mortem—Deinde est de fide certum, Christum per mortem aperuisse hominibus januam regni—  
ideoque

ideoque de fide etiam certum est, animas sanctorum omnium post Christi mortem decedentium (si nihil purgandum habeant) statim videre Deum: ergo idem est de prædictis animabus. *Com. in tertiam partem D. Thomæ, Tom. ii. Disp. 43. Sect. 3.* ART. V.

Pag. 367. (f)

We have shewed this before to have been the opinion of the most ancient, producing the express testimonies of Justin Martyr, Irenæus, Tertullian, Hilary, Gregory Nyssen. So also Novatian; Quæ infra terram jacent, neque ipsa sunt digestis et ordinatis potestatibus vacua. Locus enim est, quo piorum animæ impiorumque ducuntur futuri judicii præjudicia sentientes. *Lib. de Trin. cap. 1.*

Pag. 368. (g)

We have already shewn that many did believe all the damned souls were saved then; and St. Augustin had his *adhuc requiro*, when he wrote unto Eudodius concerning that opinion. Beside, the doubt of that great divine, Gregory Nazianzen, is very observable, who in his second Oration *de Paschate* hath these words; Ἄν εἰς ἅδης κατή, συγκατέλθῃ γνῶθι καὶ τὰ ἐκεῖσε τῷ Χριστῷ μυστήρια τίς ἡ οἰκονομία τῆς διπλῆς καταβάσεως; τίς ὁ λόγος; ἀπλῶς σώζει πάντας ἐπιφανείς, ἢ καὶ κεῖ τὰς περιεούοντας; Where his question is clearly this, whether Christ appearing in Hell did save all without exception, or did save there, as he does here, only such as believed. To this it is answered by Suarez two ways, that it is the ordinary and universal law, that none of the damned should be saved: An vero ex speciali privilegio sua voluntate et arbitrio aliquem damnatum a Gehenna Christus eduxerit, dubitari quoquo modo potest—Et juxta hæc possent intelligi Nazianzenus et Augustinus. But this will by no means save their authorities; for neither of them did doubt or question whether some of the damned were released, but whether all were

**A. R. T.** released or some only: which Suarez did very well perceive, and therefore was ready in the same sentence with another answer; Quamquam Nazianzenus non videatur illa scripsisse verba, quoniam de hac veritate dubitaret, sed solum ut proponeret quid de hoc mysterio inquirere ac scire oporteat. Which is as much as to say, that he was satisfied of the truth, but desired to satisfy no man else. Whereas it is clear that it was a doubt in his age, as we have before shewn, and that he would leave it still a doubt and undetermined. And as for the other, Augustinus recte potest intelligi de animabus Purgatorii, it is certainly false, unless they will enlarge that Purgatory as wide as Hell; for the question was of emptying that. *Com. in tertiam partem D. Thomae Disp. 43. sect. 3.*

Pag. 370. (k)

Although the *bosom of Abraham* in express and formal terms be spoken only of Lazarus, whom Christ being yet alive in the flesh supposed dead; yet the same bosom is virtually and in terms equivalent promised to those which afterwards should believe. For the joys of the life to come are likened to a feast, in which, according to the custom then in use, they lay down with the head of one toward the breast of the other, who is therefore said to lie in his bosom, as we read of St. John, ἢ ἀνακείμενος—ἐν τῷ κόλπῳ τῷ Ἰησοῦ. St. John xiii. 23. Thus in that heavenly feast in the kingdom of God, Lazarus is ἀνακείμενος ἐν τῷ κόλπῳ Ἀβραάμ. St. Luke xvi. 23. and in St. Matt. viii. 11. Christ saith, that *Many shall come from the east and from the west, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ, discumbent cum Abrahamo, sit down with Abraham*, as we translate it after our custom, at the same feast, that is, ἀνακλιθήσονται ἐν τοῖς κόλποις τῷ Ἀβραάμ, &c. as Euthymius, Quia Deus Abraham, cœli conditor, Pater Christi est; idcirco in regno cœlorum est et Abraham, cum quo accubituræ sunt nationes quæ crediderunt in Christum filium Creatoris.

Pag.

Pag. 370. (i)

A. R. T.  
V.

St. Augustin often shews the comfort which he had in going to the bosom of Abraham: as in the case of his friend Nebridius; Nunc ille vivit in sinu Abraham. Quicquid illud est quod illo significatur sinu, ibi Nebridius meus vivit, dulcis amicus meus, tuus autem, Domine, adoptivus ex liberto filius, ibi vivit. Nam quis alius tali animæ locus? *Confess. lib. ix. cap. 3.* And he seats that place (as uncertain as before) where it was before. Post vitam istam parvam nondum eris ubi erunt sancti, quibus dicetur, *Venite benedicti Patris mei, percipite regnum quod vobis paratum est ab initio mundi.* Nondum ibi eris, quis nescit? Sed jam poteris ibi esse, ubi illum quondam ulcerosum pauperem, dives ille superbus et sterilis in mediis suis tormentis vidit a longe requiescentem. *Concio i. in Psal. 36.* And this he must necessarily take for a sufficient comfort to a dying Christian, who seats that place in conspectu Domini, *De Civit. Dei, lib. i. cap. 12.* and looked upon them which were in it, as upon those a quibus [Christus] secundum beatificam præsentiam suæ divinitatis nunquam recessit. *Epist. xcix. cap. 3.*

Pag. 372. (k)

So the Vulgar Latin, *Palam triumphans illos in semetipso*; as also the Syriac, :ܡܘܪܝܢ So Novatian; *Triumphatis illis in semetipso.* *De Trin. cap. 16.* St. Hilary; *Triumphans eos in semetipso.* So St. Ambrose, St. Augustin, and Pacianus.

Pag. 372. (l)

Oecumenius sheweth their reading, Θριαμβύσας αὐτὲς ἐν αὐτῷ, and interpretation, Θρίαμβος λέγεται ἡ κατὰ τῶν ἡττωμένων πόμπη καὶ πανήγυρις. Ἐθρίαμβεύσεν ἔν αὐτὸν διὰ τῆ σταυροῦ, τέχνην, ἐπέκει, καὶ κατ' αὐτὴν θρίαμβον νοητὸν ἐπέτελει. *Com. in Epist. ad Coloss. cap. 7.* Ἐν αὐτῷ then is διὰ τῆ σταυροῦ, and this θρίαμβος νοητὸς on the cross will no way agree with that actual triumph

A R T. in Hell. But Theophylact yet more clearly; Θριαμ-

V. βύσας αὐτὰς ἐν αὐτῷ τειτέστιν, ἐν τῷ σταυρῷ τὰς δαίμονας ἡτ-  
τωμένους δείξας. Θρίαμβος γὰρ λέγεται, ὅταν τις ἀπὸ νίκης  
πολεμίων ἱπανελθὼν, δημοσίαν πομπὴν τελῇ, τὰς ἡττηθέντας  
δεσμύας πᾶσι δεικνύων. Ἐν τῷ σταυρῷ ἔν τὸ τροπαίον γήσας ὁ  
Κύριος, ὥσπερ ἐν δημοσίῳ θιάτρῳ Ἑλλήνων, Ῥωμαίων, Ἰεδαίων,  
τὰς δαίμονας ἐθρίαμβεύσει. *In loco.* And this exposition  
they received from St. Chrysostom, who makes the  
δειγματισμὸς on the cross to consist in the death upon  
it; Ἐκὼ τὴν πληγὴν ἔλαβεν ὁ διάβολος, ὑπὸ σώματος  
νικρῶ τὴν καιρίαν λαβὼν. *In Epist. ad Coloss. Homil. 6.*  
Where it is to be observed, that the triumph is not  
attributed to the soul departed from the body and  
descended into Hell, but rather to the body left by  
the soul and hanging on the cross; Διὰ τὴ οἰκίῃ σώ-  
ματος πᾶσιν ἡμῖν τὴν κατ' αὐτῶν χαρισάμενος νίκην, says  
Theodoret *in loco.* And before all these Origen most  
expressly; Visibiliter quidem Filius Dei in carne cru-  
cifixus est: invisibiliter vero in ea cruce diabolus  
cum principatibus suis et potestatibus affixus est  
cruci. Non tibi hoc videbitur verum, si tibi horum  
testem produxero Apostolum Paulum? *Quod erat,*  
inquit, *contrarium nobis, tulit illud de medio, affigens*  
*cruci suæ, exuens principatus et potestates traduxit, libere*  
*triumphans eas in ligno crucis.*—Ergo duplex ratio do-  
minicæ crucis; una illa, qua dicit Petrus quod  
Christus crucifixus *nobis reliquit exemplum*; et hæc  
secunda, qua crux illa trophæum diaboli fuit, in quo  
et crucifixus est et triumphatus. *Homil. 8. in Iosueam.*  
Requieuit ut Leo, cum in cruce positus principatus  
et potestates exuit, et triumphavit eos cum ligno  
crucis. *Idem.*

Pag. 372. (m)

Tertullian;

Serpentis spoliū, devicto principe mundi,  
Affixit ligno, refugarum immane trophæum.

*Adv. Marcion. lib. ii.*

Prudentius;

Dic

Dic trophæum passionis, dic triumphalem crucem. A R T.  
*Cathem. Hymn. ix. v. 83. v.*

St. Hilary most expressly ; *Manus ejus edoctæ ad bellum sunt cum vicit sæculum. Ego enim, ait, vici mundum, cum extensus in crucem invictissimis armis ipse passionis instruitur. Et posuisti, inquit, ut arcum æreum brachia mea, cum de omnibus virtutibus ac potestatibus in ipso trophæo gloriosæ crucis triumphat, et principatus et potestates traduxit cum fiducia triumphans in semetipso. Tract. in Psal. 143.* Where it is observable that the Father does read it *in semetipso*, and interprets it *in cruce*. Nos quoniam trophæum jam videmus, et quod currum suum triumphator ascendit, consideremus quod non arborum, non quadrijugis plaustrum manubias de mortali hoste quæsitæ, sed patibulo triumphali captiva de sæculo spolia suspendit. *S. Ambros. lib. x. in cap. 23. S. Lucæ*; and amongst the rest of the captives he reckons afterwards, captivum principem mundi, et spiritualia nequitie quæ sunt in cœlestibus. To this alludes Fulgentius ; Sic oportuit nostrorum peccatorum deleri chirographum, ut dum vetus homo noster simul cruci affigitur, tanquam in trophæo, triumphatoris victoria panderetur. *Ad Thrasim. lib. iii. cap. 29.* Whether therefore we read it *in autō* with the Greeks, that is, *in αὐτῷ*, or *in autō*, with the Latins, *in seipso*, it is the same : for he triumphed over the Devil by himself upon the cross, as in the same case it is written, Eph. ii. 16. *Καὶ ἀποκαταλλάξῃ τὰς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τῆς σταυροῦ, ἀποκτείναντες τὴν ἰχθύν ἐν αὐτῷ.*

Pag. 373. (n)

The original words do manifestly shew that this triumphant act did not precede this ascent ; for had it been *Αἰχμαλωτεύσας αἰχμαλωσίαν ἀνέβη εἰς ὕψος*, we might well have expounded it thus ; Christ did lead Sin and Death and Satan captive ; and when he had done so, ascended up on high : but being it is writ-

- A B T. τὴν Ἀναβὰς εἰς ὕψος, that is, *having ascended up on high*,  
 V. αἰχμαλωτίσων αἰχμαλωσίῃ, *he captivated a captivity*, the  
 ascent must here precede the captivation, though  
 not in time (as it did the giving of gifts) yet in na-  
 ture: so that it is not proper to say, by captivating  
 he ascended; but it is proper to express it thus, by  
 ascending he led captive a captivity.

Pag. 374. (o)

So St. Jerom on that place of the Ephesians; Inferiora autem terræ, Infernus accipitur, ad quem Dominus noster Salvatorque descendit, ut sanctorum animas, quæ ibi tenebantur inclusæ, secum ad coelos victor abduceret. And on Matt. xii. 29. Alligatus est fortis, et religatus in Tartarum, et Domini contritus pede; et direptis sedibus tyranni, captiva ducta est captivitas. So Arnoldus Carnotensis is to be understood; Passus est rex illudi, et vita occidi; descendensque ad Inferos captivam ab antiquo captivitatem reduxit; *De Unctione Chrismatis*. Applying it to the custom of the Church, Omniho convenit, ut eo tempore quo Christus captivos eduxit ab Inferis, reconciliati peccatores ad Ecclesiam reducantur. *Ibid.* Thus Athanasius, when he speaks of Christ's triumphing over Satan in Hell, he mentions τὸν ἄδην σκυλευδίντα, *Hell spoiled*, to wit, of those souls which before it kept in hold. Otherwise in the same oration, *in Passionem et Crucem*, he acknowledgeth the triumph on the cross; Ἐδε γὰρ τὸν νικητὴν τὸν θριαμβεύοντα (not θριαμβεύοντα) κατὰ τὴν διαβόλην, μὴ ἄλλω συγχωρεῖν, ἀλλ' ἑαυτῷ βασιλεῖν τὸ τρόπαιον. Thus Leo the emperor; Χριστὸς ἀνέβη τὸν ἄδην αἰχμαλωτίσας, καὶ τοῖς αἰχμαλώτοις ἐλευθερίαν κηρύξας. *Homil. de Resur.* And thus Macarius supposeth Christ victoriously speaking unto Hell and Death, Κιῶν σοὶ ἤδη καὶ σκότος, καὶ θάνατος, ἔθελες τὰς ἰγνυλασμένας ψυχάς. *Homil. 11. Authen Libelli de Paschate*, under the name of St. Ambrose; Expers peccati Christus, cum ad Tartari ima descenderet, leras Inferni januasque confringens, vincetas peccato



peccato animas, mortis dominatione destructa, e dia- A B T.  
 boli faucibus revocavit ad vitam: atque ita divinus R.  
 triumphus æternis characteribus est conscriptus, dum  
 dicit, *Ubi est, mors, aculeus tuus? Ubi est, mors, victo-*  
*ria tua?* *Cap. 4.* And the Commentaries under the  
 same name; Gratia Dei abundavit in descensu Salva-  
 toris, omnibus dans indulgentiam, cum triumpho sub-  
 latis eis in cœlum. *Ad Rom. cap. v. v. 15.* Secundum  
 animam descendit ad Inferna et spoliavit principes  
 tenebrarum ab animabus electorum. *Echert. Serm.*  
*9. cont. Catharos.* Thus still the Fathers which  
 speak of spoiling Hell, of leading captivity captive,  
 of triumphing over Satan in his own quarters, are to  
 be understood in respect to those souls which they  
 thought were taken out of the custody, possession,  
 or dominion of Satan, whether just or unjust.

Pag. 376. (p)

St. Irenæus so calls his Descent, *Legem mortuorum*  
*servare*; *Adv. Hæres. lib. v. cap. 26.* and St. Hilary  
 expresses that which I intend very clearly; *Morte non*  
*interceptus est unigenitus Dei Filius*; ad explendam  
 quidem hominis naturam, etiam morti se, id est,  
 discessioni se tanquam animæ corporisque subjecit, et  
 ad Infernas sedes, id quod homini debitum videtur  
 esse, penetravit. *Tract. in Psal. 53.* And before him  
 Tertullian; Christus Deus, quia et homo, mortuus  
 secundum Scripturas, et sepultus secus eadem, huic  
 quoque legi satisfecit, forma humanæ mortis apud  
 Inferos functus. *De Anim. cap. 53.* Ἡλθεν αὐτὸς ὁ τῶν  
 πάντων σωτὴρ, καὶ τὰς ἡμῶν χρεωσμένους τιμωρίας εἰς τὴν ἐξ  
 ἡμῶν, ἀνθ' ἡμῶν, ὑπὲρ ἡμῶν, ἀναμάρτητον αὐτὸς ὑπεδέξατο σάρκα.  
 Καταφέρμεθα κατὰ τὸν θάνατον εἰς τὸν ῥῆθον ἀνεδίεξατο καὶ  
 τῷτο, καὶ κατήλθεν ἐκποσίως εἰς αὐτόν. *Geles. A.B. Concil.*  
*Nic. lib. ii. cap. 24.* This St. Augustin calls Pro-  
 prietatem carnis: Scio ad Inferos Divinitatem Filii  
 Dei descendisse proprietate carnis, scio ad cœlum  
 ascendisse carnem merito Deitatis: *Cont. Pelician.*  
*cap. 11.* and afterwards he calls it, Injuriam carnis:

**A R T.** Erat uno atque eodem tempore ipse totus etiam in  
**v.** Inferno, totus in cœlo; illic patiens injuriam carnis, hic non relinquens gloriam Deitatis. *Cap. 14. Impleta est Scriptura quæ dicit, Et cum iniquis reputatus est. Quod et altius intelligi potest, dicente de semetipso Domino, Reputatus sum cum descendantibus in lacum: factus sum sicut homo sine adjutorio, inter mortuos liber.* Vere enim reputatus est inter peccatores et iniquos, ut descenderet ad Infernum. *S. Hieron. in Isaia cap. liii. v. 12.* Ruffinus, in his Exposition of the Creed, descanting upon that place in the Psalms, *Factus sum sicut homo sine adjutorio, inter mortuos liber*; Non dixit *homo*, sed *sicut homo*. *Sicut homo* enim erat, quia etiam descenderat in Infernum; sed *inter mortuos liber* erat, quia a morte teneri non poterat. Et ideo in uno natura humanæ fragilitatis, in alio divinæ potestas majestatis ostenditur. And yet more pertinently Fulgentius; Restabat ad plenum nostræ redemptionis effectum, ut illuc usque homo sine peccato a Deo susceptus descenderet; quousque homo separatus a Deo, peccati merito cecidisset, id est, ad Infernum, ubi solebat peccatoris anima torqueri, et ad sepulchrum, ubi consueverat peccatoris caro corrumpi. *Ad Thrasim. lib. iii. cap. 30.* Εἰ ἂν καὶ αὐτὸς εἴλετο, κύριος ὢν τῶ πάντος καὶ δεσπότης, καὶ ὥς τῶν ἐν σκότει, καὶ ζωὴ τῶν ἀπάντων, θανάτῳ γεύσασθαι, καὶ τὴν εἰς ἅδε κατάβασιν ἐπιδείξασθαι, ὡς ἂν κατὰ πάντα ἡμῖν ὁμοιωθῇ χωρὶς ἀμαρτίας, &c. *Andreas Cret. Serm. de vita hum.* I conclude this with that exposition of St. Hilary upon those words of the Psalmist, *If I go down into Hell, thou art there also*; Humanæ ista necessitatis est, ut confepultis corporibus ad Inferos animæ descendant: quam descensionem Dominus ad consumptionem veri hominis non recusavit. *Tract. in Psal. 138.*

Pag. 376. (9)

As we read of the opinion in Tertullian's time, though not of him; Sed in hoc, inquit, Christus Inferos adiit, ne nos adiremus. Cæterum, quod crimen

crimen Ethnicorum et Christianorum, si carcer mortuis idem? *De Anim. cap. 55.* Aut ipsius vox est hic, *Eruisti animam meam ab Inferno inferiori*; aut nostra vox per ipsum Christum Dominum nostrum; quia ideo ille pervenit usque ad Infernum, ne nos remaneremus in Inferno. *S. Augustin. in Psalm. 85.* Πάσχω γὰρ αὐτὸς ἡμᾶς ἀνάλαβε, καὶ πεινῶν αὐτὸς ἡμᾶς ἔτρεφε, καὶ εἰς τὸν ᾅδην καταβαίνων, ἡμᾶς ἀνέφερε. *S. Athanas.* in Omnia mihi trad. &c.

Pag. 377. (r)

For though Eusebius Gallicanus and Venantius Fortunatus leave out the last word, *a mortuis*, and some copies in Rufinus have it not; yet is it generally expressed in all the rest, which are more ancient than Eusebius or Fortunatus: and therefore that omission is to be imputed rather to negligence either of the author or the scribe, than to the usage of the Church in their age. Quod die tertio resurrexit a mortuis Dominus Christus, nullus ambigit Christianus. *S. August. Serm. in Vigiliis Paschæ.*

Pag. 379. (s)

Post duos annos dierum, tertio incipiente, de carcere educitur Joseph. Et noster Joseph Christus Dominus die tertio a mortuis resurrexit. Præsentatur Pharaoni; mundo resurrectio declaratur—Data est Joseph a Pharaone in tota Ægypto potestas. Et noster Joseph Christus Dominus post resurrectionem dicit, *Data est mihi omnis potestas in cælo et in terra.* *Prosper. de Promiss. et Prædict. p. i. cap. 29.*

Pag. 380. (t)

Ideo Isaac immolatus non est, quia resurrectio Filio Dei servata est. *Prosper. de Promiss. et Prædict. p. i. cap. 17.* Οὕτως γὰρ τῷ ἁγίῳ πνεύματι τὸ μέγα μυστήριον τυπικῶς ἀμφοτέροις ἐπιμερίσαντος, τῷ τε ἡγαπημένῳ υἱῷ καὶ τῷ συμπαραδιδόντι προβάτῳ, ὥς δειχθῆναι ἐν μὲν τῷ προβάτῳ τὸ θάνατον μυστήριον, ἐν δὲ τῷ μονογενεῖ τῇ ζωῇ, τὴν μὴ

A R T. ab eodem Christo vita. *Confessionis Socinianæ Vindices.*  
V. ces.

Pag. 387. (c)

Ἐγείρειν τὰς νεκρὰς and ζωοποιεῖν is the same thing ; and therefore one in the Apodosis answereth to both in the Protasis, and sheweth that Christ raiseth and quickeneth whom he will, which demonstrateth his infinite and absolute power. Καί τοι τὸ, ἔδεν δύναται ἀφ' ἑαυτῆ ποιεῖν, τῷ, ἕς θέλει, ἐναντίον ἐστίν. Εἰ γὰρ ἕς θέλει, δύναται ἀφ' ἑαυτῆ ποιεῖν· τὸ γὰρ θέλειν ἐξουσίας· εἰ δὲ ἔδυνάται ἀφ' ἑαυτῆ, ἐκείτι ἕς θέλει. Τὸ μὲν γὰρ, ὥσπερ ὁ πατὴρ ἐγείρει, τῆς δυνάμεως δείκνυσι τὴν ἀπαραλλαξίαν· τὸ δὲ, ἕς θέλει, τῆς ἐξουσίας τὴν ἰσότητα. *S. Chrysoſt. Homil. 38. in Joan.* Where it is very observable that though ἐγείρειν τὰς νεκρὰς and ζωοποιεῖν be the same in the language of the Scriptures, yet ἐγείρειν and ζωογονεῖν are not the same. By which observation the late learned Bishop of Ely hath most evidently detected that Socinian cavil. Si quis obstinate vocem *excitabo* [ἐγερῶ] urgere vult, is animadvertet quid D. Jesus alibi dicat, *Eum qui perdidit animam, vivificaturum eam.* Ubi si quis insistere vellet ipsis verbis, eum colligere oporteret, credentes etiam ipsos sese vivificaturos, et a mortuis excitaturos. *Catech. Racov.* For ἐγερῶ hath manifest relation to the dead, but ζωογονῶ unto the living. And therefore our translation hath very well rendered those words, Luke xvii. 33. Ὁς ἐὰν ἀπολίσῃ αὐτὴν, ζωογονήσῃ αὐτήν, *Whoſoever ſhall loſe his life ſhall preſerve it* : so that ζωογονεῖν ψυχὴν is to *preſerve life*, which interpretation is most evident out of the antithesis of the same place ; Ὁς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτῆ σῶσαι, ἀπολίσει αὐτήν. For σῶσαι and ἀπολίσει in the former part are the same with ἀπολίση and ζωογονήσει in the latter. And beside, this is the language of St. Luke, who, Acts vii. 19. says that the Egyptians ill treated the Israelites, τῷ ποιεῖν ἐκδιδοτα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι, *So that they caſt out their young children, to the end they might not live*, that is, *remain alive* ; Syr. ܢܦܢ ܡܠܬܝ, *ne ſervarentur*,

*tur, ne viverent*, as the Arabic. In which words there A R T.  
 is a manifest reference to that place in Exodus, V.  
 where thrice this word is used in that sense by the  
 LXX; as i. 17. וַיִּחַי מִן הַיָּם, *Kai i ζωογονῶν τα*  
*ἄρσενά· Vulg. Tr. Sed conservabant mares; Chald. נִחְיֵי*  
*יַת־בְּנֵי*; so verse 18. *Ἐζωογονεῖτε τὰ ἄρσενά*, and 22.  
*Καὶ πάν θῆλυ, ζωογονεῖτε αὐτό.* And indeed חַי in  
 Piel is often used for *keeping* or *preserving alive*, and  
 is so several times translated, *ζωογονῶ* as well as *ζωγρῶ*;  
 as Jud. viii. 19. וְאִם לֹא חָיִים, *Ei i ζωογονήκατε αὐτούς, ἐκ*  
*αὐν ἀπέκτανά υἱμάς· Vulg. Tr. Si servassetis eos, non vos*  
*occiderem: If ye had saved them alive, I would not slay*  
*you.* 1 Sam. xxvii. 9. וְלֹא חָיִים, *Kai ἐκ i ζωογονῆν ἄνδρα,*  
*ἡ γυναῖκα. Vulg. Tr. Nec relinquebat viventem virum*  
*et mulierem; And left neither man nor woman alive:*  
 and which is yet nearer to our purpose, 1 Kings  
 xx. 31. וְיִשָּׁאֵל לְחַיֵּי הָאִישׁ, LXX, *Εἴπως ζωογονήσει τὰς*  
*ψυχὰς ἡμῶν· Vulg. Tr. Forſitan ſalvabit animas noſtras;*  
*Peradventure he will ſave thy life.* So that *ζωογονεῖν*  
 in the language of the LXX, is *to ſave alive*, and  
*ζωογονεῖν τὴν ψυχὴν*, is *to preſerve one's life*. So that  
 St. Luke, in the text cited by the Socinians, could  
 intend no more than that he which was ready to loſe  
 his life for Chriſt ſhould thereby preſerve it, and  
 conſequently he ſpeaks nothing of the raiſing of the  
 dead.

Pag. 388. (d)

*Καὶ ἀληθῶς ἵπαθιν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτόν. S.*  
*Ignat. Epiſt. ad Smyrn. cap. 2. Si peccati confeſſor*  
*revixit a morte, quis eum fuſcitavit? Nullus mor-*  
*tuus eſt ſui ipſius fuſcicator. Ille ſe potuit fuſcitare,*  
*qui mortua carne non mortuus eſt. Etenim hoc*  
*fuſcitavit quod mortuum fuerat. Ille ſe fuſcitavit*  
*qui vivebat in ſe, in carne autem ſua fuſcitanda mor-*  
*tuus erat. Non enim Pater ſolus Filium fuſcitavit,*  
*de quo dictum eſt ab Apoſtolo, Propter quod et Deus*  
*eum exaltavit: ſed etiam Dominus ſeiſpſum, id eſt,*  
*corpus ſuum; unde dicit, Solvite templum hoc, et in*  
*triduo*

A R T. *triduo fufcitabo illud S. Auguft. de Verb. Dom. Serm.*  
viii. cap. I.

Pag. 391. (e)

De cruce descendere poterat, fed differobat ut de  
sepulchro refurgeret. *S. Auguft. Tract. 12. in Joan.*

Pag. 391. (f)

Ἦδύνετο μὲν καὶ παρ' αὐτὰ τῷ θανάτῳ τὸ σῶμα διαγῆραι  
καὶ πάλιν διῆξαι ζῆν· ἀλλὰ καὶ τῷτο καλῶς προΐδων ὁ Σάββα  
ἢ προσέειπεν· εἴπετο γὰρ ἂν τις μὲθ' ὅλης αὐτὸ πεθονεύειν, ἢ  
μεθ' ὅτεον αὐτὰ τὸν θάνατον ὑφαννύναι, εἰ παρ' αὐτὰ τὴν  
ἀνάστασιν ἂν ἐπιδείξας. Τάχα δὲ καὶ ἐν ἰσθμῷ τοῦ διαστήματος  
ὅστις τῷ τε θανάτῳ καὶ τῇ ἀναστάσει, ἀδελφὸν ἐγένετο τὸ περὶ  
τῆς ἀφθαρσίας κλίος. Ὅστιν ἵνα διαχθῇ νεκρὸν τὸ σῶμα,  
καὶ μίαν ὑπάρκειν μίσην ὁ Λόγος, καὶ τριταῖον τῷτο πᾶσι  
ἔδειξεν ἀφθαρτον. *S. Athanas. de Incarn. Verbi.* Καὶ τρεῖς  
δὲ ἡμέρας διὰ τῷτο συνεχώρεσεν, ἵνα περὶ τοῦ ἔτι ἀπέθανεν,  
ἢ γὰρ τῷ σαρρῇ αὐτῷ μένον βιβαιῶνται, καὶ τῷ πᾶντων ὄψα.  
ἀλλὰ καὶ τῷ χρόνῳ τῶν ἡμερῶν. *S. Chrysost. Homil. 43.*  
*in Matth.*

Pag. 392. (g)

Ἐνεκα μὲν ἐν τῷ διαχθῆναι τὸν θάνατον ἐν τῷ σώματι, τρι-  
ταῖον ἀνίσταται τῷτο· ἵνα δὲ μὲ ἐπὶ πολὺ διαρῶσιν καὶ φθαρῶν  
τέλειον ὕστερον ἀναστήτας ἀπέπεσθῃ, ὡς ἐκ αὐτῷ, ἀλλ' ἕτερον σῶ-  
μα φέρον· (ἡμελλε γὰρ ἂν τις καὶ δι' αὐτὸν χρόνον ὀψιστὴν τῇ  
φαινομένῳ, καὶ ἐπιλανθάνεσθαι τῶν γενομένων) διὰ τῷτο ἡ  
πλείω τῶν τριῶν ἡμερῶν ἠέσχετο, εἰδὲ ἐπὶ πολὺ τὰς ἀκέραιας  
αὐτῷ περὶ τῆς ἀναστάσεως παραύλευεν· ἀλλ' ἔτι τῶν ἀκούων  
αὐτῶν ἵναυλον ἔχοντων τὸν λόγον, καὶ ἔτι τῶν ὀφθαλμῶν αὐτῶν  
ἐπιδεικνύμενον, καὶ τῆς διανοίας αὐτῶν ἡρτημένης, καὶ ζήτων ἐπὶ  
γῆς ἔτι, καὶ ἐπὶ τόπων ἁπταν τῶν θανατωσάντων, καὶ μαρτυ-  
ρῶντων περὶ τῷ θανάτῳ τῷ κυριακῷ σώματι, αὐτὸς ὁ τῷ Θεῷ  
ὡς ἐν τριταίῳ διαστήματι τὸ γινόμενον νεκρὸν σῶμα ἔδειξεν  
ἀθάνατον καὶ ἀφθαρτον, *S. Athanasius de Incarnatione Verbi.*

Pag. 393. (b)

These several phrases are used; first that Christ  
was in the heart of the earth τρεῖς ἡμέρας, καὶ τρεῖς νύκ-  
τας·

thus: secondly, that he was to rise *μετὰ τρεῖς ἡμέρας* A B Z. thirdly, that he would rebuild this temple *ἐν τρισὶν ἡμέραις*, and *διὰ τριῶν ἡμερῶν* and lastly, that he rose *τῇ τριτῇ ἡμέρᾳ*, which is the most general and constant form of speech.

Pag. 393. (f)

Lazarus is said to be *τετάρτατος*, four days dead, that is counting the day on which he died, and the day on which his sister spake so to our Saviour at his sepulchre: and being he was raised then, he rose *τῇ τετάρτῃ ἡμέρᾳ*, the fourth day. Our Saviour rose *τῇ τρίτῃ ἡμέρᾳ*, and therefore he was *τρίτατος* when he arose; and so the Fathers call him, as you may observe in the words last cited out of St. Athanasius.

Pag. 393. (k)

As we read in Plutarch, *Σολῶν ὁ Θεσσαλῖος—ἔξιδαναι, καὶ τρίτατος ἦδη περὶ τὰς ταρὰς αὐτὰς ἀνίσταται* *De his qui ferro pan.* and of that spirit in a boy possessed, who hated all women, *Ἐπεὶ ἡ γυνὴ περὶ τὴν εὐνὴν ἔβρισε, τρίτατος καμίνε γαμνδεῖσα ἰτίρῳ.* *Philostrot. de Vit. Apoll. Tyann. lib. iii. cap. 12.* What this *τρίτατος* is, the Greek grammarians will teach us: *Πρὸς μὲν τὸ πῶσα ἀπαντᾷ τὸ τρία τυχόν ἢ τέσσαρα, πρὸς δὲ τὸ πῶσον τὸ τρίτον ἢ τετάρτον ἐπὶ ταῖς, πρὸς δὲ τὸ πῶσαιον τὸ τρίταιον ἢ τετάρταιον οἷον πρὸς τὸ, πῶσαιον ἀπ' ἐρανῶ πάρε; ἀπαντήσεται τὸ, τρίτατος τυχόν ἢ τετάρτατος, ἢ γὰρ τρίτην ἡμέραν ἔχω ἀφ' ἧς πάρεμι ἢ τετάρτην.* *Schol. Eurip. Hec. v. 32.* *Τρίτατος* then, in respect of his coming to or from any place, is that person which is now the third day in or from that place; which cannot be better interpreted, as to the Greek language, than in the expression of a Tertian fever, called so because the second accession is upon the third day from the first, and the third from the second, &c. In which case there is but one day between, in which the patient is wholly free from his disease: from whence *παρὰ μίαν* and *τρίταινῶς* is the same in the language of the physicians. This is excellently

**A R T.** excellently expressed by Alexander Aphrodisæus in  
**v.** that problematical question, Διὰ τί ὁ μὲν τριταῖος ἐκ θερμῆς χυμῶ γιγνόμενος, καὶ ἔχων μαρίζουσαν καὶ καταλαύουσαν χολήν, παρὰ μίαν κινεῖται· ὁ δὲ ἀμφημερίτης, ἔχων πιδῆσαν τὸ φλέγμα τῇ βαρύτητι καὶ ψυχρότητι κατ' ἡμέραν· ὁ δὲ τεταρταῖος διὰ δύο ἡμερῶν μίσην. *Probl. 10. lib. ii.* The Quotidian ague hath its accessions κατ' ἡμέραν the Tertian παρὰ μίαν (*sub. ἡμέραν*) after one day of perfect intermission; the Quartan διὰ δύο ἡμερῶν μίσην. In the same manner he mentions the πεμπταῖον, the ἑξδομαῖον, and ἑνναταῖον: in all which this is constantly observable, that the days of perfect intermission are fewer by two, than the number in the name of the fever: for if the fever be a τριταῖος, the day of intermission is but one, if τεταρταῖος two, if πεμπταῖος three, if ἑξδομαῖος five, if ἑνναταῖος seven. Thus if our Saviour were one whole day in the grave, and died the day before, and rose the day after, he did rise τριταῖος; if he were two whole days in the grave, he rose τεταρταῖος. So Aristotle; Διὰ τί ὁ νυκτερινὸς βορέας τριταῖος λήγει; πότερον ὅτι ἀπὸ μητρὸς καὶ ἀσθενῆς ἀρχῆς; ἢ τρίτῃ δὲ κρίσιμος. *Probl. 15. Sect. xxvi.* Τῇ τρίτῃ therefore and τριταῖος is the same. For from τρίτῃ comes τριταῖος, and from τετάρτῃ, τεταρταῖος, in which ἡμέρα is always understood. Τεταρταῖος, τετραήμερος. *Suid.* Τριταῖος then is τριήμερος· πυρετὸς τριταῖος, διὰ τρίτης· and τεταρταῖος, διὰ τετάρτης. Thus being Christ did certainly rise τῇ τρίτῃ ἡμέρᾳ, he did rise according to the Greeks τριταῖος· and according to the same then he must also rise παρὰ μίαν, that is, one day only interceding between the day of his death, and the day of his resurrection.

Pag. 394. (1)

A night and a day in the Hebrew language, not used to compositions, is the same with the Greek νυχθήμερον or ἡμερονύκτιον: *לילה ויום בקר יחד היתה* *The evening and the morning were the first day.* For though God called the light Day, and the darkness he called



called *Night*, yet at the same time that day and that night was called *day*. So that the same word  $\text{יום}$  in the same verse signifieth both the natural and artificial day. And the evening and the morning are sometimes put instead of the day; as Dan. viii. 14.  $\text{מראר הערב והבקר}$ , *Unto two thousand and three hundred days*, and verse 26.  $\text{מראר הערב והבקר}$ , which we translate, *The vision of the evening and the morning*, but might be rather translated, in reference to the former, *The vision of the days*, viz. the 2300 days before spoken of. Now though a day be thus diversely taken, yet in the measuring of any time which containeth in it both days and nights, a day is always taken in that sense in which it comprehendeth both day and night. Thus Galen, who is very punctual and exact in all his language, and full of expositions of the words he uses to prevent mistakes, being to speak of the critical days, gives notice that by a day he understands not that space of time which is opposed to the night, but that which comprehendeth both the night and the day:  $\text{Ἡμέραν δηλονότι παρ' ὅλον τὸν λόγον εἰρησομένοις, οὐκ ἐκ τῆς ἡμέρας αὐτῆς μόνης συνεισῶσαν, ἀλλὰ καὶ τῆς νυκτὸς χρόνον· καθάπερ ἔν, καὶ τὸν μῆνα τριακοντα ἡμερῶν εἶναι λέγομεν, ὃ μόνον τῶτον τὸν χρόνον, ὃν ὑπὲρ τῆς γῆς ὁ ἥλιος φαίνεται προσαγορεύοντες ἡμέραν, ἀλλὰ καὶ τὸν τῆς νυκτὸς αὐτῇ προσιδίντες· ἔτως δὲ πῶς, καὶ τὸν ἐνιαυτὸν πέντε, καὶ ἐξήκοντα, καὶ τριακισίων ἡμερῶν εἶναι φαμεν. De Crifibus, lib. ii. cap. 2.}$  This is observed by St. Basil to be also the custom of the Scriptures, upon these words in Genesis,  $\text{Ἐγένετο ἔν ἡσπέρα, καὶ ἐγένετο πρωί· τὸ ἡμερονύκτιον λέγου· καὶ ἐκίτι προσηγόρευσιν, ἡμέρα καὶ νύξ, ἀλλὰ τῷ επικρατῶντι τὴν πᾶσαν προσηγορίαν ἀπένεμμε. Ταύτην ἂν καὶ ἐν πάσῃ τῇ γραφῇ τὴν συνήθειαν εὖροις, ἐν τῇ τῷ χρόνῳ μετρήσει ἡμέρας ἀριθμύμενας, ὡς καὶ νυκτὰς μετὰ τῶν ἡμερῶν. In Hexaem. Homil. 2.}$  Now being generally in all computations of time, as St. Basil observeth,  $\text{ἐν τῇ τῷ χρόνῳ μετρήσει,}$  a day was taken for the whole space of day and night; and as the evening and morning signifieth the same,

A R T. that is, a day; and 2300 evenings and mornings no more than so many days; and so three days and three nights in the computation of time signify no more than three days; (*For God called the light Day, and the darkness he called Night, and the evening and the morning were the first day, and the evening and the morning were the second day, &c.*) being three days in the language of the Scripture are said to be fulfilled when the third day is come, though it be not wholly passed over; it followeth that to be three days dead, or to be three days and three nights dead, in the Hebrew language, cannot necessarily infer any more, than that the person spoken of did continue dead till the third day.

Pag. 394. (m)

As we read of the circumcision of our Saviour, Ἐπλήσθησαν ἡμέραι οὐκῶ St. Luke ii. 21. so of Zachary, Ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ St. Luke i. 23. and though the number οὐκῶ were not expressed, yet it is to be understood according to the language of the Scripture in other cases, and of Josephus particularly in this; Διέταξε δὲ μίαν πατριὰν διακονεῖσθαι τῷ Θεῷ ἐπὶ ἡμέρας οὐκῶ, ἀπὸ σαββάτου ἐπὶ σαββάτον. *Jud. Antiq. lib. vii. cap. 11.*

Pag. 395. (n)

So St. Jerom on Jonas ii. 1. *Et erat Jonas in ventre piscis tribus diebus et tribus noctibus.* Hujus loci mysterium in Evangelio Dominus exponit: et superfluum est vel idipsum, vel aliud dicere quam exposuit ipse qui passus est. Hoc solum quærimus, quomodo tres dies, et tres noctes fuerit in corde terræ. Quidam παρασκευὴν, quando solis fugiente ab hora sexta usque ad horam nonam, nox successit diei, in duas dies et noctes dividunt, et apponentes sabbatum, tres dies et tres noctes æstimant supputandas: nos vero συνεκδοχικῶς totum intelligamus a parte: ut ex eo quod in παρασκευῇ mortuus est, unam diem supputemus et noctem, et sabbati alteram: tertiam vero noctem, quæ diei dominicæ nuncupatur, referamus

mus ad exordium diei alterius; nam et in Genesi A R T.  
v.  
nox præcedentis diei (*add* non) est, sed sequentis, id est, principium futuri, non finis præteriti. To the same purpose St. Augustin; Ipsum autem triduum non totum et plenum fuisse, Scriptura testis est; sed primus dies a parte extrema totus annumeratus est; dies vero tertius a parte prima, et ipse totus; medius autem inter eos, i. e. secundus dies absolute totus viginti-quatuor horis suis, duodecim nocturnis, et duodecim diurnis. Crucifixus est enim primo Judæorum vocibus hora tertia, cum esset dies sexta sabbati. Deinde, in ipsa cruce suspensus est hora sexta, et spiritum tradidit hora nona. Sepultus est autem cum jam fero factum esset, sicut sese habent verba Evangelii, quod intelligitur in fine diei. Unde libet ergo incipias, etiam si alia ratio reddi potest, quomodo non sit contra Evangelium Joannis, ut hora tertia ligno suspensus intelligatur: totum diem primum non comprehendis. Ergo a parte extrema totus computabitur, sicut tertius a parte prima. Nox enim usque ad diluculum, quo Domini resurrectio declarata est, ad tertium diem pertinet. *De Trin. lib. iv. cap. 6.* And after him Leo the Great; Ne turbatos Discipulorum animos longa mœffitudo cruciaret, denunciata tridui moram tam mira celeritate breviavit, ut dum ad integrum secundum diem pars primi novissima, et pars tertii prima concurrir, et aliquantum temporis spatio decideret, et nihil dierum numero deperiret. *Serm. 1. De Resur. Dom. Isidor. Pelus. lib. i. Epist. 114.*

Pag. 395. (o)

Παρασκευή, *Parasceue* interpretatur præparatio, saith St. Augustin, *De Conf. Evang. lib. iii. cap. 13.* and in the Greek language it signifieth generally any preparation of what nature soever: but in this case it signifieth rather the time in which preparation was made, as St. Luke xxiii. 54. Καὶ ἡμέρα τῇ παρασκευῇ and that preparation among the Jews for the Sabbath;

A R T. bath; as St. Mark xv. 42. 'Ἐπεὶ ἦν παρασκευὴ, ὃ ἐστὶν προσάββατον' and in the edict of Augustus Cæsar, v. 'Εγλύας τε μὴ ὁμολογεῖν ἐν σάββασιν, ἢ τῇ πρὸ ταύτης παρασκευῇ ἀπὸ ὥρας ἑννάτης' *Joseph. Jud. Antiq. lib. xvi. cap. 10.* which is well expressed by Synesius; 'Ἡμεῖρα μὲν ἐν ἧν, ἦν τινα ἄγασιν οἱ Ἰουδαῖοι παρασκευὴν' τὴν δὲ νύκτα τῇ μετ' αὐτὴν ἡμέρα λογίζονται, καὶ ἦν ἐδινὶ θέμις εἶν ἐνεργὸν ἔχειν τὴν χεῖρα, ἀλλὰ τιμῶντες διαφερόντως αὐτὴν, ἄγασιν ἀπραξίαν. *Epist. 4.* This παρασκευὴ of the Hebrews was answerable to the cœna pura of the Gentiles, as the old Glossary; Cœna pura, προσάββατον, *et in Gloss. Latino-Arabico*, Parasceue, cœna pura, id est, præparatio quæ fit pro sabbato. From whence some of the Fathers did so interpret the eves of the Jewish Sabbaths; as Tertullian; Dies observatis, et menses, et tempora, et annos, et sabbata, ut opinor, et cœnas puras, et jejunia, et dies magnos. *Adv. Marcion. lib. v. cap. 4.* Acceleratam vult intelligi sepulturam, ne advesperasceret: quando jam propter parasceuen, quam cœnam puram Judæi Latine usitatus apud nos vocant, facere tale quid non licebat. *S. August. Tract. 120. in Joan.* And the ancient translators of the Greek Fathers did use the Latin cœna pura for the Greek παρασκευή. As the Interpreter of St. Chrysostom; Qua enim die conceptus est Dominus eadem die et passus est; eadem ipsa die cœna pura fuit, in qua et luna quarta-decima occurrit. *Serm. in Natalem Joan. Bapt.* So likewise the old Interpreter of Irenæus; Parasceue, quæ dicitur cœna pura, id est, sexta feria, quam et Dominus ostendit passus in ea. *Adv. Hæres. lib. v. cap. 19.*—Mosen in sexta die dixisse, quæ est in cœna pura, &c. *Ibid. lib. i. cap. 10.* As therefore the cœna pura among the Gentiles was that time in which they prepared and sanctified themselves for their sacred solemnities, so the Jews did make use of that word to signify their sanctification, and of the Greek παρασκευή to testify the preparation of all things used on their holy days, upon the eve thereof, or day before. Parasceue  
tine

time præparatio est : sed isto verbo Græco libentius A R T.  
utuntur Judæi in hujusmodi observationibus, etiam V.  
qui magis Latine quam Græce loquuntur, saith St.  
Augustin: *Tract. 117. in Joan.* So that the same Fa-  
ther testifieth that the Jews speaking Latin in his  
time, did sometimes use *parasceue*, sometimes *cæna*  
*pura*, for their eve of preparation. Otherwise in  
their own language they called it ערב or ערבתא;  
by which generally they understood the sixth day of  
the week, the day before the sabbath. For so they  
reckoned the days of the week in *Bereſkith Rabba*;  
א, בשבתא, the first of the week; ב, תר, the second;  
ג, תלתא, the third; ד, ארבעתא, the fourth; ה, חמשתא, the  
fifth; ו, ערבתא, the eve; ז, שבתא, the sabbath. Thus  
in Hebrew, ערבתא, in Greek, παρασκευή, in Latin,  
*cæna pura*, were used by the Jews for the same day,  
the Friday or sixth of the week; but not for that  
alone, but for the eve of any great festival which an-  
swered to a sabbath; so that they had their ערב  
השבת, and ערב יום טוב, as παρασκευή τῆ σαββάτης,  
and παρασκευή τῆ Πάσχα. And when a great festival  
fell upon the sabbath, then as the festivities were  
both one day, so the eve to both was the same Fri-  
day. And such was the day of preparation on which  
our Saviour was crucified.

Pag. 396. (p)

Ὁραῖτε, πῶς λέγει, ὃ τὰ νῦν σαββάτα ἐμοὶ δεκτὰ, ἀλλὰ ἃ  
πεποιήκα, ἐν ᾧ καταπαύσας τὰ πάντα, ἀρχὴν ἡμέρας ὀγδόης  
ποιήσω, ὃ ἐστὶν ἄλλος κόσμος ἀρχήν· διὸ καὶ ἄγομεν τὴν ἡμέραν  
τὴν ὀγδόην εἰς εὐφροσύνην, ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν,  
καὶ φανερωθεὶς ἀνέβη εἰς τὰς ἑβανές. *S. Barnabæ Epist.*  
*cap. 15.* Ἡ μὲν ἔν τῶν πνευματικῶν ἀνάπαυσις ἐν κυριακῇ  
ἐν ὀγδοᾷδε ἡ κυριακὴ ὀνομάζεται. *Theodorus, Epist. 1.* Ἡ  
δε ἐντολὴ τῆς περιτομῆς, κελεύσας τῇ ὀγδῷ ἡμέρᾳ ἐκ παντὸς  
περιτέμνειν τὰ γεννώμενα, τύπος ἦν τῆς ἀληθινῆς περιτομῆς  
ἣν περιετέμθημεν ἀπὸ τῆς πλάνης καὶ πονηρίας διὰ τῆ ἀπὸ  
νεκρῶν ἀναστάντος ἐν μιᾷ τῶν σαββάτων ἡμέρᾳ Ἰησοῦ Χριστοῦ  
τῆ Κυρίου ἡμῶν. Μία γὰρ τῶν σαββάτων, πρώτη μένουσα τῶν

A R T. *πασῶν ἡμερῶν, κατὰ τὸν ἀριθμὸν πάλιν τῶν πασῶν ἡμερῶν*  
 V. *τῆς κυκλοφορίας, ὁγδόη καλεῖται, καὶ πρώτη ἔσα μέρα. S. Justin. Mart. Dial. cum Tryph. §. 41. Cum in septimo die sabbati nomen fit et observantia constituta; tamen nos in octava die, quæ et ipsa prima est, perfecti sabbati festivitate lætamur. S. Hilar. Com. in Psal. Prol. Hæc octava sententia, quæ ad caput redit, perfectumque hominem declarat, significatur fortasse et circumcisione octava die in veteri Testamento, et Domini resurrectione post sabbatum, quod est utique octavus, idemque primus dies. S. August. de Serm. Dom. in monte, lib. i. cap. 4. Καὶ τὸ ἔδος καὶ τὸ πρέπον ἡμᾶς ἀπαιτεῖ πᾶσαν Κυριακὴν τιμᾶν καὶ ἐν ταύτῃ πανηγυρίζων, ἐπειδὴ περ ἐν ταύτῃ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς τὴν ἐκ νεκρῶν ἀνάστασιν ἡμῖν ἐπευλόανυσε· διὰ καὶ ἐν ταῖς ἱεραῖς γραφαῖς καὶ πρώτη κέκληται, ὡς ἀρχὴ ζωῆς ἡμῶν ὑπάρχουσα, καὶ ὁγδόη, ὅτε ὑπερβεβηκυῖα τῶν τῶν Ἰουδαίων σαββατισμῶν. Theophil. Alex. Edict.*

Pag. 399. (q)

Τῇ τῇ ἡλίᾳ λεγομένη ἡμέρᾳ πάντων κατὰ πόλεως ἡ ἀγορὰ μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται. *S. Justin. Mart. Apol. i. §. 67. et paulo post, Τὴν δὲ τῇ ἡλίᾳ ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα: ἐπειδὴ πρώτη ἐστὶν ἡμέρα, ἐν ᾗ ὁ Θεὸς, τὸ σκότος καὶ τὴν ὕλην τρέψας, κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνίστη. Τῇ γὰρ πρὸ τῆς κρονικῆς ἐσαύρωσαν αὐτόν· καὶ τῇ μετὰ τὴν κρονικὴν, ἥτις ἐστὶν ἡλίᾳ ἡμέρα, φανείς τοῖς ἀποστόλοις αὐτῇ καὶ μαθηταῖς, ἰδίδαξε ταῦτα, ὅπερ εἰς ἐπίσκεψιν καὶ ὑμῖν ἀνεδώκαμεν. This I take to be, without question, that *status dies* which is mentioned by Pliny in his epistle to Trajan: Affirmabant hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere. *Lib. x. Epist. 97. Nobis, quibus sabbata extranea sunt et neomeniæ et feriæ a Deo aliquando dilectæ—munera compeant? strenæ consonant? lusus, convivium constrepunt? O melior fides nationum in suam festam, quæ nullam solennitatem Christianorum sibi vindicat! Non Dominicum diem, non Pentecosten,*  
 etiam*

etiam si nossent, nobiscum communicassent. *Ter- A R T:*  
*tel. de Idol. cap. 14.* Nam quod in Judaica circum- V:  
 cisione carnali octavus dies observabatur, sacramen-  
 tum est in umbra atque imagine ante præmissum,  
 sed veniente Christo in veritate completum. Nam  
 quia octavus dies idem post sabbatum primus dies  
 futurus erat, quo Dominus resurgeret et nos vivifi-  
 caret, et circumcisionem nobis spiritualesm daret, hic  
 dies octavus, id est, post sabbatum primus et Do-  
 minicus præcessit in imagine. *S. Cyprian. lib. iii.*  
*Epist. 8.* Eusebius reports how Constantine taught  
 his soldiers to observe the Lord's-day; *Ναὶ μὲν καὶ*  
*ἡμέραν εὐχῶν ἡγεῖσθαι κατάλληλον, τὴν κυρίαν ἀληθῶς καὶ*  
*πρώτην ὄντως κοριακὴν τε καὶ σωτήριον, τὴν δὲ καὶ φωτὸς καὶ*  
*ζωῆς, ἀθανασίας τε καὶ ἀγαθῆς παντὸς ἐπαύριον.* *Orat. de*  
*Laudib. Constant. cap. 9.* Quid est secunda sabbati,  
 nisi Dominica dies quæ sabbatum sequebatur? Dies  
 autem sabbati erat dierum ordine posterior, sanctifi-  
 catione Legis anterior. Sed ubi finis Legis advenit,  
 qui est Christus Jesus,—et resurrectione sua octavam  
 sanctificavit, coepit eadem prima esse, quæ octava est;  
 et octava quæ prima; habens ex numeri ordine præ-  
 rogativam, et ex resurrectione Domini sanctitatem,  
*S. Ambros. Enar. in Psal. xlvii.* Dicat aliquis; Si dies  
 observari non licet, et menses, et tempora, et annos;  
 nos quoque simile crimen incurrimus, quartam sab-  
 bati observantes, et parasceuen, et diem Dominicam;  
*S. Hieron. in Epist. ad Gal. cap. iv. v. 10.* And St.  
 Augustin in answer to that objection; Nam nos quo-  
 que et Dominicum diem et Pascha solenniter cele-  
 bramus, et quaslibet alias Christianas dierum festivi-  
 tates. *Cont. Adimant. cap. 16.* Dies Dominicus non  
 Judæis, sed Christianis resurrectione Domini declara-  
 tus est, et ex illo habere coepit festivitatem suam. *S.*  
*August. Epist. cxix. cap. 13.* Hæc tamen septima erit  
 sabbatum nostrum, cujus finis non erit vespera, sed  
 Dominicus dies velut octavus æternus, qui Christi  
 resurrectione factatus est, æternam non solum spiri-  
 tus, verum etiam corporis requiem præfigurans.

- A R T. *Idem, de Civit. Dei, lib. xxii. cap. 30.* Dominicum diem Apostoli et Apostolici viri ideo religiosa solennitate habendum sanxerunt, quia in eodem Redemptor noster a mortuis resurrexit: quique ideo Dominicus appellatur, ut in eo a terrenis operibus vel mundi illecebris abstinentes, tantum divinis cultibus serviamus: dantes scilicet diei huic honorem et reverentiam, propter spem resurrectionis nostræ, quam habemus in illa. Nam sicut ipse Dominus Jesus Christus et Salvator resurrexit a mortuis, ita et nos resurrecturos in novissimo die speramus. *Author Serm. de Tempore, Serm. 251.* Sancti doctores ecclesiæ decreverunt omnem gloriam Judaici sabbatismi in illam transferre; ut quod ipsi in figura, nos celebraremus in veritate. *Ibid.* Dominica nobis ideo venerabilis est atque solennis, quia in ea. Salvator velut sol oriens, discussis Infernorum tenebris, luce resurrectionis emicuit, ac propterea ipsa dies ab hominibus sæculi dies solis vocatur, quod ortus eum Sol justitiæ Christus illuminet. *Max. Taurin. de Pentecost. Homil. 3.* Περιέχει ἔν ἡ μὲν παρασκευὴ τὸ πάθος, τὸ σάββαλον τὴν ταφὴν, ἡ Κυριακὴ τὴν ἀνάστασιν. *Author Clem. Constitut.* Ὅτι ἡ δὲ Χριστιανὴς Ἰουδαίῳ καὶ ἐν τῷ σαββάτῳ σχολάζει, ἀλλὰ ἐργάζεσθαι αὐτὴς ἐν τῇ αὐτῇ ἡμέρᾳ τὴν δὲ Κυριακὴν προτιμῶντας, εἴγε φύκωντο, σχολάζει, ὡς Χριστιανοί· εἰ δὲ εὐρηθεῖεν Ἰουδαῖοι, ἔγνωσαν ἀνάθλημα παρὰ Χριστοῦ, *Concil. Laodic. Can. 29.*

Pag. 400. (r)

Quid hac die felicius, in qua Dominus Judæis mortuus est, nobis resurrexit? in qua Synagogæ cultus occubuit, et est ortus Ecclesiæ; in qua nos homines fecit secum surgere et vivere et sedere in cœlestibus, et impletum est illud quod ipse dixit in Evangelio, *Cum autem exaltatus fuero a terra, omnia traham ad me?* Hæc est dies quam fecit Dominus, exultemus et lætemur in ea. Omnes dies quidem fecit Dominus, sed cæteri dies possunt esse Judæorum, possunt esse Hæreticorum, possunt esse Gentilium; dies



dies Dominica, dies resurrectionis, dies Christiano- A R T.  
rum, dies nostra est. *Explan. in Psal. cxvii. sub nomi-* V.  
*ne Hieron.*

Pag. 401. (s)

St. Chrysostom excellently upon that place ; "Ορα  
πῶς τὴν αἰτίαν εἰπὼν τῆ θανάτου, τὴν αὐτὴν καὶ ἀπόδειξιν τῆς  
ἀναστάσεως ποιεῖται. Διὰ τί γὰρ ἐξαιρώθη, φησὶν ; ἢ δι' οἰ-  
κειάν ἀμαρτίαν· καὶ ὅθεν ἐκ τῆς ἀναστάσεως· εἰ γὰρ ἦν ἀμαρ-  
τωλός, πῶς ἀνίστη ; εἰ δὲ ἀνίστη, εὐθελον ὅτι ἀμαρτωλός ἐκ ἦν·  
εἰ δὲ ἀμαρτωλός ἐκ ἦν, πῶς ἐξαιρώθη ; δι' ἑτέρας· εἰ δὲ δι'  
ἑτέρας, πάντως ἀνίστη.

## ARTICLE VI.

*He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.*

Pag. 404. (t)

ASCENDIT in cœlos, sedet ad dextram Patris. *Ruffin. in Symb. St. Augustin, in Enchirid. Maximus Taurinensis, Chryfologus, Author Expos. Symb. ad Catechumenos, Venantius Fortunatus, the Latin and Greek MSS set forth by the Archbishop of Armagh. St. Augustin, de Fide et Symb. hath it, Sedet ad dextram Dei Patris; to which was afterwards added, omnipotentis. Sedet ad dextram Patris omnipotentis; Euseb. Gallican. Sedet ad dextram Dei Patris omnipotentis; Etherius Uxam. et Author Sermonum de Tempore, the Greek and Latin MSS in Bennet College Library.*

Pag. 405. (u)

Εἴ τις τῆς σκηνῆς κατανοήσῃ τὴν πῆξιν, καὶ τὰ ἱερῶς ἰδοὶ τὴν σολήν, τὰ τε σκεύη οἷς περὶ τὴν ἱερουργίαν χρῶμεθα· τὸν τε νομοθέτην εὐρήσῃ θεῖον ἄνδρα, καὶ ματαίως ἡμᾶς ὑπὸ τῶν ἄλλων τὰς βλασφημίας ἀκρόντας· ἵνα γὰρ τούτων εἰς ἀπομίμησιν καὶ διατύπωσιν τῶν ὅλων, εἰς ἀφθόνως ἰδίλοι καὶ μετὰ συνείσεως σκοπεῖν, εὐρήσῃ γεγονότα. Τὴν τε γὰρ σκηνὴν τριάκοντα πηχῶν ὕσαν, νείμας εἰς τρία, καὶ δύο μέρη πᾶσιν ἀνείς τοῖς ἱερεῦσιν, ὥσπερ βέβηλόν τινα καὶ κοινὸν τόπον, τὴν ἡγῆν καὶ τὴν θάλασσαν ἀποσημαίνει· καὶ γὰρ ταῦτα πᾶσιν ἐστὶν ἐπίδατα· τὴν δὲ τριτὴν μοῖραν μόνῳ περιέγραψε τῷ θεῷ, διὰ τὸ καὶ τὸν ἕρανὸν ἀνεπίκατον εἶναι ἀνθρώποις, *Joseph Jud. Antiq. lib. iii. cap. 8.* Where it is to be observed, that the place which St. Paul calls the *first Tabernacle*, Josephus terms βέβηλόν τινα καὶ κοινὸν τόπον, *a common and profane place*, as representing this world in which

which we live, and our life and conversation here : as A R T.  
 the Apostle seems to speak, Heb. ix. 1. vi,  
 καὶ ἡ πρώτη σκηνὴ ἀκαθάρματα λατρείας, τό τε ἅγιον κοσμι-  
 κόν. For ἅγιον κοσμικόν, *sanctum seculare*, or as the Sy-  
 riac, בית קדשא עלמא *domus sancta mundana*, may  
 well be that part of the tabernacle which represent-  
 ed this world, and therefore termed common and  
 profane in respect of that more holy part which  
 represented heaven.

Pag. 405. (x)

This place must necessarily be understood of the  
 Messias, by reason of that *high place* to which no  
 other conqueror ascended. For that למרום in the  
 language of the Prophet is attributed to God, as  
 Psal. vii. 8. למרום שובה *Return on high*, that is in  
 the language of the Chaldee paraphrase, לבי שבתך  
*Return to the house of thy majesty*; and Psal. xciii.  
 4. אדיר במרום ידוה, *The Lord on high is mighty*; Chal.  
 בשמי מרומא, *in the upper heavens*; Psal. lxxi. 19. *Thy*  
*righteousness*, O Lord, is עד מרום, *usque ad excelsum*;  
 the Chaldee again, עד שמי מרומא. In the same man-  
 ner in this place, עלית למרום *Thou hast ascended on*  
*high*, the Chaldee paraphrase translateth לרקיע  
*Thou hast ascended the firmament*; and it addeth im-  
 mediately משה נביא *O thou Prophet Moses*: yet there  
 is a plain contradiction in that interpretation; for if  
 it were meant of Moses, it cannot be the firmament;  
 if it were the firmament, it cannot be understood of  
 Moses, for he never ascended thither.

Pag. 405. (y)

This *Breaker up* is by the confession of the Jews,  
 the title of the Messias. So the author of *Sepher Ab-*  
*chath Ruchal* in his description of the coming of the  
 Messias maketh use of this place. And the same ap-  
 peareth farther by that saying of Moses Haddershan in  
*Bereishith Rabba*, בישעז נלמשה וזאבדוהם נמשה מלמעלה  
 ; זה בשיחא שז"ע עלה והפץ לפניהם ות' *The Plavation from*  
*below*



τοις, ἀλλὰ μὴ μετὰ τῷ προσλήμματι καὶ εἶναι καὶ ἤξαν, A R T.  
 μὴ ἴδοι τὴν δόξαν τῆς παρουσίας. *Epist. 1. ad Cledonium.* VI.  
 The Apellitæ taught that Christ left his body dissolved in the air, and so ascended into heaven without it; Hunc Apellem dicunt quidam etiam de Christo tam falsa sensisse, ut diceret eum, non quidem carnem duxisse de cœlo, sed ex elementis mundi accepisse, quæ mundo reddidit, cum fine carne resurgens in cœlum ascendit. *S. August. Hæref. 23.*  
 This opinion of Apelles is thus delivered by Epiphanius in his own words: Ἐν τῷ ἔρχεσθαι ἀπὸ τῶν ἑπαιρανίων ἦλθεν εἰς τὴν γῆν, καὶ συνήγαγεν ἑαυτῷ ἀπὸ τῶν τεσσάρων στοιχείων σῶμα—Ἐδωκεν ὁ Χριστὸς ἑαυτὸν παθεῖν ἐν αὐτῷ τῷ σώματι, καὶ ἐγανωθή ἐν ἀληθείᾳ, καὶ ἰδεῖν αὐτὴν τὴν σάρκα τοῖς ἑαυτῇ μαθηταῖς· καὶ ἀναλυσας, φησὶν, αὐτὴν τὴν ἑνανθρωπήσιν ἑαυτῇ, ἀπεμέρισε πάλιν ἑκάστῳ τῶν στοιχείων τὸ ἴδιον ἀποδοῦναι, τὸ θερμὸν τῷ θερμῷ, τὸ ψυχρὸν τῷ ψυχρῷ, τὸ ξηρὸν τῷ ξηρῷ, τὸ ὑγρὸν τῷ ὑγρῷ· καὶ ἕτως διαλύσας ἀπ' αὐτῆς πάλιν τὸ ἑνσαρκον σῶμα, ἀνέβη εἰς τὸν οὐρανόν, ὅθεν καὶ ἦκε. *Hæref. xlv. §. 2.* Of whom Gregory Nazianzen is to be understood in that Epistle before cited,—ἡ εἰς τὸν αἶρα ἐχίθνη καὶ διελύθη, ὡς φωτὴς φύσις, καὶ ὁσμῆς ῥύσις, καὶ ἀεραπῆς δρόμος ἔχ' ἑαμένης.

Pag. 409. (c)

We read it indeed *into the heavens*, but the original imports as much as *through*; διηληλυθότα τὰς ἐρανεῖς. *Vulg. qui penetravit cœlos.*

Pag. 410. (d)

The Seleuciani and Hermiani taught that the body of Christ ascended no farther than the sun, in which it was deposited; of whom Philastrius, and out of him St. Augustin thus; Negant Salvatorem in carne federe ad dexteram Patris, sed ea se exuisse perhibent, eamque in sole posuisse, accipientes occasionem de Psalmo, *In sole posuit tabernaculum suum.* *Hæref. 59.* The same opinion Gregory Nazianzen attributeth to the Manicheans; Πᾶ γὰρ τὸ σῶμα νῦν, εἰ μὴ

- A R T. μὴ μετὰ τῷ προσλαβόντος; ἡ γὰρ δὴ κατὰ τὰς Μανιχαίων  
 VI. λήρῃς τῷ ἡλίῳ ἱναποτέθηται, ἵνα τιμηθῇ διὰ τῆς αἰτιμίας.  
*Epist. 1. ad Cledonium.* And St. Augustin says they taught the sun to be Christ; Manichæi solem istum oculis carneis visibilem, expositum, et publicum, non tantum hominibus, sed etiam pecoribus ad videndum, Christum Dominum esse putarunt. *Tract. 34. in Joan.* This opinion is more clearly set down, but without a name, in the *Catena Patrum* on the 18th Psalm; Οὐ γὰρ προσεκτίον τοῖς τῶν Αἰρετικῶν φληνάφοις, οἱ φασιν ὅτι μετὰ τὴν ἀνάστασιν ὁ σωτὴρ ἐν τῇ ἡλιακῇ σφαίρᾳ ἀπὸθετο ὃ ἐφόρησε σῶμα, φυλάττεσθαι μέχρι τῆς δευτέρας παρουσίας. This was the old heresy of Hermogenes, as is related by Theodoret; Οὗτος [ὁ Ἑρμογένης] τῷ κυρίῳ τὸ σῶμα ἐν τῷ ἡλίῳ εἶπεν ἀποτεθῆναι, τὸν δὲ διάβολον καὶ τὰς δαίμονας εἰς τὴν ὕλην ἀναχέειν. *Hæret. Fab. lib. i. cap. 19.*

Pag. 410. (e)

Magnarum hic vigor est mentium, et valde fidelium lumen est animarum incunctanter credere, quæ corporeo non videntur intuitu, et ibi figere desiderium, quo nequeas inferre conspectum. Hæc autem pietas, unde in nostris cordibus nasceretur, aut quomodo quisquam justificaretur per fidem, si in iis tantum salus nostra consisteret, quæ obtutibus subjacerent? *Leo de Ascens. Serm. 2.* Fides, qua eorum qui Deum visuri sunt, quamdiu peregrinantur, corda mundantur, quod non videt credit; nam si vides, non est fides: credenti colligitur meritum, videnti redditur præmium. Eat ergo Dominus et paret locum; eat ne videatur, lateat ut credatur: tunc enim locus paratur, si ex fide vivatur: creditus desideretur, ut desideratus habeatur, desiderium dilectionis, præparatio est mansionis. *S. August. Tract. 68. in Joan.*

Pag. 410. (f)

Christi ascensio nostra propectio est, et quo præcessit gloria capitis, eo spes vocatur et corporis. *Leo de Ascens. Serm. 1.*

Pag.

Pag. 411. (g)

A B T.  
VI.

Διὰ τὴν ἐκτάξιν οὐρανίου, ἡμετέραν σήμερον τὴν ἀπαρχὴν τῆς ἡμετέρας φιλίας, ταῖς, τῇ σάρκι, ἐν ἡμετέροις Χριστὸς ἀνέγαγε. *S. Chrysost. Orat. 1. de Ascens.* Διὰ λοιπὸν χρόνους ἔχομεν τὰς ἐλπίδας, πρὸς τὴν ἡμετέραν ἀπαρχὴν ἀφ' ἧς. *Idem, Orat. 2. de Ascens.*

Pag. 411. (h)

There is a double notion of *πρόδρομος*, to this purpose; one of a man sent before to make preparations for others which follow; in which it is well observed by St. Chrysostom, 'Ο δὲ πρόδρομος, τινῶν ἐστὶ πρόδρομος' ὡς περὶ Ἰωάννης τῆς Χριστοῦ καὶ ἂν εἶπεν ἀπλῶς, εἰσῆλθεν, ἀλλ', ὅπως πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν' ὡς καὶ ἡμῶν ὁφελόντων καταλαβεῖν. Οὐ πολὺ γὰρ τῆς προδρομίας καὶ τῶν ἐπομένων οὐδεὶς εἶναι τὸ μέσον· ἐπεὶ εἴθ' ἂν εἴη πρόδρομος τὸν γὰρ πρόδρομον καὶ τὰς ἐπομένους ἐν τῇ αὐτῇ χρόνῳ εἶναι ὁδὸν καὶ τὸν μὲν ὁδοῦν, τὰς δὲ ἐπικαταλαμβάνειν. *Homil. 11. in Epist. ad Hebr.* Another notion there is among the Greeks of the fruit which is ripe and come to perfection before the rest, as Isaiah xxviii. 4. Καὶ ἔσται τὸ ἄνθος τὸ ἐκπεσὺν τῆς ἐλπίδος τῆς δόξης, ἐπ' ἧς τῆς ὁδοῦ τῆς ὑψηλῆς' ὡς πρόδρομος αὐτῆς, *ἡτοιμασμένης, tanquam primitiæ, ut fructus primogeniti, ficus præcox.* Hesychius, Πρόδρομα, τὰ ἐν τῇ ἄξει ἕξιν, ἢ τὰ προαιμαζόντα σῦκα· *λεγε πρόδρομοι*; for they indeed are properly τὰ προαιμαζόντα σῦκα, *præcoxae ficus*· for so Theophrastus, speaking particularly περὶ συκῆς, hath these words; 'Πολυεπομένης γὰρ πλείονος τῆς τοιαύτης ὑγρότητος, ὅταν αὐτὴ ἐπιγίνεται μαλακὸς καὶ ὑγρὸς καὶ θερμὸς, ἐξικαλίσσεται τὴν βλάστησιν' ὅτε δὲ τὰ συμπαύειν φανερόν, ὅτι ἐκ τῆς τῆς μέσης, ὁ καρπὸς ἀνίσταται, ἔθιν καὶ οἱ πρόδρομοι. *De causis Plant. lib. v. cap. 1. et paulo post,* Πάλιν δὲ τὰς προδρομίας αἱ μὲν φέρουσιν, ὅθεν, ἢτε Λακωνικὴ καὶ Λευκαμφάλιος, καὶ ἑτέρας πλείους· αἱ δ' εἰς φέρουσιν. The first-fruits of the early figs were called *πρόδρομοι*, and the tree which bare them *προτερική*. Now as this early fruit doth fore-run the latter fruit of the same tree, and comes to ripeness and perfection in its kind before the rest;

fo

- A R T. so our Saviour goes before those men of the same  
VI. nature with him, and they follow in their time to the maturity of the same perfection.

## Pag. 411. (i)

Τῆς κεφαλῆς καθεζομένης καὶ τὸ σῶμα συγκαθίσταται διὰ τῆτο ἐπήγαγεν, ἐν Χριστῷ Ἰησοῦ. *S. Chrysof. ad locum.*

## Pag. 415. (k)

This Justin Martyr testifies of the Jews in his age ; Καὶ τῆτον τὸν ψαλμὸν ὅτι εἰς τὸν Ἐξελίαν τὸν βασιλεία ἐξηγεῖσθαι τολμᾶτε, ἢ ἀγνοῶ, ἐπιῖπον. *Dial. cum Tryph.* §. 33. And out of him Tertullian citing this Psalm ; Sed necesse est, ad meam sententiam pertinere defendam eas Scripturas, quas et Judæi nobis avocare conantur. Dicunt denique hunc Psalmum in Ezechiam cecinisse, quia is federit ad dextram templi, et hostes ejus averterit Deus et absumpserit. *Adv. Marcion. lib. v. cap. 9.*

## Pag. 415. (l)

So St. Chrysostom, speaking of the Jews ; Τίνα ἔν ἐκείνοι τὸν λέγοντά φασι ; τὸν Θεόν τὸν δὲ ἀκούοντα ; τὸν Ἀβραάμ ἑτεροὶ δὲ τὸν Ζοροβάβελ, καὶ ἄλλοι ἑτερον. *Ad locum. Ita Catena Græca,* Οἱ δὲ Ἰουδαῖοι, τὸ γελοϊότερον, εἰς τὸν Ἀβραάμ (εἰρῆσθαι λέγουσι) καθῆσθαι ἐκ δεξιῶν τῷ Θεῷ. And this exposition is now followed by Solomon Jarchi and Lipmannus ; Jarchi acknowledging it to be ancient, דברתי דרשונו באברהם אבנו ואני מפרש : אברהם "ח אברהם אברהם

## Pag. 415. (m)

This is the exposition of the later Rabbins, as of Aben Ezra and David Kimchi, who attribute the subject of the Psalm to David. And not only they but the ancients Rabbins since our Saviour's time, as appeareth by those words of St. Chrysostom ; Καὶ τὰ ἐπιόντα δὲ δηλοῖ, ὅτι ἔθεν περὶ τῷ Ζοροβάβελ ἐνταῦθα εἴρηται, ἔθεν περὶ τῷ Δαβίδ ἔθεν γὰρ αὐτῶν ἱερωσύνη τετίμηται. *Ad locum.*

Pag.



Pag. 415. (n)

A R T.

VI.

Καὶ γὰρ καὶ ἑτέρα τινὰ λέγουσι τῶν ἰωλότερα· περὶ τῷ λαῷ λέγουσι ταῦτα εἰρησθαι· *et paulo post*, Πῶς δ' αὖν ἡ τῷ Δαβὶδ, ἡ τῷ Ζοροβάβελ, ἡ τῷ λαῷ ταῦτα ἀρμόσαιν; *S. Chrysost. ad locum.*

Pag. 415. (o)

To which purpose faith St. Chrysostom, concerning the Jews of his time, Τί γάρ φασιν ἄλλοι πάλιν; ὅτι ὁ παῖς τῷ Ἀβραάμ ταῦτα λέγει περὶ τῷ κυρίῳ τῷ ἑαυτοῦ. *Ad locum.*

Pag. 415. (p)

As for that objection which is made by Aben Ezra, that it is not the Psalm of David, but penned for and in the honour of David, because the title is *תהי נחמה*, as if it were a Psalm *for* David, not *of* David: it is by no means to be admitted, because it may not only very well signify a Psalm made by David, but if it do not, there is no title which shews any Psalm to be his, and some of them we are sure are his.

Pag. 415. (q)

Τί ἔν, εἰπέ μοι, Ζοροβάβελ κύριος τῷ Δαβίδ; καὶ πῶς αὖν ἔχοι λόγον; ὅς καὶ αὐτὸς ἀντὶ μεγάλης τιμῆς Δαβίδ κέκληται; *S. Chrysost. ad locum.*

Pag. 415. (r)

This is the argument which the Fathers used against the Jews; as Justin Martyr, in opposition to their pretence of Ezechias; Ἱερὺς δὲ ὅτι ἔτι γίγονεν Ἐξελίαις, ἔτι ἐστὶν αἰώνιος ἱερὺς τῷ Θεῷ, ἀλλ' ὑμεῖς ἀνταπεινὸν τολμήσετε. *Dial. cum Tryph. §. 33.* and from him Tertullian; Quod et in ipso hic accedit, *Tu es Sacerdos in ævum.* Nec sacerdos autem Ezechias, nec in ævum, etsi fuisset. *Secundum ordinem, Melchisedech.* Quid Ezechias ad Melchisedech Altissimi sacerdotem, et quidem non circumcisum? *Adv. Marcion. lib. v. cap. 9.* and so St. Chrysostom in the words before mentioned.

ART.  
VI.

Pag. 416. (s)

"As in the *Midrash Tullim*, Psalm xviii. 36. "וְיָשֵׁב מִלֵּךְ הַמָּשִׁיחַ לְיָמֵינוּ שֶׁנֶּאֱמָר" חֲסֵד לְעֵתִיד הַבָּה" מוֹשִׁיב מֶלֶךְ הַמָּשִׁיחַ לְיָמֵינוּ שֶׁנֶּאֱמָר" *R. Joden in the name of Rabbi Chama said that in the time to come God shall place Messias the king at his right hand, as it is written (Psalm cx. i.), The Lord said unto my Lord, Sit thou at my right hand. So Moses Haddarshan on Gen. xviii. Hereafter God holy and blessed shall set the king Messias on his right hand, as it is written (Psalm cx.), The Lord said, &c.*

Pag. 417. (t)

*Credimus etiam quod sedet ad dextram Dei Patris. Nec ideo tamen quasi humana forma circumscriptum esse Deum Patrem arbitrandum est, ut de illo cogitantibus dextrum aut sinistrum latus animo occurrat. S. August. de Fide et Symb. cap. 7.*

Pag. 417. (u)

Succedunt brachia et validi lacertorum tori, validae ad operandum manus, et proceribus digitis habiles ad tenendum. Hinc aptior usus operandi, hinc scribendi elegantia, et ille calamus scribæ velociter scribentis, quo divinæ vocis exprimuntur oracula. Manus est quæ cibum ori ministrat : manus est quæ præclaris enitet factis, quæ cœnciliatrix divinæ gratiæ sacris inferitur altaribus, per quam offerimus et sumimus sacramenta cœlestia : manus est quæ operatur pariter atque dispensat divina mysteria, cujus vocabulo non dedignatus est se Dei Filius declarari, dicente David, *Dextra Domini exaltavit me.* Manus est quæ fecit omnia, sicut dixit Deus omnipotens, *Nomine manus meæ fecit hæc omnia* ? *S. Ambros. Hexam. lib. vi. cap. 9.*

Pag. 418. (x)

Secundum consuetudinem nostram illi confectus offertur, qui aliquo opere perfecto victor adveniens honoris gratia promeretur, ut sedeat. Ita ergo et homo

homo Jesus Christus passione sua diabolum superans, resurrectione sua inferna referans, tanquam perfecto opere ad cœlos victor adveniens, audit a Deo Patre, *Sede ad dextram meam. Max. Taurin. Homil. 1. de Pentecoste.* A R T. VI.

Pag. 418. (y)

*Ad dextram* intelligendum est sic dictum esse, in summa beatitudine, ubi justitia et pax et gaudium est. *S. August. de Fide et Symb. cap. 7.* Quid est Patris dextera, nisi æterna illa ineffabilisque felicitas, quo pervenit Filius hominis, etiam carnis immortalitate percepta? *Idem, cont. Serm. Arian. cap. 11.* Beatus est, et a beatitudine, quæ dextera Patris vocatur, ipsius beatitudinis nomen est, dextera Patris. *De Symb. ad Catechum. lib. 1. cap. 4.* Salus temporalis et carnalis in sinistra est, salus æterna cum Angelis in dextra est. Ideo jam in ipsa immortalitate positus Christus, dicitur sedere ad dextram Dei. Non enim Deus habet in seipso dextram aut sinistram; sed dextra Dei dicitur felicitas illa, quæ quoniam ostendi oculis non potest, tale nomen accepit. *S. August. in Psal. cxxxvii.*

Pag. 419. (z)

Ἐπεὶ τὸ ἐκπῆν καθήσθαι φορτικὸν αὐτοῖς ἦν, τίς τὸν ἀπὸ τῆς ἀναστάσεως κινεῖ λόγον, καὶ φησὶ αὐτὸν ἴσασθαι. *S. Chrysost. Homil. 18. in Act. Apost.* Si major gratia et manifestior intelligentia in novo est quam in veteri Testamento, quare Esaias Propheta sedentem in throno majestatis vidit Dominum Sabbath?—in novo autem Stephanus primus martyr stantem se vidisse ait Jesum a dextris Dei? Quid est istud, ut hic subiectus videatur post triumphos, et illic quasi Dominus antequam vinceret? Prout causa fecit, ita et Dominus se ostendit. Prophetæ enim visus est quasi rex corripiens plebem; et hoc se ostendit quod erat, hoc est, sedentem. In pace enim erat causa divinitatis ejus. Stephano autem ut stans appareret, fecit calumnia Judæorum. In Stephano autem Salvatoris causam patiebatur. Ideo sedente iudice Deo, stans apparuit,

- A R T. paruit, quasi qui causam diceret; et quia bona causa  
 VI. ejus est, ad dextram judicis erat. Omnis qui causam dicit, stet necesse est. *S. August. Quæst. in Nov. Test. 88.* Sedere judicantis est, stare vero pugnantis vel adjuvantis—Hunc post ascensionem Marcus sedere describit, quia post ascensionis suæ gloriam Judex in fine videbitur. Stephanus vero in labore certaminis positus, stantem vidit, quem adiutorem habuit. *Greg. Magn. Homil. 29. in Evang.* Maximus Taurinensis moves the question, Quæ sit ratio quod idem Dominus a David sedens prophetatur, stans vero a Stephano prædicatur? and then renders this reason, Ut modo ejus omnipotentia, modo misericordia describatur. Nam utique pro potestate regis sedere dicitur, pro bonitate intercessoris stare suggeritur. Ait enim beatus Apostolus, quia *Advocatum habemus apud Patrem Jesum Christum.* Judex ergo est Christus cum residet, advocatus cum assurgit. Judex plane Judæis, advocatus Christianis. Hic enim stans apud Patrem, Christianorum licet peccantium causas exorat; ibi residet cum Patre Phariseorum persecutorum peccata condemnans. Illis indignans vehementer ulciscitur, his interveniens leniter misereatur. Hic stat ut suscipiat Stephani martyris spiritum; ibi residet ut condemnet Judæ proditoris admissum. *Homil. 1. de Pentecoste.*

Pag. 419. (a)

אשר which properly signifieth *to sit*, is familiarly used for *permanfit*, and *habitarvit*; as Judges v. 17. אשר ישב לחוף ימים LXX, 'Ασὴρ ἐκάθισεν παραλίαν θαλασσῶν *Asheer continued on the sea-shore*; Lev. viii. 35. ופתח אהל מועד תשבו ימים ולילה שבעת ימים καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τῇ μαρτυρίᾳ καθήσεσθε ἐκτὰ ἡμέρας, ἡμέραν καὶ νύκτα. *Therefore shall ye abide at the door of the tabernacle of the congregation, day and night, seven days.* Upon which place St. Augustin; Quid est quod dicit Moyſes ad Aaron et filios ejus, cum sanctificantur ad ineundum sacerdotium, *Ad ostium tabernaculi*

*maculi testimonii sedebitis septem dies, die et nocte, ne moriamini?* Numquid nam credibile est, situ corporis uno loco sedere præceptos per dies septem die et nocte, unde se omnino non commoverent? Nec tamen hic tanquam allegorice aliquid significatum, quod non fieret, sed intelligeretur, cogendi sumus accipere; sed potius agnoscere locutionem Scripturarum, ubi sessionem pro habitatione et commoratione ponit. Non enim quia dictum est de Semei, quod *federet in Jerusalem annos tres*, ideo putandum est per totum illud tempus in sella sedisse et non surrexisse. Hinc et sedes dicuntur, ubi habent commorationem quorum sedes sunt: habitatio quippe hoc nomen accepit. *Quæst. super Levit. 24.* And this is as familiar with the Latins as the Hebrews: Si [venti] essent, nos Corcyræ non federemus. *Cic. Epist. ad Famil. lib. xvi. 7.* Id horreum fuit præsidium Pœnis sedentibus ad Trebiam. *Liv. lib. xxi. cap. 40.*

Pag. 419. (b)

*Sedet ad dextram Patris:* credite. Sedere, intelligite habitare: quomodo dicimus de quocunque homine, In illa patria sedit per tres annos. Dicit illud et Scriptura, sedisse quendam in civitate tantum tempus. Numquid sedit, et numquam surrexit? Ideo hominum habitationes sedes dicuntur. Ubi habentur sedes, numquid semper sedetur? Non surgitur, non ambulatur, non jacetur? et tamen sedes vocantur. Sic ergo credite habitare Christum in dextera Dei Patris: ibi est. *S. August. de Symb. ad Catechum. lib. i. cap. 4.*

Pag. 419. (c)

Ipsum verbum *sedere* regni significat potestatem. *S. Hieron. Com. ad Eph. cap. i. ver. 20.*

Pag. 420. (d)

*Sedere* quod dicitur Deus, non membrorum positionem, sed judicariam significat potestatem, qua illa majestas nunquam caret, semper digna dignis tri-

A B T. buendo; quamvis in extremo judicio multo manifestius inter homines unigeniti Filii Dei judicis vivorum et mortuorum clarius indubitata futura sit. S. *August. de Fide et Symb. cap. 7.* Hoc quod Filius dicitur sedere ad dextram Patris, demonstratur quod ipse homo, quem suscepit Christus, potestatem acceperit judicantia. *Author lib. iii. de Symb. ad Catechum. cap. 7.*

Pag. 420. (e)

Most anciently *sedere* did signify no more than *esse*, to be in any place: as Servius noteth on that place of Virgil; *Æneid. ix. v. 3.*

————— Luco tum forte parentis  
Pilumni Turnus sacrata valle sedebat,

Sedebat, ut Asper dicit, *erat*: quæ clausula antiqua est, et de usu remota. And then he goes on to shew that *sedere* is taken for that which men were wont to do sitting. Secundum Plautum autem *sedere* est consilium capere, qui inducit in *Mostellaria* servum dicentem, *Sine, juxta aram sedeam et dabo meliora consilia.* Sed secundum augures, *sedere* est augurium captare: namque post designatas coeli partes a sedentibus captantur auguria: quod et ipse supra ostendit latenter, inducens Picum solum sedentem, ut,

————— Parvaque sedebat  
*Succinctus trabea*—————

*Æneid. vii. v. 187.*

Quod est augurum, cum alios stantes induxerit: ergo *sedebat*, aut *erat*, aut consilia capiebat, aut augurabatur.

Pag. 428. (f)

Videamus an traditio regni defectio sit intelligenda regnandi; ut quod tradidit Filius Patri tradendo non teneat. S. *Hilar. de Trin. lib. ii. cap. 29.*

Pag. 428. (g)

Ὁ ὁ βασιλεύς ἐν τῷ τόπῳ. We find not these words

words in the Nicene Creed, as it was in itself before the additions at Constantinople. But not long after, St. Cyril expounds them in his Catechism; and Epiphanius in *Anchorato*, repeating two several Creeds, a shorter and a longer, §. 120, and 121, hath these words in both. After this they were added expressly in the Constantinopolitan Creed: and the reason of their insertion, without question, was that which St. Cyril insinuateth in his explication, that is the heresy which was then newly begun. *Κἄν ποτέ τινος ἀκροῆς λέγοντος, ὅτι τέλος ἔχα ἡ Χριστὴ βασιλεία, μίσησον τὴν αἵρεσιν· τῷ δράκοντός ἐστιν ἄλλη κεφαλὴ, προσφάτως περὶ τὴν Γαλατῖαν ἀναφυῖσα. Ἐτόλμησέ τις λέγειν, ὅτι μετὰ τὸ τέλος τῷ κόσμῳ ὁ Χριστὸς ἐ βασιλεύει· καὶ ἐτόλμησεν εἰπεῖν, ὅτι ὁ Λόγος ἐκ Πατρὸς ἐξελθὼν, ἔτος εἰς Πατέρα πάλιν ἀναλυθεὶς ἐκτί ἐστὶ. Catech. 15.* This was the particular heresy of Marcellus Bishop of Ancyra, followed by Photinus born in the same place, and therefore termed by St. Cyril περὶ τὴν Γαλατῖαν ἀναφυῖσα. It consisted of two parts; first, that the kingdom of Christ did wholly cease at the end of this world; secondly, that the Word was resolved again into the Father, and consequently did not only cease to reign, but also cease to exist. Which is yet more plainly expressed by Eusebius in his second book against Marcellus; *Καὶ πάλιν, τῶτον ἀνθρώπου παυσθῆσθαι μετὰ τὸν τῆς κρίσεως καιρὸν, τῷ μὲν Λόγῳ ἐνωμένῳ τῷ Θεῷ, ὡς μηδὲν ἴτερον εἶναι πλὴν τῷ Θεῷ· τῆς δὲ σαρκὸς, ἥς ἀνείληφεν, ἱεῖμα καταλειφθῆσομένης ὑπὸ τῷ Λόγῳ, ὡς μήτε τὸν υἱὸν τῷ Θεῷ ποτε ὑφεῖναι, μήτε τὸν υἱὸν τῷ ἀνθρώπῳ, ὃν ἀνείληφε. Cap. 1.* This heresy of Marcellus St. Basil properly calls an impiety εἰς τὴν ὑπόθεσιν τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ *Epiſt. 78.* and again, εἰς αὐτὴν τὴν ὑπαρξιν τῆς τῷ μονογενῆς Θεότητος *Epiſt. 52.* which he there more fully expresseth, *Ὅς [Μάρκελλος] Λόγον μὲν εἰρησθαι τὸν μονογενῆ δίδωσι, κατὰ χρεῖαν καὶ ἐπὶ καιρῷ προελθόντα, πάλιν δὲ εἰς τὸν ὄντα ἐξελθὲν ἐπανατρέψαντα, ὅτι πρὸ τῆς ἐξόδου εἴηαι, ὅτι μετὰ τὴν ἐπάνοδον ὑφεῖναι.* This existence

A R T. of the Word and the kingdom of the Son, that heresy made coeval; beginning when the Word came from the Father, that is, at the incarnation; and ending when the Word returned into the Father, that is, at the day of judgment. Which is manifestly delivered by the eastern Bishops in that profession of faith which they sent to those in Italy: 'Αλλ' ἐκ τότε Χριστὸν αὐτὸν γεγονέναι καὶ υἱὸν τοῦ Θεοῦ, ἐξ ἧ τὴν ἡμετέραν ἐκ τῆς παρθένου σάρκα ἀνείληφε, πρὸ τετρακοσίων ὅλων ἐτῶν. Ἐκ τότε γὰρ τὸν Χριστὸν ἀρχὴν βασιλείας ἰσχυρίσθαι δέχασθαι, καὶ τέλος ἔχειν αὐτὴν, μετὰ τὴν συντέλειαν καὶ κρίσιν. Τοιοῦτοι δὲ εἰσὶν, οἱ ἀπὸ Μαρκελλοῦ καὶ Φωσιννοῦ, τῶν Ἀγκυρογαλατῶν· οἳ τὴν προαιώνιον ὑπαρξίν τε καὶ θεότητα τοῦ Χριστοῦ, καὶ τὴν ἀτελεύτητον αὐτῆς βασιλείαν ὁμοίως Ἰουδαίοις ἀδεύουσιν, ἐπὶ προφάσει τοῦ συνίστασθαι δοκεῖν τὴν μοναρχίαν. *Socrat. Hist. Eccles. lib. ii. cap. 19.* But although Marcellus did thus teach the kingdom of Christ not to be eternal, yet his heresy did not so much consist in the denial of this eternity as of the subsistence and person of our Saviour: for otherwise he did truly teach that Christ was an eternal King; as appeareth out of his own words in his book against Asterius the Arian, cited by Eusebius; Οὐκοῦν ὅρον τινα δοκεῖ ἔχειν ἢ κατὰ ἀνθρώπων αὐτοῦ οἰκονομία τε καὶ βασιλεία· οὐδὲν γὰρ ἕτερον βούλεται, ἢ τοῦτο, τὸ ὑπὸ τῆς Ἀποδόλε ρηθῆναι, ἕως ἂν θῇ τῆς ἐχθροῦς αὐτῆς ὑποπόδιον τῶν ποδῶν αὐτοῦ· ἐκεῖν ἐπειδὴν τοὺς ἐχθροὺς σχῇ ὑποπόδιον τῶν ποδῶν, οὐκ ἔτι χρήζει τῆς ἐν μέρει ταύτης βασιλείας, πάντων κατόλε βασιλεὺς ὑπάρχων. *Cont. Marcel. lib. ii. cap. 4.* And therefore he made the same confession with the Catholics, when he delivered an account of his faith to Julius Bishop of Rome; Πιστεύω δὲ ἐν ὁμίονος ταῖς θείαις γραφαῖς, ὅτι εἷς Θεός, καὶ ὁ τούτου μονογενὴς Υἱὸς Λόγος ὁ αἰὶ συνεπάρχων τῷ Πατρὶ, καὶ μηδεπώποτε ἀρχὴν τοῦ εἶναι ἰσχυρῶς, ἐληθῶς ἐκ τῆς Θεῆς ὑπάρχων, ἐκτισθείς, ἐποιηθείς, ἀλλ' αἰὶ ὦν, αἰὶ συμβασιλεύων τῷ Θεῷ καὶ Πατρὶ, οὐ τῆς βασιλείας, κατὰ τὴν τοῦ Ἀποδόλε μαρτυρίαν, οὐκ ἔσται τέλος. *S. Epiph. Hæres. lxxii. §. 2.*



Pag. 428. (h)

Inimicus eras : eris sub pedibus ejus, aut adoptatus, aut victus. *S. August. in Psal. cix.*

Pag. 428. (i)

Βασιλείας τῷ Θεῷ δύο οἶδεν ἡ γραφή, τὴν μὲν κατ' οἰκείωσιν, τὴν δὲ κατὰ δημιουργίαν· βασιλεύει μὲν γὰρ ἀπάντων, καὶ Ἑλλήνων, καὶ Ἰουδαίων, καὶ δαιμόνων, καὶ τῶν ἀντιτετασμένων, κατὰ τὸν τῆς δημιουργίας λόγον· βασιλεύει δὲ τῶν πσιγῶν, καὶ ἐκόντων, καὶ ὑποτετασμένων, κατὰ τὸν τῆς οἰκειώσεως. *S. Chrysost. Homil. 39. in 1. ad Corinth.*

Pag. 429. (k)

This is the exclamation of St. Chrysostom upon those words of St. Paul ; Βαβαί, πῶ πάλιν καὶ τὴν ἐκκλησίαν ἀνήγαγεν ; ὥσπερ διὰ τίνος ἔλκων μηχανῆς, εἰς ὕψος αὐτὴν ἀνήγαγε μέγα, καὶ αὐτὴν ἐκάθισεν εἰς ἐκείνον τὸν θρόνον· ἔνθα γὰρ ἡ κεφαλὴ, ἐκεῖ καὶ τὸ σῶμα· ὑδενὶ γὰρ μέσῳ διείργεται ἡ κεφαλὴ καὶ τὸ σῶμα· εἰ γὰρ διείργειτο, ἢ ἂν εἴη σῶμα, ἢ ἂν εἴη κεφαλὴ. *Homil. 3. in Epist. ad Ephes.*

Pag. 429. (l)

Ἐννόει τὸν θρόνον· τὸν βασιλικόν, ἐννόει τῆς τιμῆς τὴν ὑπερβολὴν· τῷτο καὶ γέννησι, εἴγε βελοίμεθα, μᾶλλον ἡμᾶς φοβῆσαι δυνήσεται. Εἰ γὰρ μὴ γέννηα ἦν, τὸ τιμηθῆναι τοσαύτην τιμὴν ἀναξίως εὐρεθῆναι καὶ κακός· τίνα ἢ ἂν ἔχοι κόλασιν ; τίνα τιμωρίαν ; ἐννόησον τίνος ἐγγύς ἡ κεφαλὴ σε κάθηται (τῷτο μόνον καὶ ἀπόχρη πρὸς πάντας ὅτις), τίνος ἐν δεξιᾷ ἵδρυται. *S. Chrysost. Homil. 3. in Epist. ad Ephes.*

Pag. 430. (m)

St. Augustin discoursing upon that place of St. Paul, 1 Tim. ii. 1. *I exhort that first of all, supplications, prayers and intercessions be made for all men*, observeth what is the nature of intercession : *Pro interpellationibus autem quod nostri habent, secundum codices, credo, vestros, postulationes posuisti. Hæc interim duo, id est, quod alii postulationes, alii interpellationes*

**A R T.** *tiones* interpretati sunt, unum verbum transferre vo-  
**VI.** luerunt, quod Græcus habet, ἐνέχουσιν. Et profecto  
advertis, et nostri aliud esse interpellare, aliud postu-  
lare. Non enim solemus dicere, postulant interpel-  
laturi, sed interpellant postulaturi: veruntamen ex  
vicinitate verbum usurpatum, cui propinquitas ipsa  
impetrat intellectum, non est velut censoria nota-  
tione culpandum. Nam et de ipso Domino Jesu  
Christo dictum est, quod interpellat pro nobis. Num-  
quid interpellat, et non etiam postulat? Imo vero  
quia postulat, pro eo positum est, *interpellat*. Evi-  
denter quippe alibi de eo dicitur, *Si quis peccaverit, ad-  
vocatum habemus apud Patrem, Jesum Christum justum,  
et ipse est exoratio pro peccatis nostris*. Quanquam  
fortassis codices apud vos etiam in eo loco de Do-  
mino Jesu Christo non habent, *interpellat pro nobis*,  
sed *postulat pro nobis*. In Græco enim, quo verbo hic  
positæ sunt *interpellationes*, quas ipse posuisti *postula-  
tiones*, ipsum et illic verbum est, ubi scriptum est, *in-  
terpellat pro nobis*. Cum igitur et qui precatur oret,  
et qui orat precetur, et qui interpellat Deum, ad hoc  
interpellet, ut oret et precetur, &c. *Epist. lix. ad  
Paulinum, Quæst. 5. cap. 2.*

Pag. 430. (n)

In the first Article it is Παντοκράτωρ, in the sixth  
Πανοδύναμος. See Vol. I. page 74. And this distinc-  
tion is very material, and much observed by the  
Greeks; as Dionysius Areopagita (whosoever that is)  
in his book *De Divinis Nominibus*, in the 8th chap-  
ter, explicates the δυναμωθυμίαν, or παντοδύναμον, and  
in the 10th chapter παντοκράτωρ, as two distinct names  
with different notions of God. Of the Παντοκράτωρ,  
which we have already considered, he gives this ac-  
count; Τὸ μὲν γὰρ λέγεται, διὰ τὸ πᾶσι αὐτὸν εἶναι  
παντοκρατορικὴν ἰδραν, συνέχεσαν καὶ περιέχεσαν τὰ ὅλα, καὶ  
ἐνιδρύσαν, καὶ θεμελιῶσαν καὶ περισφίγισαν, καὶ ἀββάγης ἐν  
ἐαυτῇ τὸ πᾶν ἀποτελεῶσαν, καὶ ἐξ ἐαυτῆς τὰ ὅλα, καθάπερ ἐκ  
ρίζης παντοκρατορικῆς, προάγεισαν, καὶ εἰς ἐαυτὴν τὰ πάντα,  
καθάπερ

καθ' αὐτὸν εἰς πυθμένα παλαικρατορικὸν, ἐπιτρέψαν καὶ συνέ- A R T.  
 ρησαν αὐτὰ, ὡς πάντῃ ἔδραν παγκρατῇ, τὰ συνεχόμενα πάν- VI.  
 τα κατὰ μίαν ὑπερέχον πάντα συνεχὴν ἀσφαλιζομένην, καὶ  
 ἐκ ἑῶσαν αὐτὰ διεκπεσόντα ἑαυτῆς, ὡς ἐκ παλαιῆς ἐγίας κινέ-  
 μενα παραπολίσθαι. But of the δυναμικότης he gives  
 another account, as we shall see hereafter.

Pag. 431. (o)

The arguments which the Heathen used are briefly touched by Plutarch, but were more largely delivered by Pliny. Ἀνηρέσω γὰρ (φῃσιν) ὁ ποιητικὸς λῆρος, σὺν Καλλιμάχῳ τῇ λέγοντι,

—Εἰ Θεὸν οἶδα,  
 ἴσθ' ὅτι καὶ εἶναι δαίμονι πάν δυνατόν.

(so it must be read) εἰ γὰρ ὁ Θεὸς δύναται πάν ποιεῖν.  
 Ἐπὶ τοιγί, εἰ Θεὸς ἐστὶ, ποιείτω τὴν χιόνα μέλαιναν, τὸ  
 δὲ πῦρ ψυχρόν, τὸ δὲ καθήμενον ὀρεῶν, καὶ τὸ ἐναντίον.  
*Plutarch. de Plac. Philosoph. lib. i. cap. 7.* Imperfectæ vero in homine naturæ præcipua solatia, ne Deum quidem posse omnia. Namque nec sibi potest mortem consciscere, si velit, quod homini dedit optimum in tantis vitæ pœnis: nec mortales æternitate donare, aut revocare defunctos: nec facere, ut qui vixit, non vixerit; qui honores gessit, non gesserit; nullumque habere in præterita jus, præterquam oblivionis: atque (ut facietis quoque argumentis societas hæc cum Deo copuletur) ut his dena viginti non sint, ac multa similiter efficere non posset, per quæ declaratur haud dubie naturæ potentia, idque esse, quod Deum vocamus. *Plin. Nat. Hist. lib. ii. cap. 7.* Add unto these that objection of Elymas the forcerer, recorded by Dionysius; καί-  
 ται φῃσιν Ἐλύμας ὁ μάγος, Εἰ πανδύναμός ἐστιν ὁ Θεός, πῶς  
 λέγεται τι μὴ δύνασθαι πρὸς τῷ κατ' ὑμᾶς Διολέγῳ; Λοιδο-  
 ρεῖται δὲ τῇ Θείῃ Παύλῳ φῃσαι, μὴ δύνασθαι τὸν Θεὸν ἑα-  
 ντὸν ἀντίστανθαι, *De Divin. Nom. cap. 8.*

Pag. 432. (p)

Ἡ ἀπαιροδύναμος τῷ Θεῷ διάδοσις εἰς πάντα τὰ ὄντα χωρεῖ,  
 καὶ

A R T. καὶ εἰς τῶν ὄντων ὁ παντελὴς ἀφήρηται τὸ ἔχειν τινὰ δύναμιν,  
 VI. ἀλλ' ἢ νοερὰν, ἢ λογικὴν, ἢ αἰσθητικὴν, ἢ ζωτικὴν, ἢ ποσὴν  
 δύναμιν ἔχει· καὶ αὐτὸ δι, εἰ θεοὺς εἰπεῖν, τὸ εἶναι δύναμιν, εἰς  
 τὸ εἶναι ἔχει παρὰ τῆς ὑπερβολῆς δυνάμεως. *Dionys. Areo-*  
*pag. De Divin. Nom. cap. 8.*

Pag. 432. (q)

Neque enim ob aliud veraciter vocatur Omnipotens, nisi quoniam quidquid vult potest, nec voluntate cujuscumque creaturæ voluntatis omnipotentis impeditur effectus. *S. August. Enchir. ad Laur. de Fide, &c. cap. 96.*

Pag. 433. (r)

Nisi omnipotens esset, non una eademque facilitate summa atque ima fecisset. *Fulgent. de Fide ad Petrum, cap. 3.*

Pag. 433. (s)

Quis est omnipotens, nisi qui omnia potest? *S. August. de Trin. lib. iv. cap. 20.*

Pag. 434. (t)

Τὸ γινόντες ἐκ ἐνδέχεται μὴ γενέσθαι· διὸ ὁρθῶς Ἀγάθων,

Μόνος γὰρ αὐτῷ καὶ Θεὸς ἐστρίβεται,

Ἀγνῆτι ποιεῖν ἅσ' αὖ ἡ πεπραγμένα.

*Aristot. Ethic. Eudem. lib. v. cap. 2.*

Quisquis dicit, Si omnipotens est Deus, faciat ut quæ facta sunt, facta non fuerint; non videt hoc se dicere, Si omnipotens est, faciat ut ea quæ vera sunt, eo ipso quo vera sunt falsa sint. *S. August. cont. Faust. lib. xxvi. cap. 5.* It is granted therefore to be true, which Pliny objects, Deum non facere ut qui vixit, non vixerit; qui honores gessit, non gesserit; *Nat. Hist. lib. ii. cap. 7.* as this proves nothing against omnipotency because it is no act of possibility. Had the act objected been feasible, and God had not the power to effect it, then had he wanted some power, and consequently had not been omnipotent. But being it is not want of power in the agent, but of possibility in the object, it proveth no deficiency in God.

Pag.

Pag. 434. (u)

A R T.

VI.

Neque enim et vitam Dei et præscientiam Dei sub necessitate ponimus si dicamus necesse esse Deum semper vivere, et cuncta præscire: sicut nec potestas ejus minuitur, cum dicitur mori fallique non posse. Sic enim hoc non potest, ut potius, si posset, minoris esset utique potestatis. Recte quippe omnipotens dicitur, qui tamen mori et falli non potest. Dicitur enim omnipotens faciendo quod vult, non patiando quod non vult: quod ei si accideret, nequaquam esset omnipotens. Unde propterea quædam non potest, quia omnipotens est. *S. August. de Civit. Dei, lib. v. cap. 10.* Nam ego dico quanta non possit. Non potest mori, non potest peccare, non potest mentiri, non potest falli. Tanta non potest: quæ si posset, non esset omnipotens. *Author Serm. cxix. de Temp. cap. 1.*

Pag. 434. (v)

Nunquidnam mentitur Deus? Sed non mentitur, quia *impossibile est mentiri Deum*. Impossibile autem istud, nunquidnam infirmitatis est? Non utique. Nam quomodo omnia potest, si aliquid efficere non potest? Quid ergo ei impossibile? Illud utique quod naturæ ejus contrarium est, non quod virtuti arduum. *Impossibile*, inquit, *est ei mentiri*; et impossibile istud non infirmitatis est, sed virtutis et majestatis; quia veritas non recipit mendacium, nec Dei virtus levitatis errorem. *S. Ambros. Annot. in Num.* Si volunt invenire quod Omnipotens non potest, habent prorsus, ego dicam, mentiri non potest. Credamus ergo quod potest, non credendo quod non potest. *S. August. de Civit. Dei, lib. xxii. cap. 25.*

Pag. 435. (w)

This was the argument of Elymas the forcerer before-mentioned, to which Dionysius gives this answer; Ἡ ἐαυτῷ ἀρνησις, ἐκπίωσις ἀληθείας ἐστίν· ἡ δὲ ἀλήθεια, ὅν ἐστὶ, καὶ ἡ τῆς ἀληθείας ἐκπίωσις, τῷ ὄντι ἐκπίωσις. Εἰ τοῖσιν ἡ ἀλήθεια ὅν ἐστίν, ἡ δὲ ἀρνησις τῆς ἀληθείας, τῷ ὄντι ἐκπίωσις,

A R T. ἐκπῶσις, ἐκ τῆ οὐλῆς ἐκποῦσις ὁ Θεὸς ἔ δύναται, καὶ τὸ μὴ  
 VI. εἶναι ἐν ἑνὶ ὡς ἐν τῇ φαιή, τὸ μὴ δύνασθαι ἔ δύναται, καὶ  
 τὸ μὴ εἶδέναι κατὰ εἴρησιν ἐν οἶδον. *De Divin. Nom. cap.*  
 8. Φαμέν δὲ καὶ ὅτι ἔ δύναται αἰσχροὺς ὁ Θεός, ἐπεὶ ἴσται ὁ  
 Θεὸς δυνάμενος μὴ εἶναι Θεός· ἡ γὰρ αἰσχροὺς τι δρᾷ ὁ Θεός;  
 ἐκ ἑνὶ Θεός. *Orig. cont. Cels. lib. v.* Iobius gives this  
 solution to the same objection; "Α φαμέν μὴ δύνασθαι  
 τὸ θεῖον, ταῦτα τῶν μήτε οὐλῶν ἐστὶ, μήτε δυνάμεων ὅλων ὑφεσάντων·  
 πῶ γὰρ ὑφίσταται τὸ ἀρνήσασθαι τὸν Θεὸν ἑαυτὸν, ἢ ἡ τροπή, ἢ  
 ἡ τῆς ἀγαθότητος ἐκπῶσις, ἢ τὴν ἀλήθειαν ψεύδος γενέσθαι;  
 Πανδιδύμενος δὲ ὑμνεῖται καὶ λέγεται, ὡς τάτε πρίποτος  
 αὐτῷ καὶ εὐχόμενος τῶν δημιουργημάτων πάντα δυνάμενος, ὅτι  
 βλάσται. *Job. de Verb. Incarn. lib. iii. cap. 13. apud*  
*Phot. in Biblioth.* Ὁ Ἀπόστολος φησι περὶ τοῦ Θεοῦ καὶ πα-  
 τρός, Ἐν οἷς ἀδυνατεῖ φεῖσθαι Θεὸν· ἐκ ἀσθενείας τινος κα-  
 τὰ τῶν τῆς παθεράτης δυνάμεως, ἀλλὰ μεγίστην βίβλην, ὅτι ἀνε-  
 πιδεκτός ἐστι τῆ ψεύδους ὁ τῆς ἀληθείας πατήρ· καὶ ἀλλεχόστε  
 δὲ ταύτην ὀχυρῶν τὴν ἔννοιαν ἴφη· Ἐάν ἀρνησώμεθα [αὐτὸν]  
 ἰσχυρῶς περὶς μάται· ἀρνήσασθαι γὰρ ἑαυτὸν ἔ δύναται. Καὶ  
 ταῦτο γὰρ ἐκ ἀσθενείας ἐστὶν ἀποδείξις, ἀλλ' ἀνυπερβλήτως ἰσ-  
 χύσει, ὅτι ἐν ἰσχυρεί τὴν θεῖαν φύσιν ταύτην ἀρνήσασθαι.  
*Isidor. Pelag. Epist. 335. lib. iii.* Theodoret upon  
 that place of St. Paul, *It is impossible for God to lie*,  
 οὐκ ἀσθενεῖ τὸ ἀδύνατον, ἀλλὰ ἄγαν αὐτὸ δυνατὸν ἐστίν.  
 Οὕτω γὰρ, φησὶν, ἐστὶν ἀληθές, ὡς ἀδύνατον εἶναι ψεύδος ἐν  
 αὐτῷ γενέσθαι ποτέ. Τὸ δυνατόν ἄρα (ita lego, non ἀδύνατον  
 εἶναι) τῆς ἀληθείας διὰ τῆ ἀδυνατίης σημαίνεται. And upon  
 that, *He cannot deny himself*, Παίλιον ἐν τῷ ἔ δύναται τῆς  
 αὐτοῦ δυνάμεως ὑπάρχει δηλώτικον. *dic. Dial. 3.*

Pag. 435. (9)

Theodoret having proved that there were many things which fell not under the power of God, at last thus concludes; Πολλὰ τοίνυν εὐρήκαμεν ἀδύνατα ὅσα τῷ πανδιδυνάμει Θεῷ.—Ἀλλὰ τὸ μὴ δυνατὸν εἶναι τι τέτων, ἀπείρη δυνάμεως, ἐκ ἀσθενείας τυμμήριον· τὸ δὲ γε δυνατὸν εἶναι, ἀδυναμία δέησεν, ἔ δυνάμεως.—Ὅτι τέτων ἴκασιν τὸ ἀτρέπλος τῷ Θεῷ κηρύττει καὶ ἀναλλασσών. *Dial. 3.* And Origen, *cont. Cels. lib. iii.* gives this for the Christian's general rule:

rule : Δύναται καθ' ἡμᾶς πάντα ὁ Θεός, ὡς δυνάμενος, τῷ A R T.  
Θεῷ εἶναι, καὶ τῷ ἀγαθῷ εἶναι, καὶ τῷ σοφῷ εἶναι καὶ ἰσχυ- V I.  
ται. And the words of Celsus, though ill intended,  
are yet very true : Αὐτὸς γὰρ [ὁ Θεός] ἐστὶν ὁ πάντων τῶν  
κόσμου λόγος, ὃν οἷος τε παράλογον εἶναι παρ' ἑαυτὸν ἐργά-  
σασθαι· and so Origen in his answer confesses : 'Αλλὰ  
καὶ κατ' ἡμᾶς ὃν οἷος τε παράλογον εἶναι παρ' ἑαυτὸν ἐργά-  
σασθαι ἐστὶν ὁ Θεός. *Cont. Cels. lib. v.*

Pag. 435. (x)

It was the constant opinion of the most ancient  
Heathens, as appeareth by Homer, who expresseth it  
plainly ;

———— Χαλεπὸν δὲ τ' ὀρύσσειν  
'Ανδράσι γε θνητοῖσι· θιοὶ δὲ τε πάντα δύνανται.  
'Οδ. κ'. v. 303.

And the same sense is attributed to Linus in a distich  
cited for him by Stobæus ; but may rather be thought  
to have been made by some of the Pythagoreans.  
For this was the plain doctrine of Pythagoras, who  
taught his scholars to believe miracles, and to doubt  
of nothing said to be done by the Gods, because all  
things were possible to them ; Οὐ γὰρ εἶναι τὰ μὲν  
δυνατὰ τῶν θεῶν, (*vel potius τοῖς θεοῖς*) τὰ δὲ ἀδύνατα,  
ὡς περ οἴεσθαι τὰς σοφισμένους· ἀλλὰ πάντα δυνατὰ· καὶ ἡ  
ἀρχὴ ἡ αὐτὴ ἐστὶ τῶν ἐπῶν, ἃ ἐπεῖνοι φασὶ μὲν εἶναι Λίνου, ἐκ  
μύθοι ἴσως ἐκείνου·

'Ελπίσθαι χρὴ πάντ', ἐπεὶ ἐκ τῶν ὅδ' ἀελλέον·  
'Ράδια πάντα Θεῷ τελέσαι, καὶ ἀνένυθον εἶναι.

*Iamb. de Vit. Pythag. cap. 28.*

So Epicharmus, a disciple of Pythagoras : 'Αδύνατον  
εἶναι Θεῷ. So *Pater Omnipotens*, and *Jupiter Omnipoten-*  
*tissimus*, familiar in Virgil and the Poets before and after  
him. These do far outweigh the authority in Plu-  
tarch, and that of Pliny, with the addition of Galen,  
who opposeth the opinion of the philosophers to that  
of

ART. of Moses expressly, and to our Saviour obliquely ;

VI. Οὐ γὰρ ὅτι τὸ βεληθῆναι τοιαύτας γενέσθαι μόνον ἦν αὐταρκες· εἴτε γὰρ εἰ τὴν πέτραν ἐξαίφνης ἐθελήσκειν ἀνδρωπον ποιεῖσθαι δυνατόν αὐτῷ. Which seems to be opposed to those words of our Saviour's, *God is able to raise children unto Abraham out of these stones.* Καὶ τῶτ' ἔστι, καὶ ὁ τῆς Μωσέως δόξης, ἥ ὅτι ἡμεῖρα καὶ Πλάτωνος, καὶ ἡ τῶν ἄλλων τῶν παρ' Ἑλλήσιν ὁρῶς μεταχρησισαμένων τὰς περὶ φύσεως λόγους, διαφέρει. Τῷ μὲν γὰρ ἀρεσὶ, τὸ βεληθῆναι τὸν Θεὸν κοσμησάμεν τὴν ὕλην, ἡ δ' εὐδὺς κεκόσμηται· πάντα γὰρ εἶναι τῷ Θεῷ δυνατότα νομίζει, καὶ εἰ τὴν πέτραν ἔπικον ἢ βῆν ἐδίλει ποιεῖν· ἡμῶς δ' ἔχ' ἔγω γινώσκωμεν, ἀλλ' εἶναι γάρ τινα λείπον ἀδύνατα φύσει, καὶ τέτοις μὴ ἐπιχειρεῖν ὅπως τὸν Θεὸν, ἀλλ' ἐκ τῶν δυνατῶν γενέσθαι τὸ βέλτιον αἰρεῖσθαι. *De Usu Part. lib. xi. cap. 14.*

Pag. 436. (a)

Non ergo quispiam audebit quamlibet creaturam five cœlestem five terrestrem dicere omnipotentem, nisi solam Trinitatem, Patrem scilicet et Filium et Spiritum Sanctum. Non enim, cum dicimus nos credere in Deum Patrem omnipotentem, sicut hæretici Ariani, negamus Filium omnipotentem, aut Spiritum Sanctum. *Author Lib. ii. de Symb. ad Catechum. cap. 3.*

Pag. 436. (b)

Nor is it unusual in other authors to make use of the word *omnipotens*, rather in relation to the present occasion, than in reference to the person who is said to be omnipotent ; as is observed by Servius upon that verse of Virgil ;

Jupiter omnipotens, audacibus annue cœptis.

*Æneid. ix. v. 625.*

Hoc epitheton interdum ad gloriam numinis ponitur, interdum ad causam dicentis. Namque hoc loco dicendo *omnipotens*, ostendit eum etiam his, qui per se minus valent, præstare posse virtutem.

Pag.



Pag. 437. (c)

A R T.

VI.

This was the argument which the Pythagoreans used, who believed many miraculous actions, which others looked upon as fabulous; because they would disbelieve nothing which was referred to the divine power: and the reason of that was, because they thought all things possible to God, as we shewed before. Τῶν τοιούτων δὲ (saith Iamblichus, having related several strange actions, either fabulous or miraculous) τῶν δοκούντων μυθικῶν ἀπομνημονεύουσιν, ὡς μηδὲν ἀπιστοῦντες ὅ, τι αὐτὸν εἰς τὸ θεῖον ἀνάγεται. And whereas others looked upon them as weak and simple people for giving credit to such fabulous relations, πρὸς πάντα τὰ τοιαῦτα ἔχ' αὐτοὶ εὐήθειαι νομίζουσιν, ἀλλὰ τὰς ἀπιστοῦντας. *Iamb. de Vit. Pythag. cap. 28.*

Pag. 437. (d)

In Dei promissis nulla est falsitas, quia in faciendis nulla omnipotenti est difficultas. *Fulgent. ad Monim. lib. i. cap. 12.*

## ARTICLE VII.

*From thence he shall come to judge the Quick  
and the Dead.*

Pag. 440. (c)

OR *from whence*; the Latins sometimes *inde*, sometimes *unde*. And the Greek is. ὅθεν, *unde*, both in the ancient MS in Sir Robert Cotton's Library, and in the Creed of Marcellus. But ἐκὸν ἐρχόμενον, in the latter MS in Bennet College Library. Others neither ὅθεν, nor ἐκὸν, but πάλιν, as Justin Martyr; Ἡμεῖς ἐπίγνωμεν Χριστὸν υἱὸν Θεοῦ σαυρωθέντα, καὶ ἀναστάντα, καὶ ἀνιηλυθέντα εἰς τὰς οὐρανοὺς, καὶ πάλιν παραγεννησόμενον κριτὴν πάντων ἀπλῶς ἀνθρώπων μέχρις αὐτοῦ Ἀδάμ. *Dial. cum Tryph.* §. 132. Others without *inde* or *unde*, only *venturus*, as the Nicene Creed, ἐρχόμενον κρίναι, others πάλιν ἐρχόμενον or ἔξοντα πάλιν, and Fortunatus leaving out *inde venturus*, hath only *judicaturus vivos et mortuos*.

Pag. 441. (f)

R. Saadiah Gaon *ad locum*; כדכתיב—וזה משיח צדקתו—בדכתיב נאם ה' לאדני שב לימני: In *Berehith Rabba*, speaking of the genealogy concluding (1 Chron. iii. 24.) with Anani the youngest of the seven sons of Elieoenai, the author asks this question, ומה הוא עני, *and who is this Anani?* and answers it thus, וזה משיח שנ' חזה הויר, *This is the Messiah, as it is written, Dan. vii. 13. I saw in the night visions, and behold one like the Son of Man came with Anani, that is, the clouds of heaven;* Solomon Jarchi *ad locum*, אנש הוא מלך המשיח, and Aben Ezra, *ibidem*, המשיח, אנש הוא מלך המשיח, אמר רב ישעיה כי זה כבר אנש הוא המשיח, וסד אדם, So the author of *Tzeror Hammor*, וסד אדם

**The mystery of** *man is the mystery of the Messias*, according to that of Daniel, *He came as the Son of Man*. This place is mentioned for one of the כתובין which speak of the Messias, in the *Midrash Tillim*, Psal. ii. And the *Midrash* upon the 21st Psal. ver. 7. אר' ברכיה בשם ר' שמואל כתוב אחד אומ' עם עניי שמיא כבר אנש : speak- ing of the Messias. Indeed the Jews do so generally interpret this place of Daniel of the Messias, that they make it an argument to prove that the Messias is not yet come, because no man hath yet come with the clouds of heaven.

Pag. 441. (g)

This interpretation is delivered in *libro Sanhedrim*; אר' אלכסנדר כתיב על מלך המשיח ואר' עם עניי שמיא כבר אנש אתר דא וכתוב עני וירכב על חמור וכו' עם עניי : *Idem etiam legitur in Berishith Rabba R. Mosch. Haddarsham, Gen. xlix. 11.* Thus they make the coming of Christ to depend upon their merit or demerit; whereas the promises of the Messias are absolute and irrespective, depending only on the goodness of God, not to be evacuated or altered by the wickedness of man. Nay, the unworthiness of the Jews, which Christ found, when he came in humility, is one special cause why he should come again in glory.

Pag. 442. (h)

Heb. x. 37. ὁ ἐρχόμενος ἔτι, that is, he who is known by that vulgar appellation ὁ ἐρχόμενος, he which did once come into the world to make that notion good, is still to be known by the same appellation, and therefore will come again. This was it which made the Apostles ask that question, Matt. xxiv. 3. *When shall these things be, and what shall be the sign of thy coming, and of the end of the world?*

A R T.  
VII.

Pag. 442. (i)

As R. Saadiah Gaon upon that place of Dan. vii. 13. עֲנֵי הַשָּׁמַיִם הֵם מַלְאכֵי צְבָא הַשָּׁמַיִם וְהֵיאָה רוּחַ : חֲנֻלָּה שֶׁיֵּן הַבוֹרָא לְמַשִּׁיחַ The clouds of heaven they are the angels of the host of Heaven ; this is the great magnificence and power which God shall give unto the Messias. From hence is that exposition in *Midrash Tillim*, Psal. xxi. 7. אֵר' בִּרְכֵה בִשְׁם ר' שְׁמוּאֵל כְּתוּב אֶחָד. אָמֵן וְאִרְוֵה עִם עֲנֵי שָׁמַיָא כְּבֵר אֲנִי אֲתָהּ. הוּא וְקִדְמֻהּ הִקְרִבֻהּ וְכָתוּב אֶחָד אָמֵר הִקְרִבְתִּיו וְגַם אֱלִי הוּא כֵּצֵד : *Rabbi Barachia said in the name of Rabbi Samuel, One Scripture saith, (Dan. vii. 13.) And behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And another Scripture saith, (Jer. xxx. 21.) And I will cause him to draw near, and he shall approach unto me. Behold in what manner? The angels shall bring him into the midst of them.*

Pag. 446. (k)

This principle of a judgment to come, Justin Martyr propounds to the Gentiles, as generally acknowledged by all their writers, and as the great encouragement of his Apology for the Christian religion: 'Επει τοίνυν ἡμῖν ὁ περὶ τῆς ἀληθοῦς Θεοσεβείας πρόκειται λόγος, ἧς εἶναι, οἶμαι, προτιμότερον τοῖς ἀκινδύνως βίῳ προσημείοις εἶναι νενόμισται, διὰ τὴν μέλλεσαν μετὰ τὴν τελευτὴν τῶς τῷ βίῳ ἔσεσθαι κρίσιν· ἣν ἔ μόνον οἱ ἡμέτεροι κατὰ Θεὸν κηρύττουμεν πρόγονοι, προφῆται τε καὶ νομοθέται, ἀλλὰ καὶ οἱ παρ' ὑμῶν νομισθέντες εἶναι σοφοί, ἔ ποιηταὶ μόνον, ἀλλὰ καὶ φιλόσοφοι οἱ τὴν ἀληθῆ καὶ Θεῖαν ἐκταγγελόμενοι παρ' ὑμῖν εἶδναι γινώσκουσιν. *Cohort. ad Græcos, §. 1.* Tertullian shews the same not only from the writings but the constant conversation and language even of the Gentiles: Anima—licet carcere corporis preffa, licet institutionibus pravis circumscripta, licet libidinibus ac concupiscentiis evigorata, licet falsis Diis exancillata, cum tamen resipiscit, ut ex crapula, ut ex somno, ut ex aliqua valetudine, et sanitatem suam patitur,

patitur, Deum nominat, hoc solo nomine, quia pro- A R T.  
prio Dei veri. Deus magnus, Deus bonus, et, Quod VII.  
Deus dederit, omnium vox est; judicem quoque con-  
testatur illum, Deus videt, et, Deo commendo, et,  
Deus mihi reddet. O testimonium animæ natura-  
liter Christianæ! *Apologet. adv. Gentes. cap. 17.* In-  
deed the ancient Gentiles have expressed the judg-  
ment to come very exactly: as Philemon cited by  
Justin Martyr *de Monarch. §. 3,*

Ἔστιν Δίκης ὀφθαλμός, ὃς τὰ πάνθ' ὄρᾷ,  
Εἰ γὰρ ὁ δίκαιος καὶ ἀσεβῆς ἔξουσιν ἐν,  
Ἀρπαζ' ἀπειθῶν, κλέπτ', ἀποστρέφει, κύμα.  
Μηδὲν πλανηθῆς, ἔστι, καὶ ἄρα κρίσις,  
Ἦντιν ποιήσει Θεὸς ὁ πάντων διαπύτης,  
Οὗ τένομα φοβερὸν, εἰδ' ὀνομάσαιμ' ἰγώ.

And Plato especially hath delivered it according to  
their notion most particularly, whose places to that  
purpose are faithfully collected by Eusebius and The-  
odoret, and may be read in them; *Euseb. de Præpar.*  
*Evang. lib. xi. cap. 38. et lib. xii. cap. 6. Theodoret.*  
*Serm. de Fine et Judicio:* Where after the citation of  
several places he concludes, Οὕτως ἀκριβῶς ἐπίστειναι  
Πλάτων εἶναι τὰ ἐν ἄρα κριτήρια,

Pag. 447. (l)

So the Targum of Jonathan renders it; הלא אם  
תשיב עבודך ישתבק לך חובך ואין לא תשיב עבודך בעלמא  
: הן ליום דינא רבא חסאך נשד: *If thou makest thy works*  
*good, shall not thy sin be forgiven thee? And if thou*  
*makest not thy works good in this world, thy sin is kept*  
*unto the day of the great judgment.* And the Jerusalem  
Targum yet more expressly; הלא אם תשיב עבודך  
בעלמא הדין ישתר ושתבק לך לעלמא דאתי ואין לא תשיב  
עבודך בעלמא הדין ליום דינא רבא חסאך נשד: *If thou*  
*makest thy works good in this world, shall it not be re-*  
*mitted and forgiven unto thee in the world to come? And*  
*if thou makest not thy works good in this world, thy sin*  
*shall be reserved unto the day of the great judgment.* In  
the

A R T. the same manner the Chaldee Paraphrase of Onkelos,  
VII. נִשְׁדָּן תְּנִיחָא נִנְדָּן תְּנִיחָא

Pag. 448. (m)

Πάρεσι τοίνυν ἐν τῇ κρίσει τότε ὁ Θεὸς ὁ πάντων πατὴρ, συγκαθιζομένης Ἰησοῦ Χριστοῦ, καὶ συμπαρόντος ἁγίου Πνεύματος. *S. Cyril. Hier. Catech.* 15.

Pag. 449. (n)

This explication I thought necessary to insert, because it seems to me the only way to end that controversy which is raised upon the interpretation of those words of St. John, which we ordinarily read thus, 27. Καὶ ἰησοῖαν ἰδὼκεν αὐτῷ καὶ κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστίν. 28. Μὴ θαυμάζετε τούτο. By which distinction, those words, *because he is the Son of Man*, have reference to the precedent sentence. But anciently they have been otherwise distinguished; Καὶ ἰδὼκεν αὐτῷ καὶ κρίσιν ποιεῖν. Ὅτι υἱὸς ἀνθρώπου ἐστίν, μὴ θαυμάζετε τούτο. So the old Syriac translation, v. 27. : נִנְדָּן בְּהָא דְּבַר נִיחָא דְּתִלְשָׁא and then v. 28. וְ תִנְדָּן : בְּהָא דְּתִלְשָׁא לֹא נִשְׁדָּן וְ תִנְדָּן And St. Chrysostom is so earnest for this reading, that he chargeth the former distinction upon Paulus Samosatenus, as invented by him in favour of his heresy, that Christ was nothing else but purely man. Ὅτι υἱὸς ἀνθρώπου ἐστίν, μὴ θαυμάζετε τούτο. Παῦλος μὲν ὁ Σαμοσατεύς ἐχ' οὕτω φησὶν· ἀλλὰ πῶς; Ἐξουσίαν ἰδὼκεν αὐτῷ κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστίν· ἀλλ' οὐδεμίαν ἀκολουθίαν ἔχει τούτο οὕτω λεγόμενον· (so he argues against that reading) ἢ γὰρ διὰ τούτο ἔλαβε κρίσιν ὅτι ἀνθρωπὸς ἐστίν (ἰππὶ, τί ἐκέλευε πάντας ἀνθρώπους εἶναι κριτὰς;) ἀλλ' ἐκκεδὴ τῆς ἀβήτης οὐσίας ἐκείνης ἐστίν υἱὸς, διὰ τούτο ἐστίν κριτής. Οὕτω τοίνυν ἀνακωλύει, Ὅτι υἱὸς ἀνθρώπου ἐστίν, μὴ θαυμάζετε τούτο. *Ad locum.* Euthymius followeth the distinction of St. Chrysostom, and Theophylact makes the same argument: Χρὴ δὲ γινώσκων, ὅτι Παῦλος ὁ Σαμοσατεύς ψιλὸν ἀνθρώπον δογματίζων τὸν Κύριον, οὕτως ἀντιγίνωσκει τούτο τὸ χωρίον, Καὶ ἰησοῖαν ἰδὼκεν αὐτῷ, καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν· ἐνταῦθα δὲ εἰζὼν, ἀπ' ἄλλης ἀρχῆς

ἀρχῆς ἀνεγίνωσκε τὸ, Μὴ θαυμάζετε τοῦτο. Ἀνόητον δὲ τι- A R T.  
 λείως ἐστὶ τὸ ἔως ἀναγινώσκαι, τὴν γὰρ κρίσιν δέδωκε τῷ Υἱῷ ὁ VII.  
 Πατὴρ, οὐχ ὅτι υἱὸς ἀνθρώπου ἐστίν, ἀλλ' ὅτι Θεός. But al-  
 though this division of the words be both by St. Chry-  
 sostom and Theophylact charged upon Paulus Sa-  
 mosatenus the Heretic, yet we find no other distinc-  
 tion in the ancient copies; nor did the ancient Latin  
 Fathers any otherwise read it than Paulus did. We  
 must then acknowledge no other coherence than the  
 ordinary, that God gave his Son power to judge, be-  
 cause he was the Son of Man. Nor need we, to  
 avoid the argument of St. Chrysostom, change the  
 ἐστὶ into καὶ ὅτι, the *quia* into *quatenus*; for it is not  
 rendered as the absolute reason in itself, but in rela-  
 tion unto God, or the Persons of the Trinity: the  
 Father shall not judge, nor the Holy Ghost, because  
 those two Persons are only God; but all judgment  
 is committed to God the Son, because he is the Son  
 of Man.

Pag. 450. (o)

Veniet [Christus] ut judicet qui stetit sub iudice :  
 veniet in ea forma, in qua judicatus est, ut videant in  
 quem pupugerunt. Cognoscant Judæi quem ne-  
 gaverunt; convincat eos ille homo susceptus, et ab  
 eis crucifixus. *Author lib. de Symb. ad Catechum. lib.*  
*ii. cap. 7.* Veniet ergo, fratres mei, veniet: ille qui  
 prius venit occultus, veniet in potestate manifestus;  
 ille qui judicatus est, veniet judicaturus: ille qui ste-  
 tit ante hominem, judicaturus est omnem hominem.  
*Idem, lib. iij. cap. 8.* Iudex hic erit Filius hominis;  
 forma illa hic judicabit quæ judicata est. Audite et  
 intelligite: jam hoc propheta dixerat, *Videbunt in*  
*quem pupugerunt.* Ipsam formam videbunt, quam  
 lancea percusserunt. Sedebit Iudex, qui stetit sub  
 iudice. Damnabit veros reos, qui factus est falsus  
 reus. Ipse veniet, forma illa veniet. *S. August. de*  
*Verb. Dom. Sermon. lxxiv. cap. 7.*

A R T  
VII.

Pag. 450. (p)

Cum et boni et mali visuri sint iudicem vivorum et mortuorum, proculdubio eum videre mali non poterunt, nisi secundum formam qua filius hominis est; sed tamen in claritate in qua iudicabit, non in humilitate in qua iudicatus est. Cæterum illam Dei formam in qua æqualis est Patri, proculdubio impii non videbunt. Non enim sunt mundicordes; *Beati enim mundicordes, quoniam ipsi videbunt Deum. S. August. de Trin. lib. i. cap. 13.* Hoc rectum erat, ut iudicandi viderent iudicem. Iudicandi enim erant et boni et mali. *Beati autem mundi corde, quoniam ipsi Deum videbunt.* Restabat ut in iudicio forma servi et bonis et malis ostenderetur, forma Dei solis bonis servaretur. *Idem, de Verb. Dom. Serm. lxiv. cap. 7. Et potestatem dedit ei et iudicium facere, quoniam filius hominis est.* Puto nihil esse manifestius. Nam quia Filius Dei est æqualis Patri, non accipit hanc potestatem iudicii faciendi, sed habet illam cum Patre in occulto: accipit autem illam, ut boni et mali eum videant iudicantem, quia filius hominis est. Visio quippe filii hominis exhibebitur et malis: nam visio formæ Dei non nisi mundis corde, quia *ipsi Deum videbunt*, id est, solis piis exhibebitur, quorum dilectioni hoc ipsum promittit, quia seipsum ostendet illis, *Idem, de Trin. lib. i. cap. 13.*

Pag. 451. (q)

Ἀντίρω μὲν τὴν κόλασιν εἶπεν· ἑνταῦθα δὲ καὶ τὸν καὶ τὴν δίκην, καὶ τὴν τιμωρίαν αἰσάμενον εἰσάγει. *S. Chrysost. ad locum.*

Pag. 451. (r)

Πάλιν ἀναμνηστικὰ αὐτὰς τῶν Ἰωάννη ἡμετέρων τῶν καὶ τὸν αὐτὸν εἰσαγόντων. *S. Chrysost. ad locum.*

Pag. 452. (s)

St. Augustin speaking of the particulars foretold to be exhibited at the day of judgment, concludes them



them in this manner : Quæ omnia quidem ventura **A R T.**  
 esse credendum est : sed quibus modis; et quo ordine **VII.**  
 veniant, magis tunc docebit rerum experientia, quam  
 nunc valet consequi ad perfectum hominum intelli-  
 gentia. *De Civit. Dei, lib. xx. cap. 30.*

Pag. 454. (t)

Dominus non accepta persona judicat mundum, unusquisque secundum quæ fecit accipiet. Si fuerit bonus, bonitas eum antecedit; si nequam, merces nequitiae eum sequitur. *Barnabæ Epist. cap. 4*

Pag. 455. (u)

So Theophylact testifieth; Τις δὲ καὶ ψυχὰς καὶ σώματα ἐνόησαν. *Com. in 2 Tim. iv. 1.* Indeed Ifidorus Pelusiota giveth this as the first interpretation : Τὸ κρίνεσθαι ζῶντας καὶ νεκροὺς, τὴν ἐν τῷ κρίνῃ καὶ ψυχὴν καὶ σῶμα εἰς κρίσιν ἐλεύσεσθαι, καὶ ἅτε ἐν πατρὶ κεχωρισμένον· ἀλλ' ὥσπερ κρινὴν τὴν ἐνταῦθα συνάφειαν ἐποίησαντα, ἅτω καὶ σὴν ἐκείθεν δίκην ἡνωμένως ὑφίξουσιν. *Lib. i. Epist. 222.*

Pag. 455. (x)

This is the second exposition delivered by Ifidorus Pelusiota to such as are not satisfied with the first; Εἰ δὲ καὶ ἄλλως ζητῆς, ἅτω διακρίναι, ζῶντας, τὰς αἰζῶον βίον καὶ θροφίῃ μετελθόντας, καὶ ἀποδῆναι αὐτοῖς ἀτελευτητῆτος ἀμοιβὰς, κρίναι τὰς νεκρωθέντας τοῖς ἀμαρτήμασι, καὶ τὸ δοῦν αὐτοῖς τάλαντον ὡς ἐν τάφῳ τῇ ἑαυτῶν καταχύσαντας ῥαθυμία, καὶ ἀμύνεσθαι αὐτές. *Lib. i. Epist. 222.*

Pag. 456. (y)

This is the third exposition of Ifidorus Pelusiota : Εἰ δὲ καὶ ἄλλως, ἅτω, κρίναι τὰς τότε ζῶντας καταλαβόντας, καὶ τὰς ἤδη πρὸ αὐτῶν κοιμηθέντας. *Lib. i. Epist. 222.* Others of the Fathers give the second and third explication, leaving it indifferent, and preferring neither; as St. Chrysostom : Ἦτοι ἀμαρτωλὺς λέγει καὶ δίκαιος, ἦτοι καὶ τὰς ἀπελθόντας καὶ τὰς νῦν ὄντας, ὅτι πολλοὶ καταλαβόμενοι ζῶντες. *Com. in 2 Tim. iv. 1.* Duo-  
 bus

A R T. VII. bus autem modis accipi potest, quod vivos et mortuos judicabit: five ut vivos intelligamus, quos hinc nondum mortuos, sed adhuc in ista carne viventes inventurus est ejus adventus; mortuos autem, qui de corpore, priusquam veniat, exierunt vel exituri sunt: five vivos justos, mortuos autem injustos; quoniam justii quoque judicabuntur. *S. Auguſt. Enchir. cap. 54.* Credimus etiam inde venturum convenientiſſimo tempore et *judicaturum vivos et mortuos*. Sive iſtis nominibus juſti et peccatores ſignificentur; five quos tunc ante mortem in terris inventurus eſt appellati ſint vivi, mortui vero qui in ejus adventu reſurrecturi ſunt. *Idem, de Fide et Symb. cap. 8.* Inde venturus judicare vivos et mortuos. *Vivos*, qui ſuperfuerint; *mortuos*, qui præceſſerint. Poſteſt et ſic intelligi; *vivos*, juſtos; *mortuos*, injuſtos; utroſque enim judicat, ſua cuique retribuens. Juſtis dicturus eſt in iudicio, *Venite benediſti, &c.*—Siniftris quid? *Ite in ignem, &c.* Sic judicabuntur a Chriſto vivi et mortui. *Author lib. i. de Symb. ad Catechum. cap. 4.* Duobus modis hæc ſententia accipitur. Vivi et mortui in anima; item vivi et mortui in corpore. Secundum priorem, judicabit vivos in anima, credentes; et mortuos in anima, fidem nullam habentes: ſecundum poſterioſem, judicabit vivos in carne, quos præſentes invenerit ejus adventus; judicabit et mortuos in carne, quos reſuſcitaturus eſt Deus excelfus. *Author lib. iv. de Symb. ad Catechum. cap. 7.* But although theſe two expoſitions were thus indifferently propounded, yet the former ought by no means ſo to be received as any way to evacuate or prejudice the latter. Quod autem dicimus in Symbolo, in adventu Domini *vivos ac mortuos* judicandos, non ſolum juſtos et peccatores ſignificari, ſicut Diodorus putat; ſed et vivos eos, qui in carne inveniendi ſunt credimus, qui adhuc morituri creduntur; vel immutandi ſunt, ut alii volunt, ut ſuſcitati continuo vel reformati, cum ante mortuis judicentur. *Gennad. De Dogm. Eccleſ. cap. 8.*

Pag. 456. (z)

A R T.  
VII.

This is the clear interpretation of Theodoret, without the least mention of any other; Νεκρῶν καὶ ζώντων κριτὴν τὸν Κύριον πέκληκεν, ἐκιδὼν καὶ τὰς νεκρὰς ἀνίστησι, καὶ εἰς τὸ κριτήριον ἄγει, καὶ τὰς κατὰ τὸν τῆς συντελείας καιρὸν εὐρισκομένους. ἐνδύων τὴν ἀφθαρσίαν, ἀπαιτεῖ τὰς εὐδυνας. Πάντες γὰρ, φησὶν, εἰ κοιμηθσόμεθα, πάντες δὲ ἀλλαγησόμεθα. *Com. in 2 Tim. iv. 1.* Vivi agnoscuntur qui in corpore erunt in adventu Domini, mortui qui ex hac luce migraverunt. *Author Expos. Symb. sub nomine S. Chrysost.*

Pag. 456. (a)

This is cleared by the author of the Questions and Answers under the name of Justin Martyr; Εἰ τὸ τῆς ἀναστάσεως δῶρον πᾶσι τοῖς θανόντιν ὁ Θεὸς διδόναι ὑπέσχετο, καὶ πάντες ἐκ τῶν τάφων ἀναστάντες τῷ κριτῇ παρίστασθαι μέλλουσι, πῶς πληρωθήσεται τὸ, κρίνειν νεκρὰ καὶ ζῶντας τὸν Κύριον; πῶς δὲ νεκροὶ κριθῆναι δυνήσονται, ὃν τὰ μὲν σώματα ἐν μνήμασιν ἔρριπται, αἱ δὲ ψυχαὶ τῶν σωμάτων κεχωρισμέναι εἰσὶν; *Resp.* Οὐ πάντες, φησὶ, κοιμηθσόμεθα· κρίνῃ ἔν ζῶντας μὲν, τὰς τότε ζῶντας· νεκρὰς δὲ, τὰς ἀνταμίνους ἐκ τῶν νεκρῶν. *Quæst. 109.*

Pag. 456. (b)

Omnium enim hominum erit resurrectio. Si omnium erit, ergo omnes moriuntur, ut mors ab Adam ducta omnibus filiis ejus dominetur; et maneat illud privilegium in Domino, quod de eo specialiter dicitur, *Non dabis sanctum tuum videre corruptionem.* Hanc rationem maxima Patrum turba tradente suscepimus. *Gennad. de Dogm. Eccles. cap. 7.*

Pag. 457. (c)

This is the observation of St. Epiphanius, who from these words proves as much: for having repeated the text, he thus infers; Ἀπὸ τῶν συνευγμένων ἐκείνης λέξεώς ἐστιν ἰδεῖν τὰ ἐπίχαρα· διαιρῶν γὰρ ὁ ἅγιος Ἀπόστολος τῶν δύο τρόπων τὸ εἶδος, εἰς μίαν ἐλπίδα συνήγαγεν, ἀπὸ τῆς, Ἡμεῖς ἀρταγησόμεθα ἐν νεφίλαις εἰς συνάντησιν αὐτοῦ·  
ἵνα

ART. ἵνα δείξῃ ὅτως τὸ τοῦ σώματος, καὶ ἔχ. ἕτερον παρὰ τούτου ὁ  
VII. γὰρ ἀρπαγείς ἐπὶ τῷ θνήκει, *Hæres.* lxiv. §. 70.

Pag. 457. (d)

*Nam et hoc gemimus, domicilium nostrum, quod de cælo est, superindui desiderantes; siquidem induti et non nudi inveniamur; id est, ante voluimus superinduere virtutem cœlestem æternitatis, quam carne exuamur. Hujus enim gratiæ privilegium illos manet, qui ab adventu Domini deprehendentur in carne, et propter duritias temporum Antichristi merebuntur, compendio mortis per demutationem expunctæ, concurrere cum resurgentibus, sicut Theſſalonicensibus scribit. Tertul. de Refur. Carn. cap. 41. Sancti, qui die consummationis atque judicii in corporibus reperiendi sunt, cum aliis sanctis, qui ex mortuis resurrecturi sunt, rapiuntur in nubibus obviam Christo in aere, et non gustabunt mortem, eruntque semper cum Domino, gravissima mortis necessitate calcata: unde ait Apostolus, Omnes quidem non dormiemus, omnes autem immutabimur. Theod. Heracleotes Com. ad loc. apud S. Hieron. Epist. 152. Apollinarius, licet aliis verbis, eadem, quæ Theodorus, asseruit; quosdam non esse morituros, sed de præſenti vita rapiendos in futuram; ut, mutatis glorificatisque corporibus, sunt cum Christo. S. Hieron. ibid. Ὁ δὲ λέγει τούτο εἰς τὸ Οὐ πάντες μὲν ἀποθανέμεθα, πάντες δὲ ἀλλαγησόμεθα, καὶ οἱ μὴ ἀποθνήσκοντες. Θνητοὶ γὰρ κακείνοι. Μὴ τοίνυν, ἐπειδὴ ἀποθνήσκεις, διὰ τούτου δέσσης, φησὶν, ὡς ἐκ ἀνασπόμενος· εἰσὶ γὰρ, τινὲς εἰσιν, οἱ καὶ τούτου διαφεύχονται· καὶ ὁμῶς ἐκ ἀρκεί τούτου αὐτοῖς εἰς τὴν ἀνάστασιν ἐκείνην, ἀλλὰ δεῖ καὶ ἐκεῖνα τὰ σώματα τὰ μὴ ἀποθνήσκοντα ἀλλαγῆναι, καὶ εἰς ἀφθαρσίαν μεταπιστεῖν. S. Chrysost. ad locum. So St. Jerom speaking of that place, 1 Theſſ. iv. Hoc ex ipsius loci continentia sciri potest, quod sancti, qui in adventu Salvatoris fuerint deprehensi in corpore, in iisdem corporibus occurrant ei, ita tamen, ut inglorium, et corruptivum, et mortale, gloria, et incorruptione, et immortalitate mutetur: ut, qualia cor-  
pora*

pora mortuorum surrectura sint, in talem substantiam etiam vivorum corpora transformentur. *S. Hieron. Epist. 148. ad Marcell.* And St. Augustin, in relation to the same place; Revera, quantum ad verba beati Apostoli pertinet, videtur asserere quosdam in fine sæculi, adveniente Domino, cum futura est resurrectione mortuorum, non esse morituros, sed vivos repositos, in illam immortalitatem, quæ sanctis etiam cæteris datur, repente mutandos, et simul *cum illis rapiendos*, sicut dicit, *in nubibus*. Nec aliquid aliud mihi visum est, quoties de his verbis volui cogitare. *S. August. ad tertiam Quæst. Dulcitii.* These and others of the ancients have clearly delivered this truth, so that Gennadius, notwithstanding his *maxima Patrum turba* for the contrary, did well confess, Verum quia sunt et alii æque catholici et eruditi viri, qui credunt, anima in corpore manente, immutandos ad incorruptionem et immortalitatem eos qui in adventu Domini vivi inveniendi sunt, et hoc eis reputari pro resurrectione ex mortuis, quod mortalitatem præsentis vitæ immutatione deponant, non morte. Quolibet quis acquiescat modo, non est hæreticus, nisi ex contentione hæreticus fiat. *De Dogm. Eccles. cap. 7.*

Pag. 457. (e)

There have been observed three several readings of that place, 1 Cor. xv. 51. one of the Latin, two of the Greek. Illud autem breviter in fine commoneo, hoc, quod in Latinis codicibus legitur, *Omnes quidem resurgemus, non omnes autem immutabimur*, in Græcis voluminibus non haberi, sed vel, *Omnes dormiemus, non autem omnes immutabimur*; vel, *Non omnes dormiemus, omnes autem immutabimur*. *S. Hieron. Epist. 152.* But there was but one of these three only in the Latin copies, that is the first; but one which was in the Greek was also in the Latin, that is the second. For both these St. Augustin takes notice of: Nam et illud quod in plerisque codicibus legitur, *Omnes resurgemus*, unde fieri poterit, nisi omnes moriamur?

Resurrectio

**A R T.** Resurrectio quippe, nisi mors præcesserit, nulla est.

**VII.** Et quod nonnulli codices habent, *Omnes dormiemus*, multo facilius et apertius id cogit intelligi. *Ad tertiam Quæst. Dulcini.* Sed alitudo rursus occurrit, quod idem dixit Apostolus, cum de resurrectione corporum ad Corinthios loqueretur: *Omnes resurgemus*, vel, sicut alii codices habent, *Omnes dormiemus*. *Idem, De Civit. Dei, lib. xx. cap. 20.* Two readings thereof were anciently in the Latin, two in the Greek; one of the Greek in the Latin, and no more. First then that reading, *Omnes quidem resurgemus*, &c. which is at this day in the vulgar Latin, was by the testimony of St. Jerom and St. Augustin the ordinary reading in their times, and is also used by Tertullian; Horum demutationem ad Corinthios reddit, dicens; *Omnes quidem resurgemus, non autem omnes demutabimur. De Resur. Carn. cap. 42.* And although St. Jerom testifieth that it was not to be found in the Greek copies, yet to the same purpose it is amongst the *Variae Lectiones March. Velef.* Πάντες ἀναστεισόμεν, ἀλλὰ ὁ πάντες ἀπαλλαγόμεθα. And in *Codice Claromontano*, the Greek is erased in this place, but the Latin left is, *Omnes quidem resurgemus*. As for the second reading, *Omnes dormiemus*, &c. this was anciently in the Latin copies, according to St. Augustin; and also in the Greek, according to St. Jerom. Didymus did so read it, and contended for that reading: Scio quod in nonnullis codicibus scriptum sit, *Non quidem omnes dormiemus, omnes autem immutabimur*. Sed considerandum, an ei, quod præmissum est, *Omnes immutabimur*, possit convenire quod sequitur, *Mortui resurgent incorrupti, et nos immutabimur*. Si enim omnes immutabuntur, et hoc commune cum cæteris est, superfluum fuit dicere, *Et nos immutabimur*. Quamobrem ita legendum est, *Omnes quidem dormiemus, non autem omnes immutabimur. Apud S. Hieron. Epist. 152.* Indeed Acacius Bishop of Cæsarea doth not only acknowledge this reading, but saith it was in most copies: Dicamus primum de eo, quod magis in plurimis

mis codicibus invenitur. *Ecce mysterium dico vobis: omnes quidem dormiemus, non omnes autem immutabimur.* A R T. VII.  
*Apud S. Hieron. Epist. 152.* The Alexandrian MS. may confirm this lection, which reads it thus, *Οἱ πάντες μὲν ἢ κοιμηθήσονται, ἢ πάντες δὲ ἀλλαγήσονται*, for the first ἢ is not written in the line, but above it. And the Ethiopic version to the same purpose, *Omnes nos moriemur, sed non omnes nos immutabimur.* The third reading, *Non omnes dormiemus, &c.* though it were not anciently in the Latin, yet it was frequently found in the Greek copies. Acacius testifieth thus much; *Transeamus ad secundam lectionem, quæ ita fertur in plerisque codicibus. Non quidem omnes dormiemus; omnes autem immutabimur. Apud S. Hieron. ibid.* It was so anciently read in the time of Origen, as appeareth by the Fragment taken by St. Jerome out of his Ἑλληνικά upon the first Epistle to the Thessalonians (which he mentioneth himself in his second Book against Celsus) and by his words in the fifth against Celsus; *Οὐχ ὑπολαβὼν, μετὰ τίνος ἀπορίας λελίχθαι παρὰ τῷ Ἀποστόλῃ τῷ Ἰησοῦ τὸ, Οὐ πάντες κοιμηθήσονται, πάντες δὲ ἀλλαγήσονται.* The same is acknowledged by Theodorus Heracleotes, Apollinarius, Didymus, St. Chrysostom, Theodoret, Theophylact, and Occumenius. The same is confirmed by the ancient Syriac translation: *ܐܠܬܢܢ ܕܢ ܕܠܢ ܕܡܝܬ ܕܠܢ ܕܠܢ* as also by the Arabic. Being then of the three readings but two were anciently found in the Greek copies; (Quæritis, quo sensu dictum sit, et quo modo in prima ad Corinthios Epistola Pauli Apostoli sit legendum, *Omnes quidem dormiemus, non autem omnes immutabimur.* An juxta quædam exemplaria, *Non omnes dormiemus, omnes autem immutabimur*; utrumque enim in Græcis codicibus invenitur. *S. Hieron. ibid.*) but of those two but one is now to be found, and the Greek Fathers successively have acknowledged no other, being that which is left agrees with the most ancient translations, we have no reason to doubt or question it.

Pag.

ART.  
VII.

Pag. 458. (f)

This was well observed by St. Augustin: Si autem in his verbis Apostoli nullus alius sensus poterit reperiri, et hoc eum intelligi voluisse claruerit, quod videntur ipsa verba clamare; id est, quod futuri sint in fine sæculi, et secundo adventu Domini, qui non exspolientur corpore, sed superinduantur immortalitate, ut absorbeatur mortale a vita: huic sententiæ proculdubio conveniet, quod in Regula Fidei confitemur, *venturum Dominum, judicaturum vivos et mortuos*; ut non hic intelligamus vivos justos, mortuos autem injustos, quamvis judicandi sint et justi et injusti; sed vivos quos nondum exiisse, mortuos autem quos jam exiisse de corporibus, adventus ejus inveniet. *Ad tertiam Quæst. Dulcitii.* And Origen long before did make the same exposition of these words, *That he might be Lord both of the dead and living*; Rom. xiv. 9. "Ὁρα γὰρ ἐν τέτοις, ὅτι ἀπέθανεν Ἰησοῦς, ἵνα νεκρῶν κυριεύσῃ, καὶ ἀνίστῃ, ἵνα μὴ μόνον νεκρῶν, ἀλλὰ καὶ ζώντων κυριεύσῃ· καὶ οἶδ' ἔτι ὁ ἀπόστολος νεκρὰς μὲν, ὅν κυριεύει ὁ Χριστὸς, τὰς ἔτι κατειλημένους ἐν τῇ πρὸς Κορινθίους προτέρᾳ (Σαλπείσαι γὰρ, καὶ οἱ νεκροὶ ἐκβήσονται ἀφ' αὐτοῦ) ζώσας δὲ αὐτὰς, καὶ τὰς ἀλλοιωσομένους, ἐτέρως ὅσας τῶν ἐκβησομένων νεκρῶν. Ἐχὼν δὲ καὶ περὶ τούτων ἡ λέξις ἔτι, Καὶ ἡμεῖς ἀλλοιωσόμεθα, ἐξῆς εἰρημένη τῷ, Οἱ νεκροὶ ἐκβήσονται πρῶτον. Ἀλλὰ καὶ ἐν τῇ πρὸς Θεσσαλονικεῖς προτέρᾳ ἐν ἐτέραις λέξεσι τὴν αὐτὴν διαφορὰν παριστὰς, φησὶν ἄλλας μὲν εἶναι τὰς κοιμωμένους, ἄλλας δὲ τὰς ζώσας, λέγων, &c. *Cont. Cels. lib. ii.* Which exposition is far more proper than that of Methodius: Ἐπὶ τῶν ψυχῶν καὶ ἐπὶ τῶν σμμάτων παραληπτικόν· ζώντων μὲν τῶν ψυχῶν, καθὼς ἀθάπτοι, νεκρῶν δὲ τῶν σμμάτων. *Phot. in Bibliothec. Cod. 234.* And Ruffinus; Quid autem dicitur *judicare vivos et mortuos*, nisi quod alii vivi, alii mortui ad judicium veniant? sed animæ simul judicabuntur et corpora, in quibus vivos animas, corpora mortuos nominavit. *Expos. in Symb.*

ARTICLE



## ARTICLE VIII.

*I believe in the Holy Ghost.*

Pag. 463. (g)

**S**ED enim ordo rationis et fidei auctoritas, digestis vocibus et literis Domini, admonet nos post hæc credere etiam in Spiritum Sanctum olim Ecclesiæ re-promissum, sed statutis temporum opportunitatibus redditum. *Novatian. de Trim. cap. 29.* Schlictingius the Socinian, in his preface to the Polonian Confession of Faith, endeavoureth to persuade us that this Article of the Holy Ghost is not so ancient as the rest; which being diametrically opposite to that original of the Creed, which I have delivered, the baptismal words, *Father, Son, and Holy Ghost*, it will be necessary to examine his reason, which is drawn only from the authority of Tertullian; who in his book *de veland. Virg.* reciting the rule of Faith, makes no mention of the Holy Ghost: and *de Præscr. Hæret.* propounds this article no otherwise, quam ut credamus Christum in cœlos receptum sedere ad dextram Patris, misisse vicariam vim Spiritus Sancti. *Cap. 13.* But this objection made for the novelty of this article is easily answered. For Irenæus before Tertullian hath it expressly in his Confession, *lib. i. cap. 2.* and calls it the Faith in Patrem et Filium, et Spiritum Sanctum; and also declares, that the Church received that Faith, and preserved it through the whole world.

Pag. 463. (h)

So the ancient Greek MS, καὶ εἰς Πνεῦμα ἅγιον, and Marcellus, καὶ εἰς τὸ ἅγιον Πνεῦμα, as also Arius and Euzoius, and the Council of Nice. Thus also

A R T. the Latins; Post hoc ponitur in ordine fidei, *Et in*  
 VIII. *Spiritum Sanctum.* *Ruffin. in Symb. Max. Taurin. et*  
*Author lib. de Symb. ad Catechum.* The MS in the  
 Oxford Library, Et in Spiritum Sanctum. Others  
 instead of the conjunction made use of *Credo* by way  
 of repetition as we do: Credo in Spiritum Sanctum.  
*Chrysol. Euseb. Gallican. Author Serm. de Tempore,*  
*Etherius Uxam.* the Greek and Latin MS in Bennet  
 College Library: and, Credo in Sancto Spiritu: *Vo-*  
*nantius Fortunatus.*

Pag. 463. (i)

As the ancient Saxon Creed set forth by Frehe-  
 rus.

Pag. 463. (k)

Gregory Nazianzen disputing for the Divinity of  
 the Holy Ghost, proveth that he is no creature. thus :  
 'Αλλ' εἰ μὴν κτίσμα, ὡς εἰς αὐτὸ πιστεύομεν; ἢ ἐν αὐτῷ  
 τελευτάμεθα; εἰ γὰρ ταῦτόν ἐστι πιστεύειν εἰς τι, καὶ περὶ αὐτῷ  
 πιστεύειν· τὸ μὴ γὰρ ἐστὶ ζωότητος, τὸ δὲ πάντος πλάγματος  
 τοῦ. *Orat. 37.* Epiphanius seems to speak thus  
 much, shewing that though the Fathers of the Ni-  
 cene Council had determined nothing particularly of  
 the Holy Ghost, yet they sufficiently shew that he is  
 God, by those words, καὶ εἰς Πνεῦμα ἅγιον. Εὐθὺς γὰρ  
 ἢ ἐκθασίᾳ ὁμολογεῖ, καὶ οὐ ἀρνέεται· Πιστεύομεν γὰρ εἰς ἓν  
 Θεὸν Πατέρα παντοκράτορα. Τὸ δὲ πιστεύομεν, ἔχ' ἀπλῶς  
 εἴρηται, ἀλλὰ ἡ πίστις εἰς τὸν Θεόν. Καὶ εἰς ἓνα Κύριον Ἰη-  
 σὺν Χριστὸν· ἔχ' ἀπλῶς εἴρηται, ἀλλ' εἰς Θεὸν ἡ πίστις. Καὶ,  
 εἰς τὸ ἅγιον Πνεῦμα· καὶ ἔχ' ἀπλῶς εἴρηται, ἀλλ' εἰς μίαν  
 θεολογίαν, καὶ εἰς μίαν ἵκασιν ζωότητος, καὶ μίαν ὁμοουσιότητα,  
 εἰς τρία τέλεια, μίαν δὲ ζωότητα, μίαν ἐσίναν, μίαν θεολογίαν,  
 μίαν κυριότητα, ἀπὸ τῆς πιστεύομεν, καὶ πιστεύομεν, καὶ πιστεύο-  
 μεν. *Hæres. lxxiv. §. 14.* Agnoscamus verbi ipsius  
 privilegium. Credere illi quilibet potest hominum;  
 credere vere in illum, soli debere te majestati nove-  
 ris. Sed et hoc ipsum aliud est, *Deum credere*, aliud  
 est *credere in Deum.* Esse Deum et diabolus credere  
 dicitur, secundum Apostolum; *Nam et demones cre-*  
*dunt et contremiscunt.*—In Deum ergo credere, hoc est  
 . . . fideliter

fideliter eum quærere, est tota in eum dilectione  
transire. Credo ergo in illum, hoc est dicere, confi-  
teor illum, colo illum, adoro illum, totum me in jus  
ejus ac dominium trado, atque transfundo. In pro-  
fessionis hujus reverentia, universa divino nomini de-  
bita continentur obsequia. *Paschasius in Præfat. Ope-  
ris de Spiritu S.*

Pag. 464. (l)

As Epiphanius, Πνεῦμα ἅγιον ἐκ ἰσασιν. *Hæref. xiv.*  
and Gregory Nazianzen; Τὸ Πνεῦμα τὸ ἅγιον Σαδδουκαῖοι  
μὴν εἶναι τὸ παράπαν ἐνόμισαν (εἰδὲ γὰρ ἄγγελοι, εἰδὲ  
ἀνάγκασιν,) ἐκ οἷδ' ὅθεν τὰς τοσαύτας περὶ αὐτῆ μαρτυρίας ἐν  
τῇ παλαιᾷ διακτύσαντες. *Orat. 37.*

Pag. 465. (m)

Φαρισαῖοι δὲ, φασὶν, ὁμολογεῖν τὰ ἀμφότερα· καὶ μὲν τρία  
εἶναι ὡς ἐν λέγει ἀμφότερα; ἢ ὅτι πνεῦμα καὶ ἄγγελος ἐν  
εἷ. *S. Chrysoft. ad locum.*

Pag. 466. (n)

To conclude the nature of the Holy Ghost which  
is not so immediately expressed in the Scriptures, it  
will be needful so to place our assertions; as that they  
may occur to all other misconceptions. Now the  
old notions (and more they cannot now have) were  
thus delivered by Gregory Nazianzen, that great di-  
vine, so much concerned in this subject: Τῶν δὲ καθ'  
ἡμᾶς σοφῶν, οἱ μὲν ἐνέργειαν τῷτο [τὸ Πνεῦμα] ὑπέλαβον, οἱ  
δὲ κτίσμα, οἱ δὲ Θεὸν, οἱ δὲ ἐκ Ἰγνωσαν ὑπέρτατον τῶντων, αἰδοῖ  
τῆς γραφῆς, ὅτι φασὶν, ὡς εὐδαιμον σαφῶς δηλωσάσης. These  
were the three particular and opposite opinions, either  
the Spirit is an operation, or a created substance, or  
God; the fourth is but a doubt or hesitation which  
of the three is true. The first of these is thus pro-  
pounded by way of question: Τὸ Πνεῦμα τὸ ἅγιον, ἢ  
τῶν κατ' ἰσασιν ὑπερτάτων πάντως ὑποθέτων, ἢ τῶν ἐν ἐνέργειᾳ Θε-  
οῦ ὑπερτάτων, ἢ ἐν τῇ κατὰ φύσιν οἱ περὶ ταῦτα δεινοί, τὸ δὲ  
συμβεβηκός. *Orat. 37.* Either it is subsisting in it-  
self,

A R T. self, as a substance; or in another, as an accident.  
VIII. This was the first question then, and still is.

Pag. 466. (o)

This is the argument of the same Father; Εἰ μὲν ἔν συνεβόηκεν, ἐνέργεια τῷτο ἂν εἴη Θεῷ· τί γὰρ ἕτερον, ἢ τί-  
νος; τῷτο γὰρ ὡς μᾶλλον, καὶ φεύγει σύνθεσιν· καὶ εἰ ἐν-  
έργεια, ἐνεργηθήσεται δηλονότι, ἐκ ἐνεργήσεως, καὶ ὁμῶς τῷ ἐνεργη-  
θῆναι, παύσεται· τοῦτον γὰρ ἢ ἐνέργεια. Πῶς ἔν ἐνεργεῖ,  
καὶ τὰδε λέγει, καὶ ἀφορίζει, καὶ λυπεῖται, καὶ παροξύνεται,  
καὶ ὅσα κινούμενα σαφῶς εἰσιν, ἢ κινήσεως; *Orat.* 37.

Pag. 469. (p)

The present adversaries to this truth are the Soci-  
nians, and their opinion was thus delivered by So-  
cinus; Quod in testimoniis sacris, quæ adversarii ci-  
tant, Spiritui Sancto actiones tribuuntur, et ea, quæ  
personarum sunt propria; ex hoc nihil concludi po-  
test, cum aliis rebus, quas personas non esse constat,  
similiter in Scripturis sacris actiones tribuantur, et  
ea, quæ sunt propria personarum. Cujus rei plenif-  
simam fidem facere potest vel locus ille Pauli, 1 Cor.  
xiii. a ver. 4. usque ad 8. ubi perpetuo de charitate,  
tanquam de persona aliqua loquitur, illi permulta  
tribuens, quæ revera non nisi in personam cadunt.  
*F. Socin. Resp. ad Wick. cap.* 10.

Pag. 470. (q)

So the Racovian Catechism doth enlarge this an-  
swer, stating the question thus; Qui vero ii Scrip-  
turæ loci accipiendi sunt in quibus Spiritui Sancto  
actiones personarum propriæ et ad Deum ipsum spec-  
tantes attribuuntur? And returning this solution;  
Ad eum modum, quo in Scripturis rebus id attribu-  
atur sæpenumero, quod personarum est; neque ta-  
men res illæ propterea personæ censentur, ut pec-  
cato, quod *deceperit*, et *occiderit*, Rom. vii. 11. et  
Legi, quod *loquatur*, Rom. iii. 19. et Scripturæ quod  
*prospiciat*

*proficiat et prænunciet*, Gal. iii. 8. et Charitati quod A R T.  
 fit *longanimis*, &c. 1 Cor. xiii. 4, 5, 6, 7. Denique VIII.  
 Spiritui, i. e. vento, quod *spiret ubi velit*. Cap. 6. *Vide*  
*Socini Epist. 3. ad Petrum Statorium.*

Pag. 470. (r)

Quod si quis dixerit, satis constare Paulum eo in loco figurate loqui, et charitatis nomine eum intelligere qui charitate est præditus, quatenus ea est præditus; respondebo, cum Spiritus Sanctus sit Spiritus Dei, certumque sit alioqui spiritum alicujus personæ non posse esse personam ab ea, cujus est spiritus, distinctam, non minus constare cum Spiritui Sancto ea tribuuntur, quæ personæ et simul ipsius Dei sunt propria, nihil aliud intelligendum nomine Spiritus Sancti esse, quam ipsum Deum spiritu suo, id est, virtute atque efficacia sua, agentem atque operantem. *F. Socin. Resp. ad Wiek. cap. 10.* Quoniam vero Spiritus Sanctus virtus Dei est, hinc fit ut ea quæ Dei sunt, Spiritui Sancto attribuantur, et sub nomine Spiritus Sancti sæpe Deus ipse intelligatur, quatenus suam virtutem Deus per spiritum suum exerit. *Catech. Racov. ibid. cap. 6.*

Pag. 472. (s)

Credo me satis ostendisse, Spiritum Sanctum non esse personam, non magis quam aliæ vel proprietates, vel effecta Dei, sint personæ; cum nihil sit aliud quam peculiaris quædam virtus et efficacia Dei: quæ si, ut ipsius Dei proprietas, et vis per quam agit, consideratur et accipitur, figuræ metonymiæ aut prosopopœiæ accommodatissimus est locus: et metonymiæ quidem, si Spiritus Sancti nomine ipse Deus, cujus est spiritus, quique per eum agit, significetur prosopopœiæ vero, ut quando Deus per Spiritum Sanctum agit, ipsi Spiritui Sancto Dei actio tribuatur: fin autem hæc virtus et efficacia Dei consideratur et accipitur ut res in quibus agit, ab ipsa afficiuntur; utrique isti figuræ similiter aptissimus est locus:

A. H. T. quandoquidem commodissime per metonymiam is, qui a Spiritu Sancto aliquo modo affectus quidpiam agit, quatenus id agit, Spiritus Sanctus seu Spiritus Dei metonymice dici potest; ut factum est apud Paulum, cum ait (1 Cor. ii. 10.) *Spiritum* (sub. *Dei*) *omnia scrutari etiam profunda Dei*: ubi Spiritus Dei nomine sine dubio intellexit hominem Spiritu Dei præditum, quatenus, viz. ab isto Spiritu afficitur.— Jam per prosopopœiam ipsi Spiritui Sancto actionem tribui, quæ ipsius Spiritus ope ab homine fiat, adeo est proclive ut nihil magis. *F. Socin. Resp. ad Wick. cap. 10.*

Pag. 474. (s)

Spiritum Sanctum non esse Deitatis personam hinc discere potes; primum quod ea quæ Spiritui Sancto in Scripturis attribuuntur, nulla prorsus ratione personæ convenient, ut sunt quod detur, quod ex eo detur, idque aut secundum mensuram, aut absque omni mensura, quod effundatur ipse et ex ipso effundatur, et quod eo potentur homines, quod augeatur, quod in duplo detur, in partes distribuatur, tollatur ipse, et ex ipso tollatur; et similia in Scripturis extant. *Catech. Racov. cap. 6. quæst. 12.*

Pag. 474. (u)

The opinion of the Jews was, that the Holy Ghost was nothing else but the afflatus or energy of God; and therefore they which denied the substantiality of the Spirit were looked upon as symbolizing with the Jews in this particular. Lactantius in libris suis, et maxime in epistolis ad Demetrianum, Spiritus Sancti omnino negat substantiam; et errore Judaico dicit eum vel ad Patrem referri, vel ad Filium, et sanctificationem utriusque personæ sub ejus nomine demonstrari. *S. Hieron. Epist. 65.* Moses Maimonides sufficiently declareth the opinion of the Jews, who delivering the several significations of  $\pi\mu$  maketh the fifth and sixth to be these: Quinto significat influentiam illam Intellectualem divinam a Deo

Deo Prophetis instillatam, cujus virtutē prophetant. **A R Z.**  
 Sexto significant Propositum, et Voluntatem. **VIII.**  
 And then concludes, Vox hæc  $\pi\pi$  quando Deo attribuitur, ubique fumitur partim in quinta, partim in sexta significatione, quatenus voluntatem significat. *Mores Nevochim*, p. i. cap. 40.

Pag. 475. (x)

The Socinians endeavouring to prove from this place, that the Holy Ghost is not a Person, lay the foundation of their argument in this, that he is the Spirit of God, and by nature in God, so that those things which are proper to the divine nature are attributed and belong to him, and because there is another Person in the divine essence, and, as they say, there can be but one, therefore the Holy Ghost is not a person. Deinde idem (sc. Spiritum Sanctum non esse Personam) ex eo patet, quod non sit extra Deum natura sed in ipso Deo. Nisi enim natura Deo inesset, non potuisset Paulus Spiritum Dei cum spiritu hominis qui homini inest natura conferre, idque eo in loco, 1 Cor. ii. 11. ubi ait, *Quis hominum novit quæ sunt hominis nisi spiritus hominis qui est in homine? Ita quæ sunt Dei nemo novit nisi Spiritus Dei.* Quoniam vero Spiritus Sanctus in Deo est, nec tamen in Spiritu Sancto reciproce dici potest esse Deum, hinc apparet Spiritum Sanctum non esse Personam. Præterea cum superius demonstratum sit unam tantum esse in Deitate personam, et Spiritus Sanctus sit Dei virtus, ut verba Christi ad Apostolos indicant, Luc. xxiv. 49. efficitur Spiritum Sanctum non esse personam divinam. Denique si Spiritus Sanctus esset persona, essentiam quoque divinam cum habere oporteret. Nam ea attribuuntur illi quæ propria sunt essentiæ divinæ: at superius docuimus substantiam divinam unam esse numero, nec tribus personis esse posse communem. Quamobrem Spiritum non esse Deitatis personam planum est. *Catech. Racov. cap. 6.* To the same purpose doth Socinus argue  
 c c 4 against

**A. R. T.** against Wiekus, that the nature of the Spirit is the  
**VIII.** nature of God, and that the Spirit cannot therefore  
 be a Person, because there can be but one Person in  
 the nature of God. Whereas therefore independ-  
 ently from this place we have proved, that the Holy  
 Spirit is a Person; and from this place have inferred  
 with them, that the same Spirit is in God, and of the  
 divine nature, it followeth, that he is no created Spi-  
 rit, inasmuch as nothing in the divine nature can be  
 created.

Pag. 476. (y)

Quomodo audent inter omnia numerare Spiritum  
 Sanctum, quando ipse Dominus dixit, *Qui blasphema-*  
*verit in Filium hominis, remittetur ei; qui autem blasphe-*  
*maverit in Spiritum Sanctum, nec hic, nec in futurum re-*  
*mittetur ei.* Quomodo igitur inter creaturas audet  
 quisquam Spiritum computare? Aut quis sic se obli-  
 gat, ut si creaturæ derogaverit, non putet sibi hoc  
 aliqua venia relaxandum? *S. Ambros. de Spiritu S.*  
*lib. i. cap. 3.*

Pag. 477. (z)

Those which anciently did believe the Spirit of  
 God to be a created person, did also teach that he  
 was made by the Son, as Epiphanius testifieth of the  
 Arians; Παντί τῷτο δ᾿ ἄλόν ἐστιν, ὅτι ὁμολογεῖται τὰς ἀγγέλους  
 ὑπὸ τοῦ Τιᾶ γενέσθαι· καὶ γὰρ καὶ περὶ τοῦ Πνεύματος βλασ-  
 φημοῖσι, καὶ τολμᾷσι λίγην κακίσθαι ὑπὸ τοῦ Τιᾶ. *Hæref.*  
*lxix. §. 52.* Ariani ab Ario, in eo sunt notissimi er-  
 rore, quo Patrem et Filium et Spiritum Sanctum no-  
 lunt esse unius ejusdemque naturæ, sed esse Filium  
 creaturam, Spiritum vero Sanctum creaturam crea-  
 turæ, hoc est, ab ipso Filio creatum volunt. *S. Au-*  
*gust. Hæref. 49.* As Eusebius; Τὸ δὲ παράλατον Πνεῦ-  
 μα, ἔτε Θεός, ἔτε Τίός· ἐπεὶ μὴ ἐκ τοῦ Πατρὸς ὁμοίως τῷ Τιῷ  
 καὶ αὐτὸ τὴν γένεσιν εἴληφεν· ἐν δὲ τι τῶν διὰ τοῦ Τιᾶ γνο-  
 μένων τυγχάνει, ὅτι δὲ πάντα δι' αὐτῆς ἐγένετο, καὶ χωρὶς αὐτῆς  
 ἐγένετο ὑδὲ ἔν. *De Eccles. Theol. lib. iii. cap. 6.* Ὁ δὲ  
 Τίός μόνος, πατρικῇ Διότητι τιμημένος, ποιητικὸς αὐτῶν  
 καὶ δημιουργικὸς τῆς τῶν γιγνητῶν ἀπάντων, ὁρατῶν τε καὶ ἀορά-  
 των



των· καὶ δὴ καὶ αὐτῆς τῆς τῆ παρακλήτης Πνεύματος ὑπαρξ-  
 ας· πάντα γὰρ δι' αὐτῆς ἐγένετο, καὶ χωρὶς αὐτῆς ἐγένετο ἔδῃ  
 ἔν. *Ibid.* Where it is worth our observation, that  
 Eusebius citing the place of St. John, to prove that  
 the Holy Ghost was made by the Son, leaves out  
 those words twice together by which the Catholics  
 used to refute that heresy of the Arians, viz. ὃ γέγονεν.  
 All things which were made, were made by the Son;  
 but the Holy Ghost was not amongst them ἃ γέγονεν,  
*which were made*, and therefore was not made by the  
 Son. Τὸ ἅγιον γὰρ Πνεῦμα κτίσμα πάλιν κτίσματός φασιν  
 εἶναι, διὰ τὸ, διὰ τῆ Τις τὰ πάντα γεγενῆσθαι, ὡς εἶπεν ἡ  
 γραφὴ, ἀσυνίτως τινὰς διαρπάζοντες, ἢ καθὼς εἴρηται τὸ ῥητὸν  
 ἔχοντες, ἀλλὰ κακῶς ὑπονοῶντες, καὶ ἀπὸ ῥητῆς τὸ καλῶς εἴρη-  
 μόνον κατὰ τὴν κακὴν αὐτῶν ὑπόνοιαν παρερμηνεύοντες· ἢ γὰρ  
 τὸ Θεῖον εὐαγγελίον περὶ τῆς Πνεύματος εἴρη, ἀλλὰ περὶ πάν-  
 των τῶν κεικτισμένων, ὅτι εἰ τι κτίσθον, διὰ τῆς Λόγου γαγενῆται,  
 καὶ ὑπὸ τῆς Λόγου· τὰ γὰρ πάντα δι' αὐτῆς ἐγένετο, καὶ χωρὶς  
 αὐτῆς ἐγένετο ἔδῃ ἔν, παρεκτενομένης τῆς ἀναγνώσεως, ἔχει, ὃ  
 γέγονεν, ἵνα ἄτω γνωσθῇ, ὅτι πάντα δι' αὐτῆς ἐγένετο, καὶ χωρὶς  
 αὐτῆς ἐγένετο, ἔδῃ ἔν. *S. Epiph. Hæref. lxxix. §. 56.*

Pag. 477. (a)

Ταῦτα πάντα ἐνεργεῖ τὸ ἔν καὶ τὸ αὐτὸ Πνεῦμα, διαιρῶν ἰδίᾳ  
 ἐκάστῳ καθὼς βούλεται. Καθὼς βέλεται φασιν, ἢ καθὼς προσάττε-  
 ται· διαιρῶν, ἢ διαιρέμενον· αὐθεντῶν, καὶ αὐθεντία ὑποκείμενον·  
 τὴν γὰρ αὐτὴν ἐξουσίαν, ἥπερ ἱμαρτύρησε τῷ Πατρὶ, ταύτην καὶ τῷ  
 ἁγίῳ Πνεύματι ἀνατίθησιν ὁ Παῦλος· καὶ ὡς περὶ ἐπὶ τῷ Πατρὶ  
 φασιν, Ὁ δὲ Θεός ἐστιν ὁ ἐνεργῶν τὰ πάντα ἐν πασίν, οὕτως καὶ  
 ἐπὶ τοῦ ἁγίου Πνεύματος· Ταῦτα δὲ πάντα, φασιν, ἐνεργεῖ τὸ ἔν  
 καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται· εἰδὼς  
 ἀπαρτισμένην ἐξουσίαν; ὣν γὰρ ἡ οὐσία μία, ὅλον καὶ ὅτι ἡ αὐ-  
 θεντία μία· καὶ ὣν ἰσότητος ἡ ἀξία, τούτων καὶ ἡ δύναμις καὶ  
 ἡ ἐξουσία μία. *S. Chrysof. de Sanct. Pentecoste Homil. a.*

Pag. 477. (b)

This expresses notion of the Spirit of God, that he  
 was a Person, as a ministering Spirit, and created,  
 was acknowledged the doctrine of the Arians, as may  
 appear

**A R T.** appear out of the former testimonies, and is evident  
**VIII.** by those which followed his opinions. Which being of two kinds, the Anomeans, or pure Arians (such as were Aetius, Eunomius, and Eudoxius,) and the Homoiousians or Semi-Arians, (such as Eusebius and Macedonius) they both alike denied the Divinity, and asserted the creation of the Holy Ghost. The opinion of the Anomeans is clear out of the words of Eunomius, who very subtilly delivered it, as if it had been the opinion of the ancients;—Τὴν τῶν ἀγίων ἐν ἅπασιν φυλάσσοντας διδασκαλίαν, παρ' ὧν τρίτον αὐτὸ ἀξιώματι καὶ τάξει μαθόντες, τρίτον εἶναι καὶ τῇ φύσει περιγεύμεν. The confession of the ancients was, that the Holy Ghost was the third Person in the Trinity in order and dignity; and Eunomius pretending to follow them, added, that he was also third in nature; which the ancients never taught. And what this third in nature was, he thus declared: Τρίτον τάξει καὶ φύσει, προεάγματι μὲν τοῦ Πατρὸς, ἐνεργείᾳ δὲ τοῦ Υἱοῦ γενομένου· τρίτῃ χώρᾳ τιμώμενον, ὡς πρῶτον καὶ μᾶλλον πάντων, καὶ μόνον ταιούτων τοῦ μονογενοῦς ποίημα, θεότητος καὶ δημιουργικῆς δυνάμεως ἀπολειπόμενον. And again, Εἰ μὴ κτίσμα ἐστίν, οὐκοῦν γέννημα, ἢ ἀγέννητον· εἰς δὲ ἀναρχος Θεὸς καὶ ἀγέννητος· οὕτε μὴν γέννημα· λέγεται οὖν κτίσμα καὶ ποίημα αὐτὸ ἀνομάζεσθαι. *Apud S. Basil. adv. Eunom. lib. iii.* So Gregory Nyssen repeats the words of the same Eunomius; Πιστεύομεν εἰς τὸν Παράκλητον, γενομένον ὑπὸ τῷ μόνῳ Θεῷ διὰ τῷ μονογενεῖ, and declares that their ordinary language was ἀντὶ τῷ ἁγίῳ Πνεύματος κτίσμα κτισμάτων καὶ ἔργον ἔργῳ ὀνομάζων. *Orat. i. cont. Eunom.* Besides these, the Semi-Arians, and some of those which were orthodox as to the Divinity of the Son, were of the same heresy as to the nature of the Holy Ghost, and therefore were called Πνευματομάχοι (as Epiphanius derives them in the description of that heresy, ἀπὸ Ἡμεριῶν καὶ ἀπὸ ὀρθοδόξων. *Hæres. lxxiv. §. 1.*) and afterward *Macedoniani*. *Macedoniani sunt a Macedonia, Constantinopolitanæ Ecclesiæ Episcopo, quos et Πνευματομάχος Græci dicunt, eo quod de Spiritu Sancto*

Sancto litigent. Nam de Patre et Filio recte senti-  
unt, quod unius sint ejusdemque substantiæ vel essen-  
tiæ, sed de Spiritu Sancto hoc nolunt credere, crea-  
turam eum esse dicentes. *S. August. Hæres. 52.* This  
heresy was first condemned by the Council of Alex-  
andria; Ἐνθα τὸ ἅγιον Πνεῦμα θεολογήσαντες, τῇ ὁμοψύ-  
χῃ τριάδι συνανταλαμβάνοντο. *Socrat. Hist. Eccles. lib. iii. cap.*  
*7.* Afterward by the Council held in Illyricum;  
Ἡμεῖς δὲ φρονῶμεν ὡς καὶ αἱ σύνοδοι νῦν ἢ τε κατὰ Ῥώμην καὶ ἡ  
κατὰ Γαλλίαν, μίαν εἶναι καὶ τὴν αὐτὴν οὐσίαν τοῦ Πατρὸς, καὶ  
τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος ἐν τρισὶ προσώποις, τῆς αὐτῆς,  
ἐν τρισὶ τιμαῖς ὑποστάσεις. *Apud Theodoret. Hist. Eccles.*  
*lib. iv. cap. 8.* The Synod held at Rome with the  
Gallican Bishops under Damasus; Ὡς τὸν Πατέρα καὶ  
τὸν Υἱὸν μιᾶς οὐσίας, μιᾶς θεότητος, μιᾶς ἀρετῆς, μιᾶς δυνά-  
μεις, καὶ ἑνὸς χαρακτῆρος πιστεύειν καὶ τῆς αὐτῆς  
ὑποστάσεως καὶ οὐσίας καὶ τὸ Πνεῦμα τὸ ἅγιον. *Apud*  
*ibid. lib. ii. cap. 22.* Another Synod held under the  
same Damasus at Rome; Εἰ τις εἴποι τὸ Πνεῦμα τὸ  
ἅγιον κτίσμα, ἢ διὰ τοῦ Τίως γεγονῆσθαι, ἀνάθεμα ἴτω. *Apud*  
*ibid. lib. v. cap. 11.* After, and upon these par-  
ticular Synods this heresy was fully condemned in  
the second general Council held at Constantinople,  
in which these words were added to the Nicene Creed,  
Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ  
Πατρὸς ἐκπορευόμενον, καὶ σὺν Πατρὶ Υἱῷ συμπροσκυνούμενον, καὶ  
συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. And in  
the first Canon mentioning the heresies condemned  
expressly by the Council, they name ἰδικῶς τὴν τῶν Εὐ-  
νομιανῶν, εἶπεν Ἀνομοίων, καὶ τὴν τῶν Ἀρειανῶν, εἶπεν Εὐδοξ-  
ιανῶν, καὶ τὴν τῶν Ἡμιαρειανῶν, ἥγεν Πνευματομάχων. And  
thus the heresy of Macedonius, who made the Holy  
Ghost a created person, was condemned by the second  
general Council; Οὕτως δὲ οὗτος ὁ ἱεροφάντης χορὸς Μακεδ-  
ονίων τινος, τὸν Κωνσταντινουπόλεως θρόνον ἀρπαγὰ πάλαι ποιη-  
σάμενον, ὅτι τὸ πανάγιον καὶ ζωαρχικὸν ἰδυσφῆμαι Πνεῦμα,  
εὐδυνάτας ἰδικαίως δοῦναι ὡς γὰρ Ἄρειος κατὰ τοῦ Υἱοῦ, οὕτω καὶ  
αὐτὸς κατὰ πανάγιον παρὰ τὸν Υἱὸν Πνεῦματος, εἰς δούλῃς  
καὶ

A. R. T. καὶ ὑπέρτατος τὴν διστορικὴν καὶ ὑπερκείμενην αὐτοῦ συνέταττα  
 VIII. κυριότητα. *Phot. Epist.* 1.

Pag. 479. (c)

The places alleged by them are these; Περιτομή καρδίας, ἐν πνεύματι, οὐ γράμματι. Rom. ii. 29. "Ὡς δὲ λαλοῦμεν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος. Rom. vii. 6. "Ἦτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος. Rev. xi. 8. One of these places speaks only adverbially; the other two have πνεῦμα *in obliquo*; and one of those two has it *cum adjuncto*, both of them *cum opposito*, none of them *cum articulo*, none of them are in *loco subiecti* or *prædicati*; and therefore how any of these can shew, that τὸ πνεῦμα in this place by us urged, invested with an article, standing in the place either of a complete subject, or a complete predicate, with nothing adjoined, nothing opposed unto it, must be taken in the same sense with them, I cannot imagine. In the sixth verse of this chapter indeed (2 Cor. iii.) it is the subject of a proposition, and invested with an article; but that is an article of opposition; Τὸ γὰρ γράμμα ὑποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ, and this not. Howsoever, in that sense objected, it neither agrees with the words before it, nor with those which follow it.

Pag. 480. (d)

The words in Exodus were these, xxxiv. 34. Ἡνῶκα δ' αὖν εἰσπορεύετο Μωϋσῆς ἔναντι Κυρίου λαλεῖν αὐτῷ περιηρῆτο τὸ κάλυμμα which are thus made use of by the Apostles; Ἡνῶκα δ' αὖν ἐπιστρεψάμενος πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. 2 Cor. iii. 16. Κύριος then is here used by St. Paul, citing some place out of the old Covenant, and the words which follow, Ὁ δὲ Κύριος, signify the same Κύριος, as appeareth by the conjunction δέ; and if so, then, according to the doctrine of our adversaries, it cannot signify Christ. For that Lord of whom Moses spake, was then when Moses wrote;  
 but

but that Christ of which they interpret it, was not then, as they teach; therefore that Lord cannot be Christ, in their interpretation, without a contradiction.

Pag. 480. (e)

For though Christ be most frequently called *our Lord*, yet being God the Father of Christ is our Lord, being ὁ Κύριος is often used by St. Paul without any restriction or intimation of appropriating that act unto the Son, which is attributed to the Lord by him, the rule cannot be certain and universal. For I desire to know by what means they can be assured, that the Apostle doth by the title ὁ Κύριος intend Christ, and not the most high God the Father, in the following places, 1 Cor. iii. 5. iv. 19. vii. 10, 12. xvi. 7. 1 Theff. iv. 6. v. 27. 2 Theff. iii. 1, 5, 16. 2 Tim. i. 16, 18. ii. 7. And beside, I ask how the pretence of this general rule can be properly objected by those who know that they, to whom they do object this rule, have contended that this title is elsewhere attributed to the Holy Ghost. As St. Basil upon that place, 2 Theff. iii. 5. Ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τῆς Θεῆς, καὶ εἰς τὴν ὑπομονὴν τῆς Χριστοῦ, thus disputes; Τίς ὁ κατευθύνων Κύριος εἰς τὴν τῆς Θεῆς ἀγάπην, καὶ εἰς τὴν ὑπὲρ τῶν θλίψεων τῆς Χριστοῦ ὑπομονήν; ἀποκρινάσθωσαν ἡμῖν οἱ τὸ Πνεῦμα καταδεδυμένοι. Εἴτε γὰρ περὶ τῆς Θεῆς καὶ Πατρὸς ὁ λόγος, πάντως ἂν εἴρητο, ὁ δὲ Κύριος ὑμᾶς κατευθύνει εἰς τὴν αὐτῆς ἀγάπην· εἴτε περὶ τῆς Τιῆς, προσέκειτο ἂν, εἰς τὴν αὐτῆς ὑπομονήν· ζητείτωσαν ἂν τί ἐστὶν ἄλλο πρόσωπον, ὃ τῇ προσηγορίᾳ τῆς Κυρίας τιμᾶσθαι ἄξιον. And upon the like place, 1 Theff. iii. 12, 13. Ποῖον Κύριον εὐχεται ἔμπροσθεν τῆς Θεῆς καὶ Πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τῆς Κυρίας ἡμῶν, ἀρίμπτως τὰς καρδίας ἐξηριγμένους ἐν ἀγνώσυνῃ τῶν ἐν Θεσσαλονικίᾳ πιστῶν σπρίξαι; Ἀποκρινάσθωσαν ἡμῖν οἱ μετὰ τῶν λειτουργικῶν πνευμάτων τῶν πρὸς διακονίαν ἀποσελλομένων (the newly revived opinion clearly) τὸ ἅγιον Πνεῦμα τιθέντες· ἀλλ' ἐν ἔχουσιν. *De Spiritu Sancto, cap. 21.*

Pag.

A R T.

VIII.

Pag. 480. (f)

Ex his facile apparet haudquaquam ex eo loco concludi posse Spiritum Sanctum esse Deum; cum alio modo de Spiritu Sancto loquatur Petrus, alio de Deo. Illic dicit *mentiri* seu *fallere*, ac *ludificari Spiritum Sanctum*, hic *mentiri Deo*. *Crell. de uno Deo Patre, lib. i. §. 3. Argum. 1.*

Pag. 481. (g)

Our translation is here accused without reason. For though the original be *ψεύσασθαι τὸ Πνεῦμα τὸ Ἅγιον*, yet some copies have it, *eis τὸ Πνεῦμα*, and the Syriac did so read and interpret it, *ܠܬܡܬܢܐ ܠܠܗܘܐ* the vulgar Latin to the same purpose, *mentiri te Spiritui Sancto*. And the author of the Tractate de temp. Barbarico, under the name of S. Augustin, *mentiri te apud Spiritum Sanctum. Cap. 3.* Now *ψεύσασθαι eis τὸ Πνεῦμα* is the same with *τῷ Πνεύματι*, as, *Μὴ ψεύδεσθε eis ἀλλήλους, Lie not one to another. Col. iii. 9.* If we read it *eis Πνεῦμα*, then it is rightly translated. Again, if we read it *τὸ Πνεῦμα*, it has in this case the sense of *τῷ Πνεύματι*. As *Psal. lxxvi. 2. יְיָ יִכְרַשׁ לָךְ לִבְיָדְךָ LXX, Ψεύσονται σε οἱ ἐχθροί σου*, of the same sense with that *Psal. lxxxvi. 16. יְיָ יִכְרַשׁ לָךְ לִבְיָדְךָ LXX, Oἱ ἐχθροί Κυρίου ἐψεύσαντο αὐτῷ*. So *Deut. xxxiii. 29. יִכְרַשׁ לָךְ לִבְיָדְךָ LXX, Καὶ ψεύσονται σε οἱ ἐχθροί σου*. And *Isa. lvii. 11. כִּי תִכְזֹב, Καὶ ἐψέσω με. 2 Kings iv. 16. אֵל בְּשַׁפְתְּךָ תִּכְזֹב Mὴ διαψύσῃ τὴν δαλὴν σε*. If therefore we read it *ψεύσασθαι τὸ Πνεῦμα*, it is rightly translated *to lie unto the Holy Ghost*; and so agreeth with that which followeth, *to tempt the Holy Ghost*, as *Psal. lxxviii. 36. Τῇ γλώσσῃ αὐτῶν ἐψέσαντο αὐτῷ*, and verse 41. *Ἐτίρῃσαν καὶ ἐτίρασαν τὸν Θεόν*. Therefore whatsoever shifts are laid upon the phrase, or difference of expression, are either false or frivolous.

Pag. 483. (h)

Si quis ex eo, quod corpus nostrum Spiritus Sancti templum

templum sit, concludere velit, eum esse Deum; illi demonstrandum est, ita corpus nostrum Spiritus Sancti templum dici, ut intelligatur, eum esse personam, cujus honori corpus nostrum sit dicatum, et a qua corpus nostrum eo jure, quod divini numinis proprium est, possideatur, ac principaliter incolatur. *Crell. de uno Deo Patre, lib. i. §. 3. argum. 1.*

Pag. 488. (i)

This heresy was very ancient, even before Sabellius, though those which held it were afterwards all so denominated from Sabellius. For we find it was the opinion of Praxeas, against whom Tertullian wrote; who being urged with that place, where the three persons were distinguished, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that which is born of thee shall be called the Son of God*, answered thus, *Filius Dei Deus est, et virtus altissimi altissimus est. Adv. Prax. cap. 26.* After Praxeas followed Noëtus *μονοτύπως εὐὸν αὐτὸν Πατέρα, καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα—ἡγησάμενος. S. Epiph. Hæres. lvii. §. 2.* Noëtiani a quodam Noëto, qui dicebat Christum eundem ipsum esse Patrem et Spiritum Sanctum. *S. August. Hæres. 36.* Suddenly after Noëtus arose Sabellius; *Δογματίζει ἑτος, καὶ οἱ ἀπ' αὐτῆς Σαβελλιανοὶ, τὸν αὐτὸν εἶναι Πατέρα, τὸν αὐτὸν Υἱὸν, τὸν αὐτὸν εἶναι ἅγιον Πνεῦμα· ὡς εἶναι ἐν μιᾷ ὑποστάσει τρεῖς ὀνομασίας. S. Epiph. Hæres. lxii. §. 1.* From him afterwards were all which held the same opinion called *Sabellians*; Sabelliani ab illo Noëto, quem supra memoravimus, defluxisse dicuntur; nam et discipulum ejus quidam perhibent fuisse Sabellium. Sed qua causa duas hæreses Epiphanius computet, nescio; cum fieri potuisse videamus, ut fuerit Sabellius iste famosior, et ideo ex illo celebrius hæc hæresis nomen acceperit. Noëtiani enim difficile ab aliquo sciuntur; Sabelliani autem sunt in ore multorum. *S. August. Hæres. 41.*

Pag.

ART.

Pag. 489. (k)

VIII.

So Epiphanius several times calls the Holy Spirit  
 τρίτον τῇ ὀνομασίᾳ.

Pag. 491. (l)

This is not the late but ancient opinion of the Latin Church, as will appear by these testimonies: Lo-  
 qui de eo [Spiritu Sancto] non necesse est, qui Patre  
 et Filio auctoribus confitendus est. *S. Hilar. de Trin. lib. ii. cap. 29.* Spiritus quoque Sanctus cum  
 procedit a Patre et Filio, non separatur a Patre, non  
 separatur a Filio. *S. Ambros. de Sp. S. lib. i. cap. 11.*  
 Spiritus autem Sanctus vere Spiritus est, procedens  
 quidem a Patre et Filio; sed non est ipse Filius, quia  
 non generatur, neque Pater, quia procedit ab utro-  
 que. *Idem. de Symb. cap. 3.*

—————Et in fervos cœlestia dona profudit,  
 Spiritum ab unigena Sanctum et Patre procedentem.

*Paulin. de S. Felice, Nat. 9.*

Nec possumus dicere quod Spiritus Sanctus et a Filio  
 non procedat, neque enim frustra Spiritus, et Patris  
 et Filii Spiritus dicitur. *S. August. de Trin. lib. iv. cap. 20.* Firmissime tene, et nullatenus dubites,  
 eundem Spiritum Sanctum qui Patris et Filii unus  
 est Spiritus, de Patre et Filio procedere. *Fulgent. de Fide ad Petrum, cap. 11.*

Qui noster Dominus, qui tuus unicus  
 Spirat de Patrio corde Paracletum.

*Prudent. Cathem. Hymn. v. v. 159.*

Tanquam idem Deus nunc Pater, nunc Filius, nunc  
 Spiritus Sanctus nominetur; nec alius sit qui genuit,  
 alius qui genitus est, alius qui de utroque processit;  
 Leo speaking of the Sabellian heresy, *Epist. xciii. cap. 1.* Audi manifestius, proprium Patris esse genuisse,  
 et proprium Filii natum fuisse; proprium vero Spi-  
 ritus Sancti procedere de Patre Filioque. *Vigil. cont. Eutych. lib. i.* By which testimonies, and the like,  
 of



of the Latin Fathers, we may well guess in which Church the Creed commonly attributed to Athanasius first was framed; for as it is confessed to be written first in Latin, so it is most probable that it was composed by some member of the Latin Church, by that expression in it, Spiritus Sanctus a Patre et Filio, non factus, nec creatus, nec genitus, sed procedens.

A R T.  
VIII.

Pag. 491. (m)

The ancient Greek Fathers, speaking of this procession, mention the Father only, and never, I think, express the Son, as sticking constantly in this to the language of the Scriptures. Thus Gregory Nazianzen distinguisheth the three Persons; 'Επὶ τῶν ἡμετέρων ὄρων ἰσάμενοι, τὸ ἀγέννητον εἰσάγομεν, καὶ τὸ γεννητὸν, καὶ τὸ ἐκ τῆ Πατρὸς ἐκπορευόμενον. *Orat. 1. de Filio.* And the three properties attributed to the three Persons are these, ἀγέννησία to the Father, γέννησις to the Son, and ἐκπόρευσις to the Holy Ghost. But this word ἐκπόρευσις or the verb ἐκπορεύεσθαι, was not used by the Greeks in reference to the Son, but only as the Scriptures speak, in relation to the Father.

Pag. 491. (n)

As Epiphanius; Καὶ γὰρ καὶ περὶ τοῦ Πνεύματος βλασφημίαι, καὶ τολμήσαι λέγειν κειτίσθαι ὑπὸ τοῦ Τίῳ, ὅπερ εἰς ἄκτιστον, ἐκ Πατρὸς ἐκπορευόμενον, καὶ τοῦ Τίῳ λαμβάνον. *Hæref. lxi. §. 52.* Τὸ ἅγιον Πνεῦμα, Πνεῦμα ἅγιον, Πνεῦμα Θεοῦ, αἰεὶ ὃν σὺν Πατρὶ καὶ Τίῳ, οὐκ ἀλλότριον Θεοῦ, ἀπὸ δὲ Θεοῦ ὄν, ἀπὸ Πατρὸς ἐκπορευόμενον, καὶ τοῦ Τίῳ λαμβάνον. *Idem, Ancor. §. 6.* Αἰ γὰρ τὸ Πνεῦμα σὺν Πατρὶ καὶ Τίῳ, οὐ συνάδελφον Πατρὶ, οὐ γεννητὸν, οὐ κτιστὸν, οὐκ ἀδελφὸν Τίῳ, οὐκ ἕτερον Πατρὸς, ἐκ Πατρὸς δὲ ἐκπορευόμενον, καὶ τοῦ Τίῳ λαμβάνον. *Idem, Hæref. lxii. §. 4.*

Pag. 491. (o)

A Filio accipit, qui et ab eo mittitur, et a Patre procedit. Et interrogo utrum id ipsum sit a Filio accipere, quod a Patre procedere. Quod si differre

A R T. crédetur inter accipere a Filio, et a Patre procedere ;  
 VIII. certe id ipsum atque unum esse existimabitur, a Filio accipere, quod fit accipere a Patre. Ipse enim Dominus ait, *Quoniam de meo accipiet, et annuntiabit vobis.* S. Hilar. de Trim. lib. viii. cap. 20. So St. Cyril; Ἐπειδὴ [τὸ Πνεῦμα] ὁμοούσιόν τε ἰσὶ τῷ Τίῳ, καὶ πρέσει θεοπρεπῶς δι' αὐτόν, πάσαν αὐτοῦ τὴν ἰσὶ ἅπασι τελειωτάτην ἔχον ἐνέργειάν τε καὶ δύναμιν, διὰ τοῦτό φησιν, ὅτι ἐκ τοῦ ἰμοῦ λήψεται. Com. in Joan. lib. xi. De Filio ergo accepit, et omnia quæ habet Pater Filii sunt, quæ Spiritus Sanctus accepit : quia non de solo Patre, nec de solo Filio, sed simul de utroque procedit. Fulgent. lib. vii. cont. Fab. apud Theodulph. de Sp. S.

Pag. 492. (p)

That this was the sense of the Greek Fathers anciently, who used those two Scriptures of the Holy Ghost, appeareth by Epiphanius, who frequently declares so much ; as in *Ancorato* ; Πνεῦμα γὰρ Θεοῦ, καὶ Πνεῦμα τοῦ Πατρὸς καὶ Πνεῦμα Τιοῦ, ἐκ τοῦ Πατρὸς καὶ τοῦ Τιοῦ, τρίτον τῇ ὁνομασίᾳ. §. 8. And speaking of Ananias who lied unto the Spirit ; Ἄρα Θεὸς ἐκ Πατρὸς καὶ Τιοῦ τὸ Πνεῦμα, ᾧ ἐψεύσαντο οἱ ἀπὸ τοῦ τιμήματος νοσφισάμενοι. §. 9. Οὐκ ἄλλότριον Πατὴρ καὶ Τίος, ἀλλὰ ἐκ τῆς αὐτῆς αἰτίας, ἐκ τῆς αὐτῆς θεότητος, ἐκ Πατρὸς καὶ Τιοῦ, εὐν. Πατρί καὶ Τίῳ, ἐνυπόστατον αἰὶ Πνεῦμα ἅγιον. *Idem, Heres. lxii.* §. 4. In these words is plainly contained this truth, That the Spirit is God of God the Father, and of God the Son ; and that they did conclude this truth from those two Scriptures, He proceedeth from the Father, and receiveth of the Son, as is also evident by these and the like passages ; Εἰ δὲ Χριστὸς ἐκ τοῦ Πατρὸς πορεύεται Θεὸς ἐκ Θεοῦ, καὶ τὸ Πνεῦμα ἐκ τοῦ Χριστοῦ, ἢ παρ' ἀμφοτέρων, ὡς φασὶν ὁ Χριστὸς, δ. παρὰ τοῦ Πατρὸς ἐκπορεύεται, καὶ οὗτος ἐκ τοῦ ἰμοῦ λήψεται. S. *Epiph. Ancor.* §. 67. Εἰ τοίνυν παρὰ τοῦ Πατρὸς ἐκπορεύεται, καὶ ἐκ τοῦ ἰμοῦ, φησὶν ὁ Κύριος, λήψεται. Ὅν, γὰρ τρόπον οὐδεὶς ἔγνω τὸν Πατέρα εἰ μὴ ὁ Τίος, οὐδὲ τὸν Τίον εἰ μὴ ὁ Πατήρ, οὕτω τελευτᾷ λέγειν, ὅτι οὐδὲ τὸ Πνεῦμα εἰ μὴ ὁ Πατήρ, καὶ ὁ Τίος, παρ

παρ' ἧ ἐκπορεύεται, καὶ παρ' ἧ λαμβάνει· καὶ ἔσθ' τὸν Υἱὸν καὶ τὸν Πατέρα, εἰ μὴ τὸ Πνεῦμα τὸ ἅγιον—δὲ παρὰ τῷ Πατρὶ καὶ ἐκ τῷ Υἱῷ. *Ibid.* §. 73. *Non loquetur a semetipso* ; hoc est, non sine me, et sine meo et Patris arbitrio ; quia inseparabilis a mea et Patris est voluntate : quia non ex se est, sed ex Patre et me est, hoc enim ipsum quod subsistit et loquitur, a Patre et me illi est. *Didym. de Sp. S. lib. ii. Et paulo post ; Ille me clarificabit*, id est, Paracletus, quia de meo accipiet. Rursum hoc, *accipere*, ut divinæ naturæ conveniat intelligendum.—Spiritus Sanctum a Filio accipere, id quod suæ naturæ fuerat cognoscendum est.—Neque enim quid aliud est Filius, exceptis his quæ ei dantur a Patre ; neque alia substantia est Spiritus Sancti præter id quod datur ei a Filio.

A R T.  
VIII.

Pag. 492. (g)

St. Cyril having set forth anathematisms against the heresy of Nestorius, in the ninth anathematism condemned all who did not speak of the Holy Ghost as ἰδιον τοῦ Χριστοῦ τὸ Πνεῦμα. To which Theodoret returned this answer ; Ἰδιον δὲ τὸ Πνεῦμα τοῦ Υἱοῦ, εἰ μὲν ὡς ὁμοφυεῖς, καὶ ἐκ Πατρὸς ἐκπορευόμενον ἔφη, συνόμολογήσομεν, καὶ ὡς εὐσεβῆ διζόμεθα τὴν φωνήν· εἰ δ' ὡς ἐξ Υἱοῦ, ἢ δι' Υἱοῦ τὴν ὑπαρξιν ἔχον, ὡς βλάσφημον τοῦτο, καὶ ὡς δυσσεβεῖς ἀπορίψομεν. Πιστεύομεν γὰρ τῷ Κυρίῳ λέγοντι, Τὸ Πνεῦμα, δὲ ἐκ τοῦ Πατρὸς ἐκπορεύεται· καὶ τῷ Θεοτάτῳ δὲ Παύλῳ ὁμοίως φάσκοντι, Ἡμεῖς δὲ τὸ Πνεῦμα τοῦ κόσμου ἰάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ. St. Cyril in his reply takes no great notice of this high charge of impiety and blasphemy, and only answers the argument so far as it concerned his expression, viz. that the Spirit is ἰδιον τοῦ Υἱοῦ Πνεῦμα, but in this answer makes use of that Scripture by which he and others used to prove that the Spirit had his essence from the Son : Ἐκπορεύεται μὲν γὰρ ὡς ἐκ τοῦ Θεοῦ καὶ Πατρὸς τὸ Πνεῦμα τὸ ἅγιον, κατὰ τὴν τοῦ Σωτῆρος φωνήν, ἀλλ' ἐκ ἀλλοτρίον ἐκ τοῦ Υἱοῦ· πάντα γὰρ ἔχει μετὰ τοῦ Πατρὸς· καὶ τὸτο αὐτὸς ἰδίδαξεν εἰπὼν περὶ τοῦ ἁγίου Πνεύματος· Πάντα ὅσα ἔχει ὁ Πατήρ, ἐμὰ ἐστὶ· διὰ τοῦτο

A R T. τοῦτο εἶπον ὑμῖν, ὅτι ἐκ τοῦ ἑμοῦ λήφεται, καὶ ἀναγγελεῖ ὑμῖν.

VIII. Although therefore St. Cyril doth not go to maintain that which Theodoret denied, and St. Cyril elsewhere teacheth, viz. that the Holy Ghost is from the Son, yet he justified his own position by that Scripture which by himself and the rest of the Fathers is thought to teach as much.

Pag. 492. (r)

The second General Council held at Constantinople, finding it necessary to make an addition to the Nicene Creed in the article concerning the Holy Ghost, of which that Council had said no more than this, *I believe in the Holy Ghost*, framed this accession against Macedonius, Εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Κύριον τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον in which they spake most warily, using the words of the Scripture, and the language of the Church, which was so known and public, that it is recorded even by Lucian in his Dialogue called *Philopatris*; §. 12, Κρι. Καὶ εἶνα ἱπομόσομαί γε;

Τρι. Ὑψιμέδοντα Θεὸν, μέγαν, ἄμβροτον, οὐρανίωνα,  
 Τὸν Πατὸς, Πνεῦμα ἐκ Πατρὸς ἐκπορευόμενον,  
 Ἐν ἐκ τριῶν, καὶ ἕξ ἑνὸς τρία  
 Ταῦτα νόμιζε Ζῆνα, τόνδ' ἡγοῦ Θεόν.

This Creed being received by the whole Church of God, and it being added also by the next general Council at Ephesus, that it should not be lawful to make any addition to it, notwithstanding, the question being agitated in the West, *Utrum Spiritus Sanctus sicut procedit a Patre, ita et procedat a Filio*, and it being concluded in the affirmative, they did not only declare the doctrine to be true, but also added the same to the Constantinopolitan Creed, and sang it publicly in their Liturgy. *Credimus et in Spiritum Sanctum Dominum et vivificatorem, ex Patre Filioque procedentem*. This being first done in the Spanish and French Churches, and the matter being referred

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ferred to Leo the third bishop of Rome, he absolutely concluded that no such addition ought to be tolerated: for in the acts of the Synod held at Aquisgranum, we find it so determined by the Pope, upon the conference with the Legates: Ergo, ut video, illud a vestra paternitate decernitur, ut primo illud de quo quæstio agitur, de sæpe fato Symbolo tollatur, et tunc demum a quolibet licite ac libere sive cantando, sive tradendo discatur et doceatur; so one of the Legates. To which Leo answered thus, Ita proculdubio a nostra parte decernitur: ita quoque ut a vestra assentiatur, a nobis omnibus modis suadetur. Beside, lest the Roman Church might be accused to join with the Spanish and French Churches in this addition, the same Pope caused the Creed publicly to be set forth in the Church, graven in silver plates, one in Latin, and another in Greek, in the same words in which the Council of Constantinople had first penned it. Hic pro amore et cautela orthodoxæ fidei fecit [in B. Petri Basilica] scuta argentea duo scripta utraque Symbolo, unum quidem literis Græcis, et alium Latinis, sedentia dextra lævæque super ingressum corporis. *Anastas. in vita Leonis III.* Leo tertius [Symboli] transcriptum in tabula argentea, post altare B. Pauli posita, posteris reliquit, pro amore, ut ipse ait, et cautela fidei orthodoxæ. In quo quidem Symbolo in processione Spiritus Sancti solus commemoratur Pater his verbis; *Et in Spiritum Sanctum Dominum vivificantem, ex Patre procedentem, cum Patre et Filio co-adorandum et glorificandum. P. Lombardus.* These were taken out of the archiva at Rome, saith Photius, and so placed by Leo, that they might be acknowledged and perpetuated as the true copies of that Creed not to be altered. Ὁ Θεοτίσιος Λίων καὶ τὰς ἐν τοῖς Θεσαυροφυλακίαις τῶν κορυφαίων Πίτρου καὶ Παύλου ἐκ παλαιωτάτων χρόνων ἀποτιθησαυρισμένας τοῖς ἱεροῖς κειμηλίοις δύο ἀσπίδας, αἱ γραμματεῖ καὶ ῥήμασιν ἑλληνικοῖς ἔλεγον τὴν ἱερὰν τῆς ἡμῶν πίστεως ἐκδίξιν, ταύτας κατατάγωντο κατενώπιον τοῦ Ῥωμαϊκοῦ πλάθους

A R T. *πληθὺς καὶ εἰς ὅψιν ἀπάντων ἰλθεῖν ἰδικαίως, καὶ πολλοὶ τῶν*  
 VIII. *θεασαμένων τηνικαῦτα καὶ ἀνεγνωκότων ἐτι τῷ βίῳ παραμένονσι. Phot. apud Nicet. Thef. Orthod. Fid. t. 21. ut exscripsit Archiep. Armach. Οὗτος ὁ Λέων καὶ τὸ θησαυροφυλακίον τῆς Ἀποστολικῆς Ἐκκλησίας Ῥωμαίων ἀνοίξας ἀσπίδας διὰ τοῖς ἱεροῖς κειμηλίοις ἀποτεθσαυρισμένας ἐξήνεγκεν ἑλληνικοῖς καὶ γραμμασι καὶ ῥήμασιν ἰχέσας τὴν εὐσεβῆ τῆς πίστεως ἐκδοσιν. Idem, apud Euthym. Panopl. Dogm. tit. 12. ab eodem Archiep. exscript.* This was the great and prudent care of Leo the Third, that there should be no addition made to the ancient Creed authorized by a general Council, and received by the whole Church; and by this means he quieted all distempers for his time. But not long after, the following Popes, more in love with their own authority, than desirous of the peace and unity of the Church, neglected the tables of Leo, and admitted the addition *Filioque*. This was first done in the time and by the power of Pope Nicolaus the First, who by the activity of Photius was condemned for it. Tunc inter alias accusationes hoc principaliter posuit Photius ipsum [Nicolaum] fore excommunicatum quod apposuerat ad Symbolum Spiritum Sanctum a Filio procedere. Similiter et depositum, quod ipse Nicolaus Papa incidisset in sententiam tertii Concilii. *Antonin. part. 3. tit. 22. c. 13.* This was it which Photius complained of so highly in his Encyclic Epistle to the archiepiscopal sees of the Eastern Church; Ἀλλὰ γὰρ ἐχὶ μόνον εἰς ταῦτα παρανομεῖν ἐξηνέχθησαν, ἀλλὰ καὶ ἐτίς κακῶν ἐς κορωνίς, εἰς ταύτην ἀνίδραμον· πρὸς γὰρ τοῖς εἰρημνοῖς ἀποπήμασι, καὶ τὸ ἱερόν καὶ ἅγιον σύμβολον, ὃ πᾶσι τοῖς συνεδικοῖς καὶ οἰκουμενικοῖς ψηφίσμασιν, ἀμαχὸν ἔχει τὴν ἰσχὺν, νόθοις λογισμοῖς, καὶ παρεγγράφτοις λόγοις, καὶ θράσες ὑπερβολῇ, κινδυνεύειν ἐπιχείρησαν (ὃ τῶν τῆ πνευματικῆς μηχανημάτων) τὸ Πνεῦμα τὸ ἅγιον ἐκ ἐκ τῆ Πατρὸς μόνον, ἀλλάγει καὶ ἐκ τῆ Τῆς, ἐκπορεύσθαι, καινολογήσαντες. *Phot. Epist. ii. §. 8.* Hugo Etherianus legit *καινολογήσαντες*, dum vertit *frustra profitetur*. Thus far Photius against Nicolaus before he was deposed. After he was re-

stored

stored again, in the time of Pope John the Eighth, A. R. T. VIII. in the eighth General Council, as the Greeks call it, it was declared that the addition of *Filioque*, made in the Creed, should be taken away. Ἐξήτησεν δὲ ἡ Σύνοδος αὐτὴ καὶ περὶ τῆς προσθήκης τῆ Συμβόλης, καὶ ἔκρινεν ἄξιον ἵνα ἐξαίρεθῇ παντελῶς, says Marcus Bishop of Ephesus, in the Council of Florence. After this the same complaint was continued by Michael Cerularius, and Theophylact, in as high a manner as by Photius. Ἔστιν ἔν τὸ μέγιστον ἱκεῖνο σφάλμα, καὶ τῆτο δὲ τὸ τῆ Σολομώντος ἁδὰ πατέρες ποιεῖν συναντᾶν, ἢ ἐν τῷ τῆς πίστεως Συμβόλῃ καινοτομία, ἣν ἐποίησαντο ἀσακερῶντες τὸ Πνεῦμα ἐκ τῆ Πατρὸς καὶ ἐκ τῆ Υἱῆς ἐκπορεύεσθαι. *Theoph. ad Joan. cap. 3.* Καὶ τοῖς Δυτικοῖς τοῖσιν εἶτι μὲν περὶ τὸ δόγμα διαμαρτάνεται τὴν πατρικὴν πίστιν σαλευῖν, οἷον δὴ τὸ ἐν τῷ Συμβόλῳ περὶ τῆ ἀγίας Πνεύματος προσιδόμενον, ἐνθα ὁ κίνδυνος μέγιστος, τῆτο μὴ διορθώσῃς ἀξιεῖμενον ὁ συγχωρῶν ἀσυγχώρητος. *Ibid.* Thus did the Oriental Church accuse the Occidental for adding *Filioque* to the Creed, contrary to a General Council, which had prohibited all additions, and that without the least pretence of the authority of another Council; and so the schism between the Latin and the Greek Church began and was continued, never to be ended until those words καὶ ἐκ τῆ Υἱῆς, or *Filioque*, are taken out of the Creed. The one relying upon the truth of the doctrine contained in those words, and the authority of the Pope to alter any thing; the other either denying or suspecting the truth of the doctrine, and being very zealous for the authority of the ancient Councils. This therefore is much to be lamented, that the Greeks should not acknowledge the truth which was acknowledged by their ancestors, in the substance of it; and that the Latins should force the Greeks to make an addition to the Creed, without as great an authority as hath prohibited it, and to use that language in the expression of this doctrine which never was used by any of the Greek Fathers.

A. R. T.

Pag. 496. (s)

VIII.

This is the ancient determination of the second Araufican Council: Si quis sicut augmentum, ita etiam initium fidei, ipsumque credulitatis affectum, quo in eum credimus, qui justificat impium, et ad regenerationem sacri baptismatis pervenimus, non per gratiæ donum, id est, per inspirationem Spiritus Sancti corrigentis voluntatem nostram ab infidelitate ad fidem, ab impietate ad pietatem, et naturaliter nobis inesse dicit, Apostolicis dogmatibus adversarius approbatur, beato Paulo dicente, *Confidimus, quia qui capit in vobis bonum opus perficiet usque in diem Domini nostri Jesu Christi*; et illud, *Vobis datum est pro Christo, non solum ut in eum credatis, sed etiam ut pro illo patiamini*. Et, *Gratia salvi facti estis per fidem, non ex vobis, Dei enim donum est*. Can. 5. Concil. Arauf. et Gemad. Eccles. Dogm. cap. 42.

Pag. 496. (t)

It was the known opinion of the Pelagians, that it is in the power of man to believe the gospel without any internal operation of the grace of God; and St. Augustin was once of that opinion: Neque enim fidem putabam, says he, Dei gratia præveniri, ut per illam nobis daretur quod posceremus utiliter, nisi quia credere non possemus, si non præcederet præconium veritatis: ut autem prædicato nobis evangelio consentiremus nostrum esse proprium, et nobis ex nobis esse arbitrabar. Quem meum errorem nonnulla opuscula mea satis indicant, ante Episcopatum meum scripta. *De Prædest. Sanct. lib. i. cap. 3*. But whatsoever he had so written before he was made a bishop, he recalled and reversed in his Retraction, *lib. i. cap. 23*. and disputed earnestly against it as a part of the Pelagian heresy. This, as the rest of Pelagianism, is renewed by the Socinians, who in the Racovian Catechism deliver it in this manner; Nonne ad credendum Evangelio Spiritus Sancti in-  
teriore



teriore dono opus est ? Nullo modo : neque enim in A R T. Scripturis legimus cuiquam id conferri donum, nisi VIII. credenti Evangelio.

Pag. 497. (u)

Παράκλητος is five times used in the Scriptures, and that by St. John alone : four times in his Gospel, attributed to the Holy Ghost, once in his first Epistle, spoken of Christ. When it relates to the Holy Ghost, we translate it always *Comforter* ; when to Christ, we render it *Advocate* : of which diversity there can be no reason, because Christ, who is a Paraclete, said, that he would send another Paraclete ; and therefore the notion must be the same in both : Ἄλλον παράκλητον δώσει ὑμῖν, ταῦτίςτιν, ἄλλον ὡς ἐγώ. S. Chrysoſt. *ad locum*. If therefore in the language of St. John Παράκλητος be a *Comforter*, then Christ is a *Comforter* ; if Παράκλητος be an *Advocate*, the Holy Ghost is the *Advocate*. The vulgar Latin keeps the Greek word in the Gospels, *Paracletus*, but in the Epistle renders it *Advocatus*. The Syriac keepeth the original altogether ܡܕܝܬܐ, as being of ordinary use in the writers of that and the Chaldee language ; and therefore was not well translated *Paracletus* in the Gospels, and *Advocatus* in the Epistle, by Tremellius. That the Latins did use generally the word *Paracletus* for the Holy Ghost, as it is now in the vulgar Latin, appeareth by the description of the heresy of Montanus, which Tertullian calls *Novam prophetiam de Paracleto inundantem* ; *De Refur. Carn. cap. 63.* and, *Spiritalem rationem, Paracleto autore. Cont. Marcion. lib. i. cap. 29.* And yet the ancientest Latin translators rendered it *Advocatus* even in the Gospels, in reference to the Spirit : as we read it in Tertullian ; Bene quod et Dominus usus hoc verbo in persona Paracleti, non divisionem significavit, sed dispositionem ; *Rogabo enim, inquit, Patrem, et alium advocatum mittet vobis, Spiritum veritatis. Adv. Prax. cap.*

ART. cap. 9. So Novatianus; *Ego rogabo Patrem, et aliam*  
 VIII. *advocatam dabit vobis.*—Necnon etiam subdidit illud  
 quoque, *Advocatus autem ille Spiritus Sanctus quem mis-*  
*surus est Pater, ille vos docebit.* *De Trin. cap. 28.* *Cum*  
*venerit advocatus ille, quem ego mittam.* *Apud S. Hilar.*  
*de Trin. lib. viii. §. 19.* Notwithstanding *Consolator*  
 also is of good antiquity: as we read in the same St.  
 Hilary; *Sumus nunc quidem consolati quia Domi-*  
*nus ait, Mittet vobis Pater et alium Consolatorem.*  
*Enar. in Psal. cxxv.* And it is possible that some  
 which used *Advocatus* might understand so much:  
 for in the ancient Christian Latin, *advocare* signifieth  
 to comfort, and *advocatio* consolation; as being the  
 bare interpretation of παρακαλεῖν and παράκλησις. As  
 Tertullian translates παρακαλεῖσαι πενθῶντας, *Isa. lxi. 2.*  
*Advocare languentes.* *Adv. Marcion. lib. iv. cap. 14.*  
 So when we read, *Væ vobis divitibus, quia habetis*  
*consolationem vestram;* Tertullian reads it, *Væ vo-*  
*bis divitibus, quoniam recepistis advocationem ves-*  
*tram.* *Adv. Marcion. lib. iv. cap. 15.* And speak-  
 ing in his own language; *Beati, inquit, flentes atque*  
*lugentes.* Quis talia sine patientia tolerat? Itaque  
 talibus et *advocatio* et *risus* promittitur. *De Patien.*  
*cap. 11.* And as St. Hilary read it, so did St. Au-  
 gustin expound it; *Consolabuntur Spiritu Sancto,*  
*qui maxime propterea Paracletus nominatur, id est,*  
*Consolator.* *De Serm. Dom. in Monte, lib. i. cap. 2.*  
*Cum Christus promiserit suis missurum se Paracle-*  
*tum, id est, Consolatorem vel Advocatum.* *Cont.*  
*Faust. lib. xiii. cap. 17.* *Consolator ergo ille, vel*  
*Advocatus, utrumque enim interpretatur quod est*  
*Græce Paracletus, &c.* *Tract. 94. in Joan.* And as  
 they read or expound it, so did the Arabic trans-  
 lator render it by two several words, one in the Gos-  
 pel, another in the Epistle, both signifying *Consolator*.  
 Now what they meant by *Advocatus* is evident; that  
 is, one which should plead the cause of Christians  
 against their adversaries which accused and persecuted  
 them;

them; that as there is an Accuser which is a spirit, even Satan; so there should be an Advocate to plead against that Accuser, even the Holy Spirit. A. R. T. VIII. *Necessarius nobis est ros Dei, ut non comburamur, neque infructuosi efficiamur; et ubi accusatorem habemus, illic habemus et Paracletum. Iren. adv. Hæres. lib. iii. cap. 19.* Hic ipse [Spiritus] et in Prophetis populum accusavit, et in Apostolis advocationem gentibus præstitit. Nam illi ut accusarentur merebantur, quia contempserant legem; et qui ex gentibus credunt ut patrocínio Spiritus adjuventur merentur, quia ad evangelicam pervenire gestiunt legem. *Novatian. de Trin. cap. 29.* And again; Quoniam Dominus in cælo esset abiturus, Paracletum discipulis necessario dabat, ne illos quodammodo pupillos, quod minime decebat, relinqueret, et sine Advocato et quodam Tutore defereret. *Ibid.* In this sense it was, that when Vettius pleaded for the Gallican Martyrs before their persecutors *ἡξίς ἀκυσθῆναι ἀπολογέμενος ὑπὲρ τῶν ἀδελφῶν*, endeavouring to clear them, he was called the Παράκλητος of the Christians, *ἀνελήφθη καὶ αὐτὸς εἰς τὸν κλῆρον τῶν μαρτύρων, παράκλητος Χριστιανῶν χρηματίσας. Acta Mart. Gal. apud Euseb. Hist. Eccl. lib. v. cap. 1.* In the same notion did the ancient Rabbins use the same word retained in their language, *שׂוֹכֵן*, as appeareth by that in the *Pirke Avoth, cap. 4.* *דן דין לא פרחי קנה אחת מצוה שצוה : דן דין לא פרחי קנה אחת מצוה עברה* *He which keepeth one commandment gaineth one Advocate, and he which transgresseth one getteth one Accuser.* As therefore *דן* is Κατήγορος, so *שׂוֹכֵן* is Συνήγορος, or *Patronus qui causam ei agit.* And so *Advocatus* is ordinarily understood for him which pleadeth and maintaineth the cause of any one. But I conceive there were other *Advocati*, and especially Παράκλητοι among the Greeks, who did not plead or maintain the cause, but did only assist with their presence, entreating and interceding by way of petition to the judges, such as were

A R T. were the friends of the *rous*, called by him to his  
 VIII. assistance, and interceding for him; in both which  
 respects they were called Παράκλητοι. As we read in  
 Iſæus, Τὲς φίλοι παρακαλίσαντες, καὶ ῥήτορας παρασκευασά-  
 μνοι· the ῥήτορες were to plead, the Φίλοι παράκλητοι  
 were to intercede. The action of these *Advocati* was  
 called Παράκλησις, and by the ancient Grammarians  
 Παράκλησις is interpreted Δέσις; as Harpocraton;  
 Τίθεται μίντοι σπανίως καὶ ἀντὶ τῆς δέσεως· Λυκάργος, ἐν τῇ  
 περὶ Ἱερειᾶς, προειπὼν, Εἰ μὲν ὑπὲρ ἰδίας τινὸς ἦν ὁ ἀγὼν, ἐδε-  
 όμην ἂν ὑμῶν μετ' εὐνοίας ἀκῆσαί με· μετ' ὀλίγον φησὶ, Νυνὶ δὲ  
 αὐτὲς ὑμᾶς εἶμαι τῷτο ποιήσεν, καὶ χωρὶς παρακλήσεως τῆς  
 ἐμῆς. And that the action of the Παράκλητος was δέ-  
 σις, *entreaty*, and *petition*, appears by those words of  
 Demosthenes; Αἱ δὲ τῶν παρακλήτων τέτων δέσεις καὶ  
 σπυδαὶ τῶν ἰδίων πλειονεξιῶν ἕνεκα ἐγίνοντο. *Orat. περὶ πα-  
 ρατρ.* Of these Παράκλητοι is Æschines to be under-  
 stood; Τὴν μὲν παρασκευὴν ὁρᾷτε, καὶ τὴν παρατάξιν δεη-  
 γήνηται, καὶ τὰ κατ' ἀγορὰν δέσεις αἷς κεχρηναί τις. *Orat. κατὰ Κτησ.* Thus I conceive the notion of Pa-  
 ράκλητος, common to the Son and to the Holy Ghost,  
 to consist especially in the office of intercession, which  
 by St. Paul is attributed to both, and is thus ex-  
 pressed of the Spirit by Novatianus; Qui interpellat  
 divinas aures pro nobis gemitibus ineloquacibus, ad-  
 vocationis implens officia et defensionis exhibens mu-  
 nera. *De Trin. cap. 29.*

Pag. 497. (x)

Dominus pollicitus est mittere se Paracletum, qui  
 nos aptaret Deo. Sicut enim de arido tritico massa  
 una fieri non potest sine humore, neque unus panis;  
 ita nec nos multi unum fieri in Christo Jesu potera-  
 mus, sine aqua quæ de coelo est. *Iren. adv. Hæres.  
 lib. iii. cap. 19.*

Pag. 498. (y)

The word Ἀρραβὼν, which the Apostle only useth in  
 this particular, is of an Hebrew extraction, רבש  
 from

from עֵרָב a word of promise and engagement in commerce, bargains, and agreements; and being but in one particular affair used in the Old Testament is taken for a pledge, Gen. xxxviii. 17, 18, 20. and translated Ἀρράβων by the LXX, as well as מְחָרָב by the Chaldee; yet the Greek word otherwise, consonantly enough to the origination, signifieth rather an earnest than a pledge, as the Greeks and Latins generally agree: *Hesych.* Ἀρράβων, πρόδομα. *Etymol.* Ἀρράβων, ἢ ἐπὶ ταῖς ὠναῖς παρὰ τῶν ὀνυμίων δεδομένη προκαταβολὴ ὑπὲρ ἀσφαλείας. Which words are also extant in Suidas, but corruptly. To this purpose is cited that of Menander;

A R T.  
VIII.

————— Μικρῶ  
Μὲν ἀρράβων' εὐθύς μ' ἔπεισε καταβαλεῖν.  
*Etymol. M. in Ἀρράβων.*

So Aristotle speaking of Thales, εὐπορήσαντα χρημάτων ἐλίγων ἀρράβωνας διαδῆναι τῶν ἱλαιουργίων. *Polit. lib. i. cap. 11.* So the Latins; Arrhabo sic dicta, ut reliquum reddatur. Hoc verbum a Græco ἀρράβων. Reliquum ex eo quod debitum reliquit. *Varro de Ling. Lat. lib. iv.* In terrenis negotiis arrhæ quantitas, contractus illius pro quo intercefferit quædam portio est; pignoris vero ratio, meritum rei pro qua poni videtur excedit. *Paschas. Diac. de Sp. S. lib. i. cap. 11.* Pignus Latinus interpres pro arrhabone posuit. Non idipsum autem arrhabo quod pignus sonat. Arrhabo enim futuræ emptioni quasi quoddam testimonium, et obligamentum datur. Pignus vero, hoc est, ἐνίσχυρον, pro mutua pecunia opponitur, ut cum illa reddita fuerit, reddenti debitum pignus a creditore reddatur. *S. Hieron. ad Ephef. i. 14.* There is such another observation in A. Gellius, upon these words of Q. Claudius, Cum tantus arrhabo penes Samnites populi Romani esset. Arrhabonem dixit sexcentos obfides; et id maluit quam pignus dicere, quoniam vis hujus vocabuli in ea sententia gravior acriorque est.

A R T. est. *Noct. Att. lib. xvii. cap. 2.* The sense and use  
VIII. of this word is evident in Plautus ;

*Th.*——Eas quanti destinat ?

*Tr.* Talentis magnis totidem, quot ego et tu sumus.  
Sed arrhaboni has dedit quadraginta minas.

*Mosell. Aët. iii. Sc. 1. v. 113.*

The sum was 120l. of which he gave 40l. in part of payment, and this was the arrhabo. So the Greek Fathers interpret St. Paul ; *Διὰ μέντοι τῷ ἀρραβῶντος ἐνέχετο τῶν δοθησομένων τὸ μέγεθος· ὁ γὰρ ἀρραβῶν μικρὸν τι μέρος ἐστὶ τῷ παντός.* *Theodoret. in 2 Cor. i. 22.* Διὰ τὸτο γὰρ καὶ ἀρραβῶν τὸ νῦν δοθὲν ὀνομάζεται, ὡς πολλαπλασίας ἐκεῖ δοθησομένης τῆς χάριτος. *Idem, in 1 Cor. xv. 44.* Οὐδὲ Πνεῦμα εἶπεν ἀπλῶς, ἀλλ' ἀρραβῶνα ὠνόμασεν, ἵνα ἀπὸ τῆς καὶ περὶ τῷ παντός θαρρήσῃ. *S. Chrysost. ad 2 Cor. i. 22.* In this manner speaks Eusebius ; *Τὰ πρωτόλεγα τῶν ἐπαθλῶν ἐνθένδε προαρραβωνίζεται.* *De Vit. Constant. lib. i. cap. 3.* Οὔτε γὰρ πᾶν κεκοιμισμένα ἔτε πάντας ὑπερῃμιν· ἀλλ' αἶον ἀρραβῶνα τῶν αἰωνίων ἀγαθῶν καὶ τῷ πατρὶ πλεῖστε προσελήφαμεν. *Theodor. in Clem. Alex. 802.* So Tertullian ; Hic sequester Dei atque hominum appellatus, ex utriusque partis deposito commissio sibi, carnis quoque depositum servat in semetipso, arrhabonem summæ totius. Quemadmodum enim nobis arrhabonem Spiritus reliquit, ita et a nobis arrhabonem carnis accepit, et vexit in cœlum pignus totius summæ illuc quandoque redigendæ. *De Resur. Carn. cap. 51.* Plane accepit et hic Spiritum caro, sed arrhabonem ; animæ autem non arrhabonem sed plenitudinem. *Ibid. cap. 53.* So though the translator of Irenæus render ἀρραβῶν *pignus*, yet it is evident that Irenæus did understand by ἀρραβῶν an *earnest*. Quod et pignus dixit Apostolus, hoc est partem ejus honoris qui a Deo nobis promissus est, in epistola quæ ad Ephesios est ; *Adv. Hæres. lib. v. cap. 11.* and a little after ; Si enim pignus complexens hominem in semetipsum, jam facit dicere, Abba pater,

pater, quid faciet universa Spiritus gratia quæ hominibus dabitur a Deo? Similes nos ei efficiet, et perficiet voluntate Patris. A R T. VII.

Pag. 499. (x)

In respect of the nature of the Holy Ghost, I have endeavoured the same which Faustus Rhegiensis did, of whom Gennadius relates thus much: Faustus ex Abbate Lirinensis monasterii apud regnum Galliæ Episcopus factus, vir in divinis Scripturis satis intentus, ex traditione Symboli occasione accepta, composuit librum de Spiritu Sancto, in quo ostendit eum juxta fidem Patrum consubstantialiorem et coæternalem esse Patri et Filio, ac plenitudinem Trinitatis obtinentem. *Catal. Illust. Vir.* 87.

Pag. 499. (a)

I have formerly shewn at large how the Creed did first arise from the Baptismal institution, Vol. I. p. 55. And therefore as the name of the Holy Ghost is an essential part of that form, so must the belief in him be as essential to the Creed, which was at first nothing else but an explication of that form. The first enlargement and explication we find in Justin Martyr thus expressed: Ἐπονομάζεται—τὸ τῷ Πατρὶ τῶν ὅλων καὶ θεσπότης Θεῷ ὄνομα—καὶ ἐπ' ὀνόματος δὲ Ἰησοῦ Χριστοῦ τῷ βαπτισθέντι ἐπὶ Ποντίῳ Πιλάτῳ, καὶ ἐπ' ὀνόματος Πνεύματος ἁγίου, ὃ διὰ τῶν προφητῶν προεκήρυξε τὰ κατὰ τὸν Ἰησοῦν πάντα, ὃ φωτισζόμενος λύεται. *Apol.* i. §. 61. And the rule of faith delivered soon after by Irenæus is very consonant unto it: Εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, τὸν πεποισμένα τὸν ἄραρον, καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς—καὶ εἰς ἕνα Χριστὸν Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, τὸν σαρκωθέντα ὑπὲρ τῆς ἡμετέρας σωτηρίας καὶ εἰς Πνεῦμα ἅγιον τὸ διὰ τῶν προφητῶν κεκηρυγμένον τὰς οἰκονομίας καὶ τὰς ἐκλύσεις. *Adv. Hæres. lib. i. cap. 2.* As that delivered soon after him by Tertullian; Unicum quidem Deum credimus; sub hac tamen dispensatione (quam οἰκονομίαν dicimus) ut unici Dei sit et Filius Sermo

A R T. Sermo ipsius, qui ex ipso processerit, per quem omnia facta sunt, et sine quo factum est nihil. Hunc missum a Patre in virginem, et ex ea natum hominem et Deum, filium hominis et filium Dei, et cognominatum Jesum Christum : hunc passum, hunc mortuum, et sepultum secundum Scripturas, resuscitatum a Patre, et in cœlos resumptum, sedere ad dextram Patris, venturum judicare vivos et mortuos. Qui exinde miserit, secundum promissionem suam, a Patre Spiritum Sanctum Paracletum, sanctificatorem fidei eorum qui credunt in Patrem et Filium et Spiritum Sanctum. *Adv. Prax. cap. 2.* Indeed there is an objection made against this truth by the Socinians, who would have us believe that in the first Creeds or rules of faith the Holy Ghost was not included. Thus Schlichtingius writing against Meisner ; Porro observatum est a quibusdam tertiam hanc Symboli istius partem quæ a Spiritu Sancto incipit, ab initio defuisse, seu in Symbolo non fuisse additam ; idque non immerito, cum non personas ullas in quas credendum sit (quas solas, ut apparet, auctoribus Symboli commemorare propositum fuit), sed res tantum credendas complectatur, quæ implicite fide in Deum et in Jesum Christum omnes continentur. Hoc si ita est sane, defuit tertia Persona, quæ Deum illum unum nobis declararet. Tertullianus sane author antiquissimus et temporibus Apostolorum proximus, hanc tertiam Symboli istius partem non tantum ita non apposuit, ut omitteret ; sed ita ut excluderet ; *Lib. de Virginibus velandis.* But as he argues very warily with his *Hoc si ita est*, so he disputes most fallaciously : for first he makes Tertullian the most ancient and next to the Apostles, and so would bring an example of the first Creed from him ; whereas Justin Martyr and Irenæus were both before him, and they both mention expressly the Holy Ghost in their rules of faith. Secondly, he makes Tertullian exclude the Holy Ghost from the rule of faith, which he clearly expresseth in the place fore-cited :  
and



and therefore that place by him mentioned cannot be an exclusion, but an omission only; and the cause of that omission in that place is evident, that he might bring in his opinion of the Paracletus with the better advantage. Thus when Eusebius Cæsariensis gave in a copy of the Creed (by which he was catechized, baptized, and consecrated) to the Council of Nice, it runs thus, Πιστεύομεν εἰς ἕνα Θεὸν Πατέρα, &c. καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστόν, &c. πιστεύομεν καὶ εἰς τὸ Πνεῦμα ἅγιον, and there concludes. In conformity whereunto the Nicene Council, altering some things, and adding others against the Arians, concludeth in the same manner, καὶ εἰς τὸ ἅγιον Πνεῦμα. And the Arian bishops in the Synod at Antioch not long after: Πιστεύομεν καὶ εἰς τὸ ἅγιον Πνεῦμα, εἰ δὲ δεῖ προσθεῖναι, πιστεύομεν καὶ περὶ σαρρὸς ἀναστάσεως, καὶ ζωῆς αἰωνίου. From whence it appeareth that the profession of faith in the Father, Son, and Holy Ghost, was counted essential to the Creed; the rest which followeth was looked upon as a προσθήκη. Quid nunc de Spiritu Sancto dicemus, quem credere consequente Symboli parte in Trinitate præcipimur? *Alc. Arit. Fragm. Serm. de Symb.*

A R T.  
VIII.

## ARTICLE IX.

*The Holy Catholic Church, the Communion of Saints.*

Pag. 504. (b)

**ALTHOUGH** generally the article of *the Holy Church* did immediately follow the article of the Holy Ghost, as Tertullian well observeth, Cum sub tribus et testatio fidei, et sponso salutis pignerentur, necessario adjicitur Ecclesiæ mentio; quoniam ubi tres, id est, Pater et Filius et Spiritus Sanctus, ibi Ecclesia, quæ trium corpus est: *De Baptis. cap. 6.* And St. Augustin; Spiritus Sanctus si creatura non creator esset, profecto creatura rationalis esset; ipsa enim esset summa creatura. Et ideo in Regula fidei non poneretur ante Ecclesiam, quia et ipse ad Ecclesiam pertineret: *Enchir. cap. 56.* And the Author of the first book *de Symb. ad Catechum.* Sequitur post Trinitatis commendationem, *sanctam Ecclesiam: cap. 6.* and St. Jerom, cited in the next note. Yet notwithstanding this order was not always observed, but sometimes this article was reserved to the end of the Creed. As first appeareth in that remarkable place of St. Cyprian; Quod si aliquis illud opponit, ut dicat eandem Novatianum legem tenere, quam Catholica Ecclesia teneat, eodem Symbolo quo et nos, baptizare, eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum Sanctum, ac propter hoc usurpare eum potestatem baptizandi posse, quod videatur in interrogatione baptismi a nobis non discrepare; sciat quisque hoc opponendum putat, primum non esse unam nobis et Schismaticis Symboli legem, neque eandem interrogationem. Nam cum dicunt, *Credis remissionem peccatorum, et vitam*

*vitam æternam per sanctam Ecclesiam?* mentiuntur in interrogatione, cum non habeant Ecclesiam. Tunc deinde voce sua ipsi confitentur remissionem peccatorum non dari, nisi per sanctam Ecclesiam, posse. *Epist. ad Magn.* Thus Arius and Euzoius, in the words hereafter cited, place the Church in the conclusion of their Creed. And the Author of the second book *de Symb. ad Catechum.* placeth the remission of sins after the Holy Ghost; Noli injuriam facere illi qui fecit te, ut consequaris ab illo, quod in isto sancto Symbolo sequitur, *Remissionem omnium peccatorum: cap. 10.* and after he hath spoken of the resurrection and life everlasting, proceedeth thus to speak of the Church; *Sancta Ecclesia, in qua omnis sacramenti terminatur autoritas, &c. cap. 13.* And the Author of the third; Ideo sacramenti hujus conclusio per Ecclesiam terminatur, quia ipsa est mater foecunda: *cap. 12.* And the Author of the fourth; *Per sanctam Ecclesiam.* Propterea hujus conclusio sacramenti per sanctam Ecclesiam terminatur, quoniam si quis absque ea inventus fuerit, alienus erit a numero filiorum; nec habebit Deum Patrem qui Ecclesiam noluerit habere matrem. *cap. 13.* Thus therefore they disposed the last part of the Creed; Credo in Spiritum Sanctum, peccatorum remissionem, carnis resurrectionem et vitam æternam per sanctam Ecclesiam. And the design of this transposition was to signify, that remission of sins and resurrection to eternal life are to be obtained in and by the Church: as the Creed in the first Homily under the name of St. Chrysostom; Credo in Spiritum Sanctum. Iste Spiritus perducit ad sanctam Ecclesiam, ipsa est quæ dimittit peccata, promittit carnis resurrectionem, promittit vitam æternam.

Pag. 504. (c)

Quæ est mater nostra, in quam repromissimus sanctam Ecclesiam. *Tertul. adv. Marcion. lib. v. cap. 4.* So Rufinus; Sanctam Ecclesiam. For *Catholicam*

A R T. is added by Pamelius: So St. Jerom; *Præterea cum solenne sit in lavacro post Trinitatis confessionem interrogare, Credis sanctam Ecclesiam? Credis remissionem peccatorum?* Quam Ecclesiam credidisse eum dices? Arianorum? sed non habent; nostram? sed extra hanc baptizatus non potuit eam credere quam nescivit: *Adv. Lucif.* and St. Augustin; Credimus et sanctam Ecclesiam, with this declaration, utique Catholicam. *De Fide et Symb. cap. 10.* So Maximus Taurinensis, Chrysologus, and Venantius Fortunatus: the Author of the first book *de Symb. ad Catecham.* Sequitur post Sanctæ Trinitatis commendationem, *Sanctam Ecclesiam: cap. 6.* The Author of the other three, who placeth this article last of all; *Sancta Ecclesia*, in qua omnis hujus sacramenti terminatur autoritas, *lib. ii. cap. 13.* and *lib. iv. cap. 13.* expressly, *Per sanctam Ecclesiam*, as the words of the Creed, with the explication before mentioned: as also the interrogation of the Novatians ending with *Per sanctam Ecclesiam*, cited before out of St. Cyprian. So likewise of those two Homilies on the Creed which are falsely attributed to St. Chrysostom, the first hath *Sanctam Ecclesiam* after the belief in the Holy Ghost, the second concludeth the Creed with *Per sanctam Ecclesiam.* In carnis resurrectione fides, in vita æterna spes, in sancta Ecclesia charitas. Thus the ancient Saxon Creed set forth by Freherus; *Tha halgan gelathing*, i. e. *The holy Church*; the Greek Creed in Saxon letters in Sir Robert Cotton's Library, and the old Latin Creed in the Oxford Library. Deus qui in coelis habitat, et condidit ex nihilo ea quæ sunt, et multiplicavit propter sanctam Ecclesiam suam, irascitur tibi. *Herm. lib. i. Vis. 1.* Virtute sua potenti condidit sanctam Ecclesiam suam. *Ibid.* Rogabam Dominum, ut revelationes ejus, quas mihi ostendit per sanctam Ecclesiam suam, confirmaret. *Idem, Vis. 4.* But though it were not in the Roman or Occidental Creeds, yet it was anciently in the Oriental, particularly in that of Jerusalem, and that

that of Alexandria. In the Creed at Jerusalem it was certainly very ancient; for it is expounded by St. Cyril, Archbishop of that place, *Εἰς μίαν ἁγίαν καθελομένην ἐκκλησίαν. Catech. 18.* And in the Alexandrian it was as ancient; for Alexander, Archbishop of that place, inserts it in his confession in his Epistle *ad Alexandrum*; *Μίαν καὶ μόνην καθελομένην τὴν ἀποστολικὴν ἐκκλησίαν. Theodoret. Hist. Eccles. lib. i. cap. 4.* And Arius and Euzoius, in their confession of faith given in to Constantine, thus conclude, *Καὶ εἰς μίαν καθελομένην ἐκκλησίαν τῷ Θεῷ, τὴν ἀπὸ περάτων ἕως περάτων. Socrat. Hist. Eccles. lib. i. cap. 26.* The same is also expressed in both the Creeds, the lesser and the greater, delivered by Epiphanius in *Ancorato*; the words are repeated in the next observation.

Pag. 504. (d)

*Credo sanctam Ecclesiam, I believe there is an holy Church*; or *Credo in sanctam Ecclesiam*, is the same; nor does the particle *in* added or subtracted make any difference. For although some of the Latin and Greek Fathers press the force of that preposition, as is before observed, though Rufinus urge it far in this particular; *Ut autem una eademque in Trinitate divinitas doceatur, sicut dictum est in Deo Patre credi adjecta præpositione, ita et in Christo Filio ejus, ita et in Spiritu Sancto memoratur. Sed ut manifestius fiat quod dicimus, ex consequentibus approbabitur. Sequitur namque post hunc sermonem, Sanctam Ecclesiam, remissionem peccatorum, hujus carnis resurrectionem. Non dixit, in sanctam Ecclesiam, nec in remissionem peccatorum, nec in carnis resurrectionem, si enim addidisset in præpositionem, una eademque vis fuisset cum superioribus. Ne autem (sc. Nunc autem) in illis quidem vocabulis, ubi de divinitate fides ordinatur, in Deo Patre dicitur, et Jesu Christo Filio ejus, et in Spiritu Sancto; in cæteris vero ubi non de divinitate, sed de creaturis ac mysticis sermo est, in præpositio non additur ut dicatur in sanctam*

- A R T. sanctam Ecclesiam, sed sanctam Ecclesiam credendam esse, non ut in Deum, sed ut Ecclesiam Deo congregatam; et remissionem peccatorum credendam esse, non in remissionem peccatorum, et resurrectionem carnis, non in resurrectionem carnis. Hac itaque præpositionis syllaba creator a creaturis secernitur et divina separantur ab humanis: *Ruffin. in Symb.* Though, I say, this expression be thus pressed, yet we are sure that the Fathers did use *in*; and *in* for the rest of the Creed as well as for the Father, Son, and Holy Ghost. We have already produced the authorities of St. Cyril, Arius and Euzoius, Vol. II. p. 13. not. (m) and that of St. Epiphanius in *Ancorato*. Thus also the Latins, as St. Cyprian; In æternam pœnam ferro credent, qui in vitam æternam credere noluerunt. *Ad Demetrianum*. So *Interpres Irenæi*; Quotquot autem timent Deum, et credunt in adventum Filii ejus, &c. So Chrysologus: *In sanctam Ecclesiam*. Quia Ecclesia in Christo, et in Ecclesia Christus est; qui ergo Ecclesiam fatetur, in Ecclesiam se confessus est credidisse. *Serm.* 62. And in the ancient edition of St. Jerom in the place before cited it was read, Credis in Sanctam Ecclesiam, and the word *in* was left out by Victorius.

Pag. 504. (e)

Κύριος the Lord, and that properly Christ; from whence Κυριακὸς belonging to the Lord Christ; οἶκος Κυριακὸς, from thence Kyriac, Kyrk, and Church.

Pag. 505. (f)

The word used by the Apostles is Ἐκκλησία from ἐκκαλεῖν *evocare*. From ἐκκέκληται, ἐκκλησι, from ἐκκλησις, ἐκκλησία, of the same notation with the Hebrew קהלה: Ecclesia quippe ex vocatione appellata est. *S. August. Expos. ad Rom.* And though they ordinarily take it primarily to signify *convocatio*, as St. Augustin; Inter congregationem, unde Synagoga, et convocationem, unde Ecclesia nomen habet, distat aliquid;

aliquid; *Enar. in Psal.* lxxxi. yet the origination ART. IX.  
 speaks only of evocation, without any intimation of  
 congregation or meeting together, as there is in σύ-  
 κλητος. From whence arose that definition of Me-  
 thodius, "ὅτι ἐκκλησία, παρὰ τὸ ἐκκληκέναι τὰς ἡδονὰς  
 λίσσασθαι φησιν. *Phot. Biblioth.* §. 235. Whereas ἐκ-  
 καλεῖν is no more here than καλεῖν, ἐκκλησις no more  
 than κλησις, as κλητεύειν and ἐκκλητεύειν with the Attics  
 were the same: from whence it came to pass that  
 the same preposition hath been twice added in the  
 composition of the same word; from ἐκκαλεῖν, ἐκκλη-  
 σία, from thence ἐκκλησιάζειν, and because the prepo-  
 sition had no signification in the use of that word,  
 from thence ἐξεκκλησιάζειν, *to convocate, or call toge-  
 ther.* But yet ἐκκλησία is not the same with ἐκκλησις,  
 not the evocation or the action of calling, but the κλη-  
 τοὶ or the company called, and that (according to the  
 use) gathered together; from whence ἐκκλησιάζειν is  
*to gather together, or to be gathered.* Hence St. Cyril;  
 'Ἐκκλησία δὲ καλεῖται φερωνύμως, διὰ τὸ πάντας ἐκκαλεῖσθαι  
 καὶ ὁμῶς συναγεῖν. *Catech.* 18. So Ammonius; 'Ἐκ-  
 κλησίαν ἔλεγον οἱ Ἀθηναῖοι τὴν σύνοδον τῶν κατὰ τὴν πόλιν.  
 To this purpose do the LXX use ἐκκλησιάζειν actively,  
 to convocate or call together an assembly, as ἐκκλησι-  
 áζειν λαόν, and ἐκκλησιάζειν συναγωγὴν, and ἐκκλησιάζεσθαι  
 passively, as 'Ἐξεκκλησιάσθη πᾶσα συναγωγὴ, *Jos.* xviii. 1.  
 which the Attic writers would have expressed by  
 ἐκκλησίαζει, *a.* Aristophanes;

Ἐδοξέ μοι περὶ πρῶτον ὕπνον ἐν τῇ Πηνυκί

Ἐκκλησιάζειν πρόβατα συγκαθήμενα.

*Vesp.* v. 31.

Where though the Scholiast hath rendered it, 'Ἐκκλη-  
 σιάζειν, *ως ἐκκλησίαν συναγεῖν*, whereby the lexicogra-  
 phers have been deceived, yet the word is even there  
 taken as a neuter, in the passive sense, as generally  
 the Attics use it. Howsoever from the notation of  
 the word we cannot conclude that it signifies a num-  
 ber of men called together into one assembly out of the

- A R T. the mass or generality of mankind ; first, because the  
 IX. preposition *ἐν* hath no such force in the use of the  
 word ; secondly, because the collection or coming to-  
 gether is not specified in the origination.

Pag. 505. (g)

Translatum in Paradisum, jam tunc de mundo in  
 Ecclesiam. *Tertul. adv. Marcion. lib. ii. cap. 6.*

Pag. 505. (h)

Thus St. Ignatius, speaking of Christ ; *Αὐτὸς ὢν  
 ὁμοῦ τῷ Πατρὶ, δι' ἧς ἐστέρχονται Ἀβραάμ, καὶ Ἰσαὰκ, καὶ  
 Ἰακώβ, καὶ οἱ προφῆται, καὶ οἱ ἀπόστολοι, καὶ ἡ ἐκκλησία.*  
*Epist. ad Philad. §. 9.* Where *ἡ ἐκκλησία* is plainly  
 taken for the multitude of Christians who were con-  
 verted to the faith by the Apostles, and those who  
 were afterwards joined to them in the profession of  
 the same faith. *Sacrificia in populo, sacrificia et in  
 Ecclesia. Iren. adv. Hæres. lib. iv. cap. 34.* Disse-  
 minaverunt sermonem de Christo Patriarchæ et Pro-  
 phetæ ; demissa est autem Ecclesia, hoc est, fructum  
 percepit. *Idem, lib. iv. cap. 42.* Quid ? Judaicus  
 populus circa beneficia divina perfidus et ingratus,  
 nonne quod a Deo primum receffit impatientiæ cri-  
 men fuit ?—Impatientia etiam in Ecclesia hæreticos  
 facit. *S. Cyprian. de Bono Patient.* Quis non agnos-  
 cat Christum——reliquisse matrem Synagogam Ju-  
 dæorum, veteri Testamento carnaliter adhærentem,  
 et adhæsisse uxori suæ, sanctæ Ecclesiæ ? *S. August.  
 cont. Faust. lib. xii. cap. 8.* Mater sponsi Domini  
 nostri Jesu Christi, Synagoga est ; proinde nurus ejus  
 Ecclesia—*Idem, Enar. in Psal. xlv.*

Pag. 506. (i)

In quem tingeret *ἐν* in Ecclesiam ? quam non-  
 dum Apostoli struxerant. *Tertul. de Bapt. cap. 11.*

Pag. 506. (b)

Qualis es evertens atque commutans manifestam  
 Domini



Domini intentionem personaliter hoc Petro conferentem. *Super te*, inquit, *ædificabo Ecclesiam meam*; et *Dabo tibi claves*, non Ecclesiæ.—Sic enim et exitus docet: in ipso Ecclesia exstructa est, id est, per ipsum, ipse clavem imbuat; vides quam; *Viri Israelitæ*, auribus mandate quæ dico: *Jesum Nazarenum virum a Deo vobis destinatum*, et reliqua. *Tertul. de Pud. cap. 21.* So St. Basil; Εὐδὺς γὰρ ἐκ τῆς φωνῆς ταύτης νοῶμεν Πέτρον—τὸν διὰ τῆς πίστεως ὑπεροχὴν ἐφ' ἑαυτὸν τὴν οἰκοδομὴν τῆς ἐκκλησίας δεξαμένον. *Adv. Eunom. lib. ii.* St. Peter took upon himself the building of the Church, that is, to build the Church, which he then performed, when he preached the Gospel by which the Church was first gathered.

Pag. 506. (l)

Tertullian mentioning the Acts of the Apostles, addeth these words; Quam Scripturam qui non recipiunt, nec Spiritus Sancti esse possunt, qui necdum Spiritum possint agnoscere discentibus missum; sed nec Ecclesiam defendere, qui quando, et quibus incunabulis institutum est hoc corpus, probare non habent. *De Præscr. Heret. cap. 22.*

Pag. 507. (m)

Cum remisissent summi sacerdotes Petrum et Joannem, et reversi essent ad reliquos coapostolos et discipulos Domini, id est in Ecclesiam. *S. Iren. adv. Hæres. lib. iii. cap. 12.*

Pag. 507. (n)

Hæ voces Ecclesiæ, ex qua habuit omnis Ecclesia initium. *S. Iren. adv. Hæres. lib. iii. cap. 12.*

Pag. 508. (o)

From these places St. Augustin did collect that *Ἐκκλησία* was taken in the Scriptures for the place of meeting, or the house of God, and came so to be frequently used in the language of the Christians in his

A R T. his time: Sicut Ecclesia dicitur locus, quo Ecclesia  
 IX. congregatur. Nam Ecclesia homines sunt, de quibus  
 dicitur, *Ut exhiberet sibi gloriosam Ecclesiam*. Hoc ta-  
 men vocari etiam ipsam domum orationum, idem  
 Apostolus testis est, ubi ait, *Nunquid domos non habetis  
 ad manducandum et bibendum, an Ecclesiam Dei contem-*  
*nitis?* Et hoc quotidianus loquendi usus obtinuit, ut  
 in Ecclesiam prodire, aut ad Ecclesiam confugere,  
 non dicatur, nisi quod ad locum ipsum parietesque  
 prodierit, vel confugerit, quibus Ecclesiæ congregatio  
 continetur. *Quæst. in Levit. lib. iii. cap. 57.* By  
 these words it is certain that in St. Augustin's time  
 they used the word *Ecclesia*, as we do now the  
*Church*, for a place set apart for the worship of God;  
 and it is also certain that those of the Greek Church  
 did use Ἐκκλησία in the same sense, as Eusebius speak-  
 ing of the flourishing times of the Church, before the  
 persecution under Dioclesian, says the Christians μη-  
 δαμῶς ἔτι τοῖς παλαιοῖς οἰκοδομήμασιν ἀρχέμενοι, εὐρείας εἰς  
 πλάτος ἀνὰ πάσας τὰς πόλεις ἐν θιμελίῳ ἀνίστων ἐκκλησίας.  
*Hist. Eccles. lib. viii. cap. 1.* And St. Chrysostom;  
 Εἰ γὰρ ἐκκλησίαν κατασκάψαι χαλεπὸν καὶ ἀνόσιον, πολλῶν  
 μᾶλλον ναὸν πνευματικόν· καὶ γὰρ ἄνθρωπος ἐκκλησίας σεμ-  
 νότερον. *Homil. 26. in Epist. ad Rom.* But it is not  
 so certain that the Apostle used Ἐκκλησία in that sense,  
 nor is it certain that there were any houses set apart  
 for the worship of God in the Apostles' times, which  
 then could be called by that name. For Isidorus  
 Pelusiota expressly denies it, and distinguishes be-  
 tween Ἐκκλησία and Ἐκκλησιαστήριον, after this manner;  
 Ἄλλο ἐστὶν ἐκκλησία, καὶ ἄλλο ἐκκλησιαστήριον· ἡ μὲν γὰρ ἐξ  
 αἰμῶν ψυχῶν συνίστησι, τὸ δ' ἀπὸ λίθων καὶ ξύλων οἰκοδομεῖ-  
 ται. And thus he proveth this distinction; Ὡςπερ  
 γὰρ ἄλλο ἐστὶ θυσιαστήριον, καὶ ἄλλο θυσία, καὶ ἄλλο θυμια-  
 τήριον, καὶ ἄλλο θυμίαμα, καὶ ἄλλο βελυτήριον, καὶ ἄλλο  
 βελή· τὸ μὲν γὰρ τὸν τόπον ἐν ᾧ συνιδρύεσσι, μηρία, ἡ δὲ τὰς  
 βελυομένους ἀνδρας, οἷς καὶ ὁ κίνδυνος, καὶ ἡ σωτηρία ἀνήκει·  
 ἔτω καὶ ἐπὶ τῷ ἐκκλησιαστήριῳ καὶ τῇ ἐκκλησίᾳ. Then he  
 concludes, that in the Apostles' times there were no  
 Ἐκκλη-

Ἐκκλησιαστήρια ; Ἐπὶ μὲν τῶν ἀποστόλων ὅτε ἡ ἐκκλησία ἐκόμα A R T.  
μὲν χαρίσμασι πνευματικοῖς, ἔβρου δὲ πολιτεία λαμπρᾷ, ἐκ- IX.  
κλησιαστήρια ἐκ ἧν. *Lib. ii. Epist. 246.*

Pag. 508. (p)

Thus Origen for the most part speaks of the Church in the plural number, Αἱ Ἐκκλησίαι.

Pag. 508. (q)

St. Chrysostom observeth of Priscilla and Aquila, Οὕτω γὰρ ἦσαν εὐδόκιμοι, ὡς καὶ τὴν οἰκίαν ἐκκλησίαν ποιῆσαι, διὰ τε τῆ πάντας ποιῆσαι πίστεως, καὶ διὰ τῆ τοῖς ξένοις αὐτὴν ἀνοῖξαι πᾶσιν. *Homil. 30. in Epist. ad Rom.*

Pag. 509. (r)

And thus after they grew yet far more numerous in the time of Clemens Bishop of Rome ; Ἡ ἐκκλησία τῆ Θεῷ, ἡ παροικῶσα Ῥώμην τῇ ἐκκλησίᾳ τῆ Θεῷ παροικῶση Κόρινθον. *Epist. 1.* So after him Ignatius ; Τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίσῃ τῇ ἔσῃ ἐν Ἐφίῳ τῆς Ἀσίας. *Epist. ad Ephes.* and, Ἐκκλησία ἀγία τῇ ἔσῃ ἐν Τράλλεσιν. *Epist. ad Tral.* And so the rest.

Pag. 510. (s)

Of this, as of one Church, Celsus calls the Christians τὰς ἀπὸ μεγάλης ἐκκλησίας. *Apud Orig. lib. v.*

Pag. 510. (t)

So the Creeds of Epiphanius in *Ancorato*, Πιστεύομεν εἰς μίαν ἀγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. So the Jerusalem Creed in St. Cyril. Thus the Nicene, with the additions of the Council of Constantinople, Μίαν ἀγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. Thus also the Alexandrian, as appeareth by those already quoted of Alexander, Arius and Euzoïus.

Pag. 511. (u)

Tertullian speaking of the Apostles ; Ecclesias apud unamquamque civitatem condiderunt, a quibus

- A R T. bus traducem fidei et semina doctrinæ cæteræ exinde
- IX. Ecclesiæ mutuatæ sunt, et quotidie mutantur, ut Ecclesiæ fiant : ac per hoc et ipsæ Apostolicæ deputantur, ut soboles Apostolicarum Ecclesiarum. Omne genus ad originem suam censeatur necesse est. Itaque tot et tantæ Ecclesiæ, una est illa ab Apostolis prima, ex qua omnes. Sic omnes primæ, et Apostolicæ, dum una omnes probant unitatem : dum est illis communicatio pacis, et appellatio fraternitatis, et confesseratio hospitalitatis : quæ jura non alia ratio regit quam ejusdem sacramenti una traditio. *De Præscr. Hæret. cap. 20.* This is the Unitas originis which St. Cyprian so much insists upon ; Ecclesia una est, quæ in multitudinem latius incremento fecunditatis extenditur ; quomodo solis multi radii, sed lumen unum ; et rami arboris multi, sed robur unum tenaci radice fundatum : et cum de fonte uno rivi plurimi defluunt, numerositas licet diffusa videatur exundantis copię largitate, unitas tamen servatur in origine, &c. *S. Cyprian. de Unitate Eccles.* Loquitur Dominus ad Petrum : *Ego tibi dico*, inquit, *quia tu es Petrus, et super istam petram edificabo Ecclesiam meam*, &c. Et iterum eidem post resurrectionem suam dicit, *Pasce oves meas*.—Et quamvis Apostolis omnibus post resurrectionem suam parem potestatem tribuat, et dicat, *Sicut misit me Pater, et ego mitto vos*, &c. tamen ut unitatem manifestaret, unam cathedram constituit, et unitatis ejusdem originem ab uno incipientem sua autoritate disposuit. Hoc erant utique et cæteri Apostoli, quod fuit Petrus, pari consortio præditi, et honoris et potestatis, sed exordium ab unitate proficiscitur, ut Ecclesia una monstraretur. *Ibid.* Ἐνὸς ὄντος τοῦ Θεοῦ, καὶ ἐνὸς τοῦ Κυρίου, διὰ τοῦτο καὶ τὸ ἄνωγος τίμιον κατὰ τὴν μένουσιν ἰπαινίσταται, μίμνηται δὲ ἀρχῆς τῆς μιᾶς. *S. Clem. Alex. Strom. lib. vii.* This is very much to be observed, because that place of St. Cyprian is produced by the Romanists to prove the necessity of one head of the Church upon earth, and to shew that the Bishop of Rome is that one head by

by virtue of his succession to St. Peter; whereas St. Cyprian speaketh nothing of any such one head, nor of any such succession, but only of the origination of the Church, which was so disposed by Christ, that the unity might be expressed. For whereas all the rest of the Apostles had equal power and honour with St. Peter, yet Christ did particularly give that power to St. Peter, to shew the unity of the Church which he intended to build upon the foundation of the Apostles.

A R T.  
IX.

Pag. 512. (x)

Of this doth Irenæus speak, delivering the sum or brief abstract of the material object of faith; Τὸ τοῦ κήρυγμα παρεληφθῆα, καὶ ταύτην τὴν πίσιν, ὡς προείπαμεν, ἡ ἐκκλησία, καίπερ ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη ἐπιμελῶς φυλάσσει, ὡς ἵνα οἶκον οἰκᾷ καὶ ὁμοίως πιστεῖται τέτοις, ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν, καὶ συμφώνως ταῦτα κηρύσσει, καὶ διδάσκει καὶ παραδίδωσιν, ὡς ἐν ἑνὶ κεκτημένη. *Adv. Hæres. lib. i. cap. 3.* Κατὰ τε ἕν ὑπόστασιν, κατὰ τε ἐπίνοιαν, κατὰ τε ἀρχὴν, κατὰ τε ἔξοχὴν, μόνῃ εἶναι φαίμεν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν εἰς ἐνότητα πίστεως μίας τῆς κατὰ τὰς οἰκείας διαθήκας, μᾶλλον δὲ κατὰ τὴν διαθήκην τὴν μίαν διαφόροις τοῖς χρόνοις, ἐνδὲ τῷ Θεῷ τῷ βελεύματι, δι' ἐνδὲ τῷ Κυρίῳ συνάγεσθαι τὰς ἤδη κατατεταγμένους, ἃς προώρισεν ὁ Θεὸς, δικαίως ἰσομένους πρὸ καταβολῆς κόσμου ἑνωτικῶς. *S. Clem. Alex. Strom. lib. vii.* This unity of faith followeth the unity of origination, because the true faith is the true foundation. Siqua est Ecclesia quæ fidem respuat, nec Apostolicæ prædicationis fundamenta possideat—deferenda est.—Petra est Christus. *S. Ambros. in Luc. cap. 9.* Ἡ τοίνυν συνίχουσα τὴν ἐκκλησίαν, ὡς φησὶν ὁ Ποιμὴν, ἀρετὴ, ἢ πίστις ἐστίν. *S. Clem. Alex. Strom. lib. ii.* St. Jerom on those words of Psalm. xxiv. 6. *Hæc est generatio querentium Dominum*, hath this observation; Superius singulariter dixit, *Hic accipiet benedictionem*; modo pluraliter, *quia Ecclesia ex pluribus personis congregatur, et tamen una dicitur propter unitatem fidei.*

Pag.

ART.

IX.

Pag. 513. (y)

Deus unus est, et Christus unus, et una Ecclesia ejus, et fides una, et plebs in solidam corporis unitatem concordiae glutine copulata. *S. Cyprian. de Unitate Eccles.*

Pag. 513. (z)

Ecclesia non est, quæ non habet Sacerdotes. *S. Hieron. adv. Lucifer.* Πάντες ἰντρεπίσθωσαν τὰς διακόνιας, ὡς Ἰησοῦν Χριστὸν, καὶ τὸν ἐπίσκοπον ὡς πατέρα, τὰς δὲ πρεσβυτέρους ὡς συνίδριον Θεοῦ, καὶ ὡς σύνδεσμον ἀποστόλων. Χωρὶς τῶν ἐκκλησία ἢ καλεῖται. *S. Ignat. Epist. ad Trall.* §. 3. Τό γε μὲν τῆς ἐκκλησίας ὄνομα τὴν τῶν εἰς Χριστὸν πιστευσάντων ὑφαίνει πληθύν, ἱερογῆς τε καὶ λαὸς, ποιμένας καὶ διδασκάλους, καὶ τὰς ὑπὸ χεῖρα κατεζευγμένους. *S. Cyril. Alex. ad Jf. cap. xlv. 17.* ubi interpretes ὑφαίνει, male transulit declarat, quod est ὑποφαίνει; cum reddere oportuerit, *connectit*, aut *contextit*.

Pag. 513. (a)

Episcopatus unus est, cujus a singulis in solidum pars tenetur: Ecclesia quoque una est, quæ in multitudinem latius incremento fecunditatis extenditur. *S. Cyprian. de Unitate Eccles.* So he joins these two together; Cum sit a Christo una Ecclesia per totum mundum in multa membra divisa, item Episcopatus unus, Episcoporum multorum concordie numerositate diffusus. *Epist. ad Antonianum.*

Pag. 513. (b)

These are all expressed by Tertullian; Una nobis et illis fides, unus Deus; idem Christus, eadem spes, eadem lavacri sacramenta; semel dixerim, una Ecclesia sumus. *De Virg. veland. cap. 2.* Corpus sumus de conscientia religionis, et disciplinæ unitate, et spei fœdere. *Apologet. cap. 39.*

Pag. 516. (c)

Non deferit Ecclesiam suam divina protectio, dicente Domino, *Ecce ego vobiscum omnibus diebus, &c.*  
*Leo*

*Leo Epist.* 31. St. Augustin upon those words of ART. IX.  
*Psal.* ci. *Exiguitatem dierum meorum annuncia mihi;* maketh the Church to speak these words; Quid est, quod nescio qui recedentes a me, murmurant contra me? Quid est, quod perdit me periisse contendunt? Certe enim hoc dicunt, Quia fui et non sum: *Annuncia mihi exiguitatem dierum meorum.* Non a te quæro illos dies æternos: illi fine fine sunt, ubi ero; non ipsos quæro: temporales quæro, temporales dies mihi annuncia: *Exiguitatem dierum meorum,* non æternitatem dierum meorum, *annuncia mihi.* Quamdiu ero in isto sæculo, annuncia mihi, propter illos qui dicunt, Fuit, et jam non est: propter illos qui dicunt, Impletæ sunt Scripturæ, crediderunt omnes gentes, sed apostatavit, et periit Ecclesia de omnibus gentibus. Quid est hoc, *Exiguitatem dierum meorum annuncia mihi?* Et annunciauit, nec vacavit ista vox. Quis annunciauit mihi, nisi ipsa via? Quomodo annunciauit? *Ecce ego vobiscum sum usque ad consummationem sæculi.* *Serm.* 2. in *Psal.* ci.

Pag. 516. (d)

Forte ista civitas, quæ mundum tenuit, aliquando evertetur. Absit: *Deus fundavit eam in æternum.* Si ergo eam Deus fundavit in æternum, quid times ne cadat firmamentum? *S. August.* *Enar.* in *Psal.* xlvii.

Pag. 517. (e)

“Οτι γὰρ τὸ ἄθροισμα τῶν ἁγίων τὸ ἐξ ὁρθῆς πίστεως καὶ πολιτείας ἀρίστε συγκεκροτημένον ἐκκλησία ἐστὶ, δῆλόν ἐστι τοῖς σοφίας γινωσκμένοις. *Isidor.* *Pelusi.* lib. ii. *Epist.* 246.

Pag. 519. (f)

Firmissime tene et nullatenus dubites, aream Dei esse Ecclesiam Catholicam, et intra eam usque in finem sæculi frumento mixtas paleas contineri: hoc est, bonis malos sacramentorum communionem misceri. *Fulgent.* *ad Petrum,* cap. 43. *Matt.* xxii. 10. 2 *Tim.* ii. 20. St. Jerom joins these two together: Arca  
Noë

- A R T. Noë Ecclesiæ typus:—ut in illa omnium animalium genera, ita et in hac universarum et gentium et morum homines sunt: ut ubi pardus et hædi, lupo et agni, ita et hic iusti et peccatores, id est, vasa aurea et argentea, cum ligneis et fictilibus commemorantur. *Dial. adv. Lucifer.*

Pag. 519. (g)

The opinion of the Donatists confuted by the Catholics is to be seen in St. Augustin's book, entitled *Breviculus Collationis*. Upon which reflecting in his book *Post Collationem*, he observes how they were forced, by the testimony of those Scriptures which we have produced, to acknowledge that there were mingled with the good such as were occultly bad; Ecce etiam ipsi veritate evangelica non aliud coacti sunt confiteri, qui malos occultos nunc ei permixtos esse dixerunt; as the good and bad fish are taken in the same net, because it could not discern the bad from the good. And from thence he enforceth from their acknowledgment, that those which are apparently evil are contained in the same Church: Si enim Dominus propterea retibus bonos et malos pisces pariter congregantibus Ecclesiam comparavit; quia malos in Ecclesia non manifestos, sed latentes intelligi voluit, quos ita nesciunt sacerdotes, quemadmodum sub fluctibus quid ceperint retia nesciunt piscatores: propterea ergo et aræ comparata est, ut etiam manifesti mali bonis in ea permixti prænunderentur futuri. Neque enim palea quæ in aræ est permixta frumentis; etiam ipsa sub fluctibus lætæ, quæ sic omnium oculis est conspicua, ut potius occulta sint in ea frumenta, cum sit ipsa manifesta. *Lib. post Collat. cap. 9, 10.*

Pag. 520. (h)

This was it which the Catholics answered to the Donatists objecting that they made two distinct Churches; De duabus etiam Ecclesiis calumniam coram



eorum Catholici refutarunt, identidem expreffius ostendentes quid dixerint, id est, non eam Ecclesiam quæ nunc habet permixtos malos alienam se dixisse a regno Dei, ubi non erunt mali commixti; sed eandem ipsam unam et sanctam Ecclesiam nunc esse aliter, tunc autem aliter futuram; nunc habere malos mixtos, tunc non habituram; sicut nunc mortalem quod ex mortalibus constaret hominibus, tunc autem immortalem, quod in ea nullus esset vel corpore moriturus: sicut non ideo duo Christi, quia prior mortuus postea non moriturus. *S. August. Collat. tertii diei, cap. 10.*

Pag. 521. (i)

It was the ordinary objection of the schismatical Novatians, that the very name of *Catholics* was never used by the Apostles, and the answer to it by the Catholics was by way of concession; Sed sub Apostolis, inquires, nemo Catholicus vocabatur; Esto, sic fuerit, vel illud indulge, &c. *Pacian. ad Sympronianum, Epist. 1.*

Pag. 521. (k)

So St. Jerom of St. James; Unam tantum scripsit Epistolam quæ de septem Catholicis est: Of St. Peter; Scripsit duas Epistolas quæ Catholicæ nominantur: Of St. Jude; Judas frater Jacobi parvam quidem, quæ de septem Catholicis est, Epistolam reliquit. This therefore was the common title of these Epistles in St. Jerom's time among the Latins, and before among the Greeks, as appeareth by Eusebius: Ταῦτα καὶ τὰ κατὰ τὸν Ἰάκωβον, ἃ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν ἐπιστολῶν εἶναι λέγεται· ἴσθαι δὲ ὡς νοθεύεται μὲν ὑπὸ πολλοῖ γὰρ τῶν παλαιῶν αὐτῆς ἐμπηρόνυσσαν, ὡς καὶ τῆς λεγομένης Ἰούδα, μιᾶς καὶ αὐτῆς ἕως τῶν ἐπτά λεγομένων καθολικῶν. *Hist. Eccles. lib. ii. cap. 23.* The same was in use before the time of Eusebius, as appeareth by Dionysius Bishop of Alexandria; Ὁ δὲ εὐαγγελιστὴς, καὶ τῆς καθολικῆς ἐπιστολῆς προέγραψεν ἑαυτῷ τὸ ὄνομα. *Euseb. Hist. Eccles. lib. vii. cap. 25.* and before him, as appeareth by Origen; Δεύτερον δὲ τὸ κατὰ Μάρκον, ὡς

A R T. Πέτρος ὑφηγήσατο αὐτῷ ποιήσαντα, ὃν καὶ υἱὸν ἐν τῇ καθολικῇ ἐπιστολῇ διὰ τέτων ὠμολόγησι. *Euseb. Hist. Eccles. lib. vi. cap. 25.* Thus anciently *Epistola Catholica* was used for a general Epistle; καθολικαὶ δὲ ἐκλήθησαν, ἰσαδὴν ἔτι πρὸς τὸν Ἰδνεοῦ ἐγράφησαν· ὡς αἱ τῷ Παύλῳ, ἀλλὰ καθόλου πρὸς πάντας. *Leont. de Sectis, Act. 2.* and so continued, not only in relation to the Scriptures, but to the epistles of others, as Eusebius of Dionsysius Bishop of Corinth; Χρησιμώτατον ἅπασιν ἑαυτὸν καθιγὰς ἐν αἷς ὑπετυπῶτο καθολικαῖς πρὸς τὰς ἐκκλησίας ἐπιστολαῖς. *Hist. Eccles. lib. iv. cap. 23.*

Pag. 521. (1)

So Justin Martyr; Μετὰ ταῦτα τὴν καθολικὴν καὶ, συνελόντι φάναι, αἰωνίαν ὁμοθυμαδὸν ἅμα πάντων ἀνάσσει γενήσεσθαι καὶ κρίσιν. *Dial. cum Tryph. §. 81.* and Theophilus Antiochenus;—ὅτι δυνατός ἐστιν ὁ Θεὸς ποιῆσαι τὴν καθολικὴν ἀνάσσειν ἁπάντων ἀνθρώπων. *Ad Autol. lib. i.* So Tertullian uses *Catholice* for *ex toto*. Ab eo permittatur vel imperetur necesse est catholice fieri hæc, a quo et ex parte. *De Fuga in Pers. cap. 3.* And for *generaliter*; Etfi quædam inter domesticos—differebant, non tamen ea fuisse credendum est, quæ aliam regulam fidei superducerent, diversam et contrariam illi, quam catholice in medium proferrebant. *De Præscr. Hæret. cap. 26.* Hæc itaque dispecta totum ordinem Dei judicis operarium, et (ut dignius dixerim) protectorem catholicæ et summæ illius bonitatis ostendunt. *Adv. Marcion. lib. ii. cap. 17.* So he calls Christ, Catholicum Patris sacerdotem: *lib. iv. cap. 9.* Origen against Celsus,—καθολικῶς ἀποφηνάμενος Θεὸν ὑδὲνα πρὸς ἀνθρώπους καταλλυδέναι, ἢ Θεὸν παῖδα· which he expounds immediately by καθόλου λελεγμένον. *Lib. v.* So he speaks of καθολικὸν Κέλσος ψεύδος, and, ἐν τῇ καθολικῇ περὶ πάντων τῶν τὰ πατέρα τρεφόντων ἐπαίνῳ. So Justin Martyr; Ἀμνηστίας τοῖς μετ' αὐτὰς τῆς καθολικῆς δόξης ἀνέλαβον. *De Monarch. Dei, §. 1.*

Pag.

Pag. 521. (m)

A R T.

IX.

We read in the old Glossary, Καθολικός, *Rationalis*, that is, the receiver of the imperial revenue; not that it signifies so much of itself, but because he was the general receiver, and so not for receiving or accounting, but for the generality of his accounts in respect of others who were inferior, and whose receipts and accounts were more particular; therefore he was called *Catholicus*, who by the Latins was properly styled, *Procurator summæ rei*, or *Rationalis summarum*. Thus Constantine signified to Cæcilianus Bishop of Carthage, that he had written to his Procurator general to deliver him monies: "Ἐδωκα γράμματα πρὸς Οὐρσον τὸν διασημότατον καθολικὸν τῆς Ἀφρικῆς, καὶ ἰδὼν αὐτῷ, ὅπως τρισχιλίαις φόλαις τῇ σῇ σερρότητι ἀπαριθμῆσαι φροντίσῃ. *Euseb. Hist. Eccles. lib. x. cap. 6.* And in the same manner to Eusebius; "Ἀπεστάλη δὲ γράμματα παρὰ τῆς ἡμετέρας ἡμερότητας πρὸς τὸν τῆς διοικήσεως καθολικόν, ὅπως ἅπαντα τὰ πρὸς ἐπισκευὴν αὐτῶν ἐπιτελεῖν παρασχίῃ φροντίσῃ. *Idem, de vita Constant. lib. iv. cap. 36. et Socrat. Hist. Eccles. lib. i. cap. 9.* So Suidas; "Ἐπιστολῇ Ἰελιανῶ τῷ παραβάτῃ πρὸς Πορφύριον καθολικόν, which is the 36th of his Epistles extant. This *Rationalis summarum* was by the Greeks expressed thus either by one word, Καθολικός, or by more to the same purpose. So Dio Cocceianus speaking of Aurelius Eubulus; Τὰς γὰρ δὴ καθόλου λόγους ἐπιτετραμμένοι, εἶναι δὲ τι ἐκ ἰδίμων. *Excerpt. lib. 79.* So Porphyrius; "Ὡς καὶ Θαυμασίῳ τινὸς τῆνομα ἐπετελέσας τὰς καθόλου λόγους πρᾶττοντος. *In Vita Plotin.* So Dionysius of Alexandria speaketh of Macrianus, who was *Procurator summæ rei* to the Emperor Valerianus; "Ὅς πρότερον μὲν ἐπὶ τῶν καθόλου λόγων λεγόμενος εἶναι βασιλεύς, εἶναι εὐλογον (alluding to λόγων), εἶναι καθολικόν (alluding to καθόλου) ἐφρόνησιν, ἀλλ' ὑποτίπτων αἰρὰ προφητικὴ τῇ λεγούσῃ· καὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν, καὶ τὸ καθόλου μὴ βλέπων· εἰ γὰρ συνῆκε τὴν καθόλου πρόνοιαν· εἶναι τὴν κρίσιν ὑπέδετο τῷ πρὸ πάντων καὶ διὰ πάντων καὶ

A R T. καὶ ἐπὶ πᾶσι διὸ καὶ τῆς μὲν καθολικῆς αὐτῆς ἐκκλησίας γέ-  
 LX. γονε πολέμιος. *Euseb. Hist. Eccles. lib. vii. cap. 10.*

Pag. 522. (π)

Thus Ἐκκλησία καθολικὴ is often to be understood, especially in the latter Greeks, for the common or Parochial Church. As we read in Codinus : Ὁ Σακελλίς τὴν ἐνοχὴν ἔχων τῶν καθολικῶν ἐκκλησιῶν. *De Officiis Constanti. cap. 1.* And again, Ὁ Ἀρχιεπὶς τῶν ἐκκλησιῶν ἔχων τὴν ἐνοχὴν τῶν καθολικῶν ἐκκλησιῶν μετὰ προτεροπῆς τῇ Σακελλίᾳ. *Ibid.* So likewise Balsamon ; Λέγεται Σακελλαριος ὁ τῶν μοναστηριῶν διοικητής, ὡς ὁ Σακελλίς υποκριτικῶς ὁ τῶν καθολικῶν ἐκκλησιῶν φροντιστής. *Lib. vii. Juris Græcorum.* Where appeareth a manifest distinction of the Monastic and the Catholic Churches. Hence Alexius, Patriarch of Constantinople, complaineth of such as frequented the private chapels, and avoided the common churches, describing those persons in this manner ; Πατριαρχικοῖς ταυροπαγίοις ἢ καὶ ἐπισκοπικοῖς θάρυντες, τὰς καθολικὰς παραιτούμενοι, καὶ τῶν ἐπὶ ταύταις συνάξεων καταφρονούντες. *Lib. iv. Juris Græcorum.*

Pag. 522. (ο)

As the Smyrneans spake in Eusebius of Polycarpus ; Γενόμενος ἐπίσκοπος τῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας. *Hist. Eccles. lib. iv. cap. 15.* So Καθολικὴ ἐκκλησία ἡ ἐν Ἀλεξανδρείᾳ, in Epiphanius. Thus Gregory Nazianzen begins his own last will ; Γρηγόριος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Κωνσταντίνῃ πόλει, in which he bequeaths his estate, τῇ αἰγίᾳ καθολικῇ ἐκκλησίᾳ τῇ ἐν Ναζιανζῷ, and subscribes it after the same manner in words in which he began it, and so the rest of the Bishops which subscribed as witnesses ; Ἀμφιλόχιος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Ἰκονίᾳ.—Ὀπίμιος ἐπίσκοπος τῆς κατὰ Ἀντιόχειαν καθολικῆς ἐκκλησίας.—Θεοδόσιος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Ἰδῷ.—Θεόδωλος ἐπίσκοπος τῆς αἰγίας καθολικῆς ἐκκλησίας τῆς κατὰ Ἀπάμειαν.—Θεομίσιος ἐπίσκοπος τῆς καθολικῆς

Θολικῆς ἐκκλησίας τῆς κατὰ Ἀδριανοῦπολιν. In the same manner speak the Latins; Eodem itaque tempore in ecclesia Hipponensi catholica Valerius sanctus episcopatum gerebat. *Possidius de Vita August. cap. 4.* Thus any particular true Church is called the Catholic Church of the place in which it is; and all Churches which retain the Catholic faith are called Catholic Churches. As when the Synod of Antioch concluded their sentence against the Samosatarians thus, —καὶ πᾶσαι αἱ καθολικαὶ ἐκκλησίαι συμφωνῶσιν ἡμῖν. According to which notion we read in Leo the Great, Ad venerationem Pentecostes unanimiter incitemur, exultantes in honorem Sancti Spiritus, per quem omnis Ecclesia Catholica sanctificatur, omnis anima rationalis imbuitur. *Serm. 1. de Pentecost.* Whence we read in the Synod of Ariminum, Εἰς τὸ αὐτὸ πᾶντες ἐπίσκοποι συνάλλομεν, ἵνα καὶ ἡ πῖστις τῆς καθολικῆς ἐκκλησίας γνωρίσθῃ, καὶ οἱ τὰναντία φροῶντες ἐκδηλοῦνται. *Epist. ad Constant. Imp.* although in Athanasius, Theodoret, and Socrates, it be constantly written, τῆς καθολικῆς ἐκκλησίας, yet St. Hilary did certainly read it τῆς καθολικαῖς ἐκκλησίαις, for it is thus translated in his fragments; Ut fides claresceret omnibus Ecclesiis Catholicis, et hæretici noscerentur. *Fragm.* 8. From whence it came to pass, that in the same city heretics and Catholics having their several congregations, each of which was called the Church, the congregation of the Catholics was by way of distinction called the *Catholic Church*. Of which this was the old advice of St. Cyril of Jerusalem; Ὅταν ἐπιδημῆς ἐν πόλει, μὴ ἀπλῶς ἐξίταξαι πρὸς τὸ κυριακὸν εἶναι καὶ γὰρ αἱ λοιπαὶ τῶν ἀσθεῶν αἰρέσεις κυριακὰ τὰ ἑαυτῶν σπλάγχει καλῶν ἐπιχρηθεῖσι· μηδὲ, πρὸς εἶναι ἀπλῶς ἡ ἐκκλησία, ἀλλὰ, πρὸς εἶναι ἡ καθολικὴ ἐκκλησία. *Catech. 18.* Ego forte ingressus populosam urbem hodie cum Marcionitas, cum Apollinariacos, Cataphrygas, Novatianos, et cæteros ejusmodi comperissem, qui se Christianos vocarent; quo cognomine congregationem meam plebis agnoscerem, nisi Catholica diceretur? *Pacian. ad Symr.*

A R T. *Symp. Epist.* 1. Tenet postremo ipsum Catholicæ nomen, quod non sine causa inter tam multas hæreses sic ista Ecclesia sola obtinuit, ut cum omnes hæretici se Catholicos dici velint, quærenti tamen peregrino alicui, ubi ad Catholicam conveniatur, nullus hæreticorum vel basilicam suam vel domum audeat ostendere. *S. August. cont. Epist. Fundamenti, cap. 4.*

Pag. 522. (p)

Nonne appellatione propria decuit caput principale signari? *Pacian. ad Symp. Epist.* 1.

Pag. 522. (q)

I conceive at first there was no other meaning in the word Καθολικὴ than what the Greek language did signify thereby, that is, *tota* or *universa*, as St. Augustin; Cum dixisset, *de super contexta*, addidit, *per totum*. Quod si referamus ad id quod significat, nemo ejus est expers qui pertinere invenitur ad totum: a quo toto, sicut Græca indicat lingua, Catholica vocatur Ecclesia. *Traët. 118. in Joan.* The most ancient author that I find it in, (except Ignatius, Ὁς ἀν φανῇ ὁ ἐπίσκοπος, ἐκ τὸ πλῆθος ἔγω ὅτι περὶ ὅπου ἀν ἡ Χρῆσις Ἰησοῦς, ἐκ τὴν ἡ καθολικὴ ἐκκλησία. *Epist. ad Smyrn.* §. 8.) is Clemens Alexandrinus;—μόνον ἵναί φαμεν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν. *Strom. lib. vii.* But the passion of Polycarpus written in the name of the Church of Smyrna, may be much ancienter, in which the original notion seemeth most clear; Ἡ Ἐκκλησία τῇ Θεῷ ἡ παροικῆσα Σμύρναν, τῇ παροικῆσῃ ἐν Φιλομηλίῳ καὶ πάσαις ταῖς κατὰ πάντα τέσσεσι τῆς ἀγίας καθολικῆς ἐκκλησίας παροικίαις, i. e. *omnibus totius Ecclesiæ paræciis.* *Euseb. Hist. Eccl. lib. iv. cap. 15.* It was otherwise called in the same notion ἡ καθόλου. As Apollinarius Bishop of Hierapolis; Τὴν δὲ καθόλου καὶ πᾶσαν τὴν ὑπὸ τὸν οὐρανὸν ἐκκλησίαν βλασφημεῖν διδάσκοντος τῷ ἀπηνυδατισμένῳ πνεύματος. *Apud Euseb. Hist. Eccles. lib. v. cap. 16.* And Eusebius; Προῖα δ' εἰς αὐξήσιν καὶ μέγας, αἰὶ κατὰ τὰ αὐτὰ καὶ ἀσάφως ἔχουσα, ἡ τῆς

ἡ τῆς καθόλης καὶ μόνης ἀληθοῦς ἐκκλησίας λαμπρότης. *Hist. A R T. Eccles. lib. iv. cap. 7.* Καθολικὴ then and ἡ καθόλη is IX. the same, *the whole, general, or universal.*

Pag. 524. (r)

We have before observed of Arius and Euzoius; that naming the Catholic Church in their Creed, they gave withal the interpretation of it; Εἰς μίαν καθολικὴν ἐκκλησίαν τῇ Θεῷ, τὴν ἀπὸ πειράτων ἕως πειράτων. *Sacrat. Hist. Eccles. lib. i. cap. 26.* St. Cyril of Jerusalem gives this as the first importance of the word; Καθολικὴ μὲν ἵν καλεῖται, διὰ τὸ κατὰ πάσης εἶναι τῆς οἰκουμένης ἀπὸ πειράτων γῆς ἕως πειράτων. *Catech. 18.* Ubi ergo proprietates Catholici nominis, cum inde dicta sit Catholica, quod sit rationabilis et ubique diffusa? *Optat. de Schism. Donatist. lib. ii.* Ipsa est enim Ecclesia Catholica; unde καθολικὴ Græce appellatur, quod per totum orbem terrarum diffunditur. *S. August. Epist. 170.* Ecclesia illa est, quam modo dixit unicam suam; hæc est unica catholica, quæ toto orbe copiose diffunditur, quæ usque ad ultimas gentes crescendo porrigitur. *Idem, Epist. 120.* Si autem dubitas, quod Ecclesiam quæ per omnes gentes numerositate copiosa dilatatur, sancta Scriptura commendat,—multis te et manifestissimis testimoniis ex eadem autoritate prolatis onerabo. *Idem, cons. Crispin. lib. i. cap. 33.* Sancta Ecclesia ideo dicitur Catholica, pro eo quod universaliter per omnem mundum sit diffusa. *Isidor. Sentent. lib. i. cap. 16.*

Pag. 524. (s)

This is the second interpretation delivered by St. Cyril: Καὶ διὰ τὸ διδάσκειν καθολικῶς καὶ ἀπαικῶς πάντα τὰ εἰς γῆσιν ἀνθρώπων ἰδεῖν ὀφείλοντα δόγματα, περὶ τοῦ ὁρατοῦ καὶ ἀόρατου πραγμάτων, ἐπουρανίων τε καὶ ἐπιγαινίων. *Catech. 18.* *Ecclesia*, Græcum nomen est, quod in Latinum vertitur *Convocatio*, propterea quod omnes ad se vocet. Catholica (id est universalis) ideo dicitur, quia per universum mundum est constituta,

A. R. T. vel quoniam Catholica, hoc est, generalis in eadem.  
 IX. doctrina est ad instructionem. *Ivo. Decret. p. iii. cap. 2.*

Pag. 524. (t)

This is the third interpretation of St. Cyril: *Καὶ διὰ τὸ πᾶν γένος ἀνθρώπων εἰς εὐσεβείαν ὑποτάσσεν, ἀρχόντων τε καὶ ἀρχομένων, λογίων τε καὶ ἰδιωτῶν. Catech. 18.*

Pag. 524. (u)

Si reddenda Catholici vocabuli ratio est, et exprimenda de Græco interpretatione Romana, Catholicus ubique unum, vel (ut doctiores putant) obedientia omnium nuncupatur, mandatorum scilicet Dei. Unde Apostolus, *Si in omnibus obedientes estis*: et iterum, *Sicut enim per inobedientiam unius, peccatores constituti sunt multi, sic per dicto-audientiam unius iusti constituentur multi*, Ergo qui Catholicus, idem iusti obediens. *Pacian. ad Symp. Epist. 1.* Acutum aliquid tibi videris dicere, cum Catholicæ nomen non ex totius orbis comunione interpretaris, sed ex observatione præceptorum omnium divinorum, atque omnium sacramentorum: quasi nos, etiamsi forte hinc fit appellata Catholica, quod totum veraciter teneat, cujus veritatis nonnullæ particulæ etiam in diversis inveniuntur hæresibus, huius nominis testimonio nitamur ad demonstrandam Ecclesiam in omnibus gentibus, et non promissis Dei et tam multis tamque manifestis oraculis ipsius veritatis. Sed nempe hoc est totum, quod nobis persuadere conaris, solos remansisse Rogatistas, qui Catholici recte appellandi sint, ex observatione præceptorum omnium divinorum atque omnium sacramentorum. *S. August. Epist. xlviii. cap. 7.* Indeed this notion of the Catholic Church was urged by the Donatists as the only notion of it, in opposition to the universality of place and communion. For when the Catholics answered for themselves, Quia Ecclesiæ toto orbe diffusæ, cui testimonium perhibet scriptura divina, ipsi, non Donatistæ, communicant, unde Catholici merito et



et sunt et vocantur : Donatistæ autem responderunt, **A. R. T.**  
 non Catholicum nomen ex universitate gentium, sed **JX:**  
 ex plenitudine sacramentorum institutum. *Idem;*  
*Collat. tertii diei, cap. 3-*

## Pag. 524. (x)

This is the fourth and last explication given by  
 St. Cyril : Διὰ τὸ καθολικῶς ἰατροῦν μὲν καὶ θεραπεύειν  
 ἅπαν τὸ τῶν ἁμαρτιῶν εἶδος, τῶν διὰ ψυχῆς καὶ σώματος  
 ἐπιτελεσμένων, κεκτησθαι δὲ ἐν αὐτῇ πᾶσαν ἰδίαν ὀνομαζομένης  
 ἀρετῆς, ἐν ἔργοις τε καὶ λόγοις, καὶ πνευματικοῖς παντοίοις χα-  
 ρίσμασι. *Catech. 18.*

## Pag. 525. (y)

Καθάπερ ἐν θαλάσῃ νῆσοι εἰσὶν αἱ μὲν οἰκηταὶ καὶ εὐδρόι  
 καὶ καρποφόροι, ἔχουσαι ὄρους καὶ λιμένας, πρὸς τὸ τὰς χει-  
 μαζομένους ἔχειν ἐν ἑαυτοῖς καταφυγὰς· ἔτω δίδωκεν ὁ Θεὸς τῷ  
 κόσμῳ κυμαινομένῳ καὶ χειμαζομένῳ ὑπὸ τῶν ἁμαρτημάτων τὰς  
 συναγωγὰς, λεγομένας ἐκκλησίας ἁγίας, ἐν αἷς καθάπερ λιμίσιν  
 εὐόροις ἐν νήσοις αἱ διδασκαλῖαι τῆς ἀληθείας εἰσὶ, πρὸς ἃς  
 καταφεύγουσιν οἱ θέλοντες σώζεσθαι. *S. Theophil. Antioch., ad*  
*Autol. lib. ii.* Μία δὲ προσήκειν ἐκκλησίαν τὴν σωτηρίαν  
 ταύτην ἐπιστάμεθα, καὶ μηδὲνα τῆς καθολικῆς ἔξωθεν ἐκκλησίας  
 καὶ πῶςως μετέχων Χριστὸν δυνάμενον, μηδὲ σώζεσθαι. *S.*  
*Chrysost. Hom. 1. in Pascha.*

## Pag. 527. (z)

*Sola Catholica Ecclesia est, quæ verum cultum re-*  
*tinet. Hic est fons veritatis; hoc est domicilium*  
*fidei; hoc templum Dei, quo si quis non intraverit,*  
*vel a quo si quis exierit, a spe vitæ, ac salutis æternæ*  
*alienus est. Lactan. de Vera Sap. lib. iv. cap. 30.*

## Pag. 528. (z)

These words, *Communione Sanctorum*, were not  
 in the Aquileian Creed expounded by Rufinus;  
 they were not mentioned by him, as being ei-  
 ther

**ART.** ther. in the Oriental or the Roman Creed. They  
**IX:** were not in the African Creed expounded by St. Augustin *De Fide et Symbolo*; not in the Creed delivered by Maximus Taurinensis; not in any of the Sermons of Chrysologus; not in any of the four books *De Symbolo ad Catechumenos* attributed to St. Augustin; not in the 119th Sermon under his name, *De Tempore*; Cum dixerimus *Sanctam Ecclesiam*, adjungamus *Remissionem peccatorum. Cap. 8.* They are not in the Greek Creed in Sir Robert Cotton's Library, not in the old Latin Creed in the Oxford Library, not in that produced by Elipandus. We find them not in the old Greek Creeds, not in that of Eusebius given in the Council of Nice, not in that of Marcellus delivered to the Bishop of Rome, not in that of Arius and Euzoius presented to Constantine, not in either of the Creeds preserved in the *Ancoratus* of Epiphanius, not in the Jerusalem Creed expounded by St. Cyril, not in that of the Council of Constantinople, not in that of Charisius given in to the Ephesine Council, not in either of the expositions under the name of St. Chrysostom. It was therefore of a later date, and is found in the Latin and Greek Copy in Bennet College Library, and is expressed and expounded in the 115th and 181st Sermon *De Tempore*, attributed to St. Augustin. *v. Paschæ Symbolum.*

Pag. 528. (b)

As Grotius upon that place of the Corinthians, observes; *Spestat et huc ea quam in Symbolo profiteri Sanctorum communio.*

Pag. 529. (c)

*Κοινωνία ἁγίων* may be as well understood in the neuter as the masculine; as *Exod. xxviii. 38.* Ἐξαιρέσει Ἀαρὼν τὰ ἁμαρτήματα τῶν ἁγίων that *Aaron may bear the iniquity of the holy things.* So *Levit. v. 15.* Καὶ ἀναστήσεις ἀπὸ τῶν ἁγίων Κυρία *xxii. 2.* Καὶ προσχέσεις αὐτὸ

ἀπὸ τῶν ἁγίων τῶν υἱῶν Ἰσραὴλ. 1 Chron. xxiγ. 5. Ἄρ- A R T.  
 χούεις τῶν ἁγίων, the governors of the Sanctuary, of IX:  
 which notion afterwards.

Pag. 530. (d)

This is one of the common names of God in the Old Testament, **יְהוָה אֱלֹהֵינוּ** ἅγιος Ἰσραὴλ, which is also sometimes translated plurally by the LXX; as If. xli. 16, **יְהוָה אֱלֹהֵינוּ** ἐν τοῖς ἁγίοις Ἰσραὴλ. Jer. li. 5. **יְהוָה אֱלֹהֵינוּ** ἀπὸ τῶν ἁγίων Ἰσραὴλ and if it were so taken, then Κοινωνία τῶν ἁγίων would be the communion of God, as τὸ ἅγιον Πνεῦμα.

Pag. 530. (e)

Τὰ ἅγια frequently used in the Scriptures for the Sanctuary; and then Κοινωνία τῶν ἁγίων might be taken for the communion in all those things which belonged to the worship of God, as ἀκοινωνήτος was a man excluded from all such communion.

Pag. 530. (f)

The angels are not only called holy in the Scriptures by way of addition or epithet, as Πάυλις οἱ ἅγιοι ἄγγελοι, Matt. xxv. 31. Μετὰ τῶν ἀγγέλων τῶν ἁγίων, Mark viii. 38. Luke ix. 26. Ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, Acts x. 22. Ἐνώπιον τῶν ἁγίων ἀγγέλων, Rev. xiv. 10. but also the ἅγιοι, holy ones, or saints, taken substantively or singly signify sometimes the angels; as Deut. xxxiii. 2. **וָאֵלֶּהָ אָמַרְתָּ** He came with ten thousands of saints; which the Jerusalem Targum renders **וְעִמָּהּ רִבְבֵּי מַלְאָכֵי קֳדִישִׁים** And with him came ten thousands of holy angels, and Jonathan, **וְעִמָּהּ רִבְבֵּי מַלְאָכֵי קֳדִישִׁים** And with him myriads of myriads of holy angels. And although the LXX keep the Hebrew **קֳדִישִׁים** yet they understood the angels in that place, Σὺν μυριάσι Κάθης, [*Hefsch. Κάθης, ἁγιασμοὶ*] ἐκ δεξιῶν αὐτῷ ἄγγελοι μετ' αὐτῷ. So Job v. i. To which of the saints wilt thou turn? Εἰς τινὰ ἀγγέλων ἁγίων ὀψή, LXX. Thus in the vision of Daniel, He heard one saint speaking, and another saint said

- ART: *said unto that certain saint which spake*: Dan. viii. 13:  
 IX. *fo Zach. xiv. 5, And the Lord my God shall come, and all the saints with thee.* And thus it may very well be understood in the New Testament, 1 Theff. iii. 13. Ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ, in correspondence to that, 2 Theff. i. 7. Ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' ἐναντίας μετ' ἀγγέλων δυνάμεως αὐτοῦ. These are the Μυριάδες ἁγίαί in St. Jude 14. שְׁרָרַבְרַבְרָא the myriads of angels; and thus Κοινωνία ἁγίων should be the communion of the angels.

## Pag. 533. (g)

Psal. lxxxix. 5. cxlix. 1. שְׁרָרַבְרַבְרָא LXX, in ἐκκλησία ἁγίων. lxxxix. 8. שְׁרָרַבְרַבְרָא in βελῇ ἁγίων, *Vulg. Lat. In Ecclesia et in concilio sanctorum.* Deut. xxxiii. 3. Dan. vii. 18, 21, 22, 25. St. Matt. xxvii. 52. Quis ignorat sub altera dispensatione Dei omnes retro Sanctos ejusdem fuisse meriti cujus nunc Christiani sunt? *S. Hieron. adv. Jovin. lib. ii.*

## Pag. 538. (h)

Ephes. v. 11. Μὴ συγκοινωνεῖτε τοῖς ἔργοις. 1 Tim. v. 22. Μὴ κοινωνεῖς ἀμαρτίαις. Rev. xviii. 4. Ἦνα μὴ συγκοινωνήσῃτε ταῖς ἀμαρτίαις. Duobus modis non te maculat malus; si non consentias; et si redarguas:—Communicatur, quippe, quando facto ejus consortium voluntatis vel approbationis adjungitur. Hoc ergo nos admonens Apostolus ait, *Nolite communicare operibus infructuosis tenebrarum—magis autem et redarguite.* *S. August. de Verbis Dom. Sermon. xviii. cap. 18.*

## Pag. 539. (i)

This is that part of the communion of saints which those of the ancients especially insisted upon, who first took notice of it in the Creed. *Sanctorum Communionem*, i. e. cum illis sanctis qui in hac quam suscepimus fide defuncti sunt, societate et spei communionem teneamur. *Serm. de Temp. clxxxi. cap. 13.* Et qui nunc cognoscitis per auditum communionem habetis

habëatis cum Sanctis Martyribus, et per illos cum Domino Jesu Christo. *Pref. Pass. S. Perpetuæ.* A R T. IX.

Pag. 541. (L)

We have already produced the words of the 181st *Sermon De Tempore* concerning hope. In the same we find also that of imitation; Si igitur cum Sanctis in æterna vita communionem habere volumus, de imitatione eorum cogitemus. Debent enim in nobis aliquid recognoscere de suis virtutibus, ut pro nobis dignentur Domino supplicare. *Ibid. cap. 13.* Hæc sunt vestigia quæ nobis sancti quoque revertentes in patriam reliquerunt, ut illorum semitis inherentes sequeremur ad gaudia. *Ibid.* Beside this imitation, he addeth their desires and care for us below; Cur non properamus et currimus, ut patriam nostram videre possimus? Magnus illic charorum numerus expectat, parentum, fratrum, filiorum, frequens nos et copiosa turba desiderat, jam de sua incolumitate secura, adhuc de nostra salute sollicita. *Ibid.* Of the venerable esteem we ought to have for them, speaks Eusebius Gallicanus; Credamus et sanctorum communionem; sed sanctos non tam pro Dei parte, quam pro Dei honore veneremur. And again; Digne venerandi sunt, dum Dei nobis cultum, et futuræ vitæ desiderium, contemptu mortis infinuunt. *De Symb. Homil. 2.* Thus far anciently they which expounded this article: but the late exposition of the Church of Rome runneth thus; Non solum Ecclesia, quæ est in terris, communicat bona sua cum omnibus membris sibi conjunctis, sed etiam communicat suffragia Ecclesiæ, quæ est in Purgatorio, et Ecclesia, quæ est in cœlis communicat orationes, et merita sua cum Ecclesia, quæ est in terris. *Bellarm. in Symb.* Where the communication of the suffrages of the saints alive to the Church in Purgatory, and the communication of the merits of the saints in heaven to the saints on earth, are novel expositions of this article, not so much as acknowledged

A R T. ledged by Thomas Aquinas in his explication of the  
 IX. Creed, much left to be found in any of the ancients  
 expositors of it.

Pag. 543. (1)

Κοινωνήσεις ἐν πᾶσι τῷ πλησίον σου· ἐκ ἑαυτῶν ἴδια· εἰ γὰρ ἐν  
 τοῖς ἀφάρτοις κοινωνοί ἐστε, πόσω μᾶλλον ἐν τοῖς ῥαργοῖς;  
*Barnabæ Epist. cap. 19*

## ARTICLE X.

*The Forgiveness of Sins.*

Pag. 544. (m)

**T**HEREFORE Carolus Magnus in his Capitular, lib. iii. cap. 6. inveighs against Basilius the Bishop of Ancyra, because in his confession of faith which he delivered in the second Council of Nice, (*Act. i.*) he omitted the remission of sins, which the Apostles in so short a compendium as the Creed would not omit; Hanc Apostoli in collatione fidei, quam ab invicem discessuri quasi quandam credulitatis et prædicationis normam statuerunt, post confessionem Patris et Filii et Spiritus Sancti posuisse perhibentur; et in tanti verbi brevitate, de quo per prophetam dictum est, *Verbum abbreviatum faciet Dominus super terram*, hanc ponere minime distulerunt, quia sine hac fidei sinceritatem integram esse minime perspexerunt. Nec cohibuit eos ab ejus professione illius Symboli brevis, quam exposcebat sacræ fidei integritas; tantique doni veneranda sublimitas.

Pag. 544. (n)

Concordant autem nobiscum angeli etiam nunc, cum remittuntur nostra peccata. Ideo post commemorationem sanctæ Ecclesiæ in ordine Confessionis ponitur remissio peccatorum: per hanc enim stat Ecclesia quæ in terris est; per hanc non perit, quod perierat et inventum est. *S. August. Enchir. cap. 64.* And to this purpose it is that in his book *De Agone Christiano*, passing from one article to another with this general transition, after that of the Church, he proceedeth with these words; Nec eos audiamus, qui  
negant

A R T. negant Ecclesiam Dei omnia peccata posse dimittere.

X. *cap. 31.* So it followeth also in Venantius Fortunatus, and in such other Creeds as want that part of the former article of the communion of saints.

Pag. 544. (o)

*Orig. Homil. 2. in Genesin.* Sanctam Ecclesiam teneat—in qua et remissio peccatorum et carnis resurrectio prædicabatur. *Ruffin. in Symb.* Sed neque de ipsis criminibus quamlibet magnis remittendis in sancta Ecclesia Dei misericordia desperanda est. *S. August. Enchir. cap. 65. In remissionem peccatorum.* Hæc in Ecclesia si non esset, nulla spes esset: Remissio peccatorum si in Ecclesia non esset, nulla futuræ vitæ et liberationis æternæ spes esset. Gratias agimus Deo, qui Ecclesiæ suæ dedit hoc donum. *Author Serm. cxix. de Temp. cap. 8.* Quia singuli quique coetus Hæreticorum se potissimum Christianos, et suam esse catholicam Ecclesiam putant; sciendum est, illam esse veram, in qua est religio, confessio, et poenitentia, quæ peccata et vulnera, quibus est subjecta imbecillitas carnis, salubriter curat. *Lactan. de Vera Sap. lib. iv. cap. 30.*

Pag. 544. (p)

These are the words of the Constantinopolitan Creed; Ὁμολογῶ ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Before which Epiphanius in his lesser Creed, Ὁμολογῶμεν ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν in the larger, Πιστεύομεν εἰς μίαν καθολικὴν καὶ ἀποβολικὴν ἐκκλησίαν, καὶ εἰς ἐν βάπτισμα μετανοίας. In *Ancorato*, §. 120, 121. St. Cyril both these together; Εἰς ἐν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. *Catech. 18.* Credo unum Baptismum in remissionem omnium peccatorum. *Pelagius Laureas. Episc.* Credimus unum Baptisma in remissionem omnium peccatorum in sæcula sæculorum. *Symb. Bishop.*

Pag.



Pag. 545. (q)

A R T.

X.

The manner of the Apostle's speech is also to be observed, having an article prefixed both to the subject and the predicate; as if thereby he would make the proposition convertible, as all definitions ought to be. Ἡ ἀμαρτία ἐστὶν ἡ ἀνομία. 1 St. John iii. 4.

Pag. 545. (r)

Quid est peccatum nisi prævaricatio legis divinæ, et cœlestium inobedientia præceptorum? *S. Ambros. de Paradiso, cap. 8.* Peccatum est factum vel dictum vel concupitum aliquid contra æternam legem. *S. August. cont. Faust. lib. xxii. cap. 27.* Quid verum est, nisi et Dominum dare præcepta, et animas liberæ esse voluntatis, et malum naturam non esse, sed esse aversionem a Dei præceptis? *Idem, de Fide cont. Mar- nich. cap. 10.* Neque negandum est hoc Deum jubere, ita nos in facienda justitia esse debere perfectos, ut nullum habeamus omnino peccatum: nam nec peccatum erit, si quid erit, si non divinitus jubeatur, ut non sit. *Idem, de Pec. Meritis, et Rem. lib. ii. cap. 16.*

Pag. 547. (s)

This obligation unto punishment, remaining after the act of sin, is that Peccati reatus of which the Schools, and before them the Fathers spake. The nature of this Reatus is excellently declared by St. Augustin, delivering the distinction between actual and original sin: In eis qui regenerantur in Christo, cum remissionem accipiunt prorsus omnium peccatorum, utique necesse est, ut reatus etiam hujus licet adhuc manentis concupiscentiæ remittatur, ut in peccatum, sicut dixi, non imputetur. Nam sicut eorum peccatorum quæ manere non possunt, quoniam cum sunt prætereunt, reatus tamen manet, et nisi remittatur, in æternam manebit; sic illius [concupiscentiæ,] quando remittitur, reatus aufertur. Hoc est enim, non habere peccatum, reum non esse peccati. Nam si quisquam, verbi gratia, fecerit adulterium, VOL. II. G G etiam si

- A R T. etiamſi nunquam deinceps faciat, reus eſt adulteriū,  
 x. donec reatus ipſius indulgentia remittatur. Habet  
 ergo peccatum; quamvis illud quod admisit jam  
 non ſit, quia cum tempore quo factum eſt præteriit.  
 Nam ſi a peccando deſiſtere, hoc eſſet non habere  
 peccata, ſufficeret ut hoc nos moneret Scriptura;  
*Fili, peccaſti? non adjicias iterum*: Non autem ſufficit,  
 ſed addidit, *et de priſtinis deprecare, ut tibi remittantur*.  
 Manent ergo, niſi remittantur. Sed quomodo ma-  
 nent, ſi præterita ſunt, niſi quia præterierunt actu,  
 manent reatu. *S. Auguſt. de Nupt. et Concup. lib. i. cap. 26.* Ego de concupiſcentia dixi, quæ eſt in  
 membris repugnans legi mentis, quamvis reatus ejus  
 in omnium peccatorum remiſſione tranſierit: ſicut e  
 contrario ſacrificium idolis factum, ſi deinceps non  
 fiat, præteriit actu, ſed manet reatu, niſi per indul-  
 gentiam remittatur. Quiddam enim tale eſt ſacrifi-  
 care idolis, ut opus ipſum cum ſit prætereat, eodem-  
 que præterito reatus ejus maneat venia reſolvendus.  
*Idem, cont. Julian. Pelag. lib. vi. cap. 19.*

Pag. 547. (t)

Ἐνοχος ἔσται is the word uſed here, which is tranſ-  
 lated, *ſhall be in danger*, but is of a fuller and more  
 preſſing ſenſe, as one which is a debtor, ſubject,  
 and obliged to endure it. Ἐνοχος, χρεώτης, υπαιſτιος,  
 υπενεμίμενος. *Hefych.* Ἐνοχος, υπαιſτιος. *Suid.* Where  
 by the way is to be obſerved a great miſtake in the  
 Lexicon of Phavorinus, whoſe words are theſe; Ἐνο-  
 χος, υπενεμίμενος, χρεώτης. Ἐνοχος, υπαιſτιος, τίμαιος. The  
 firſt taken out of Hefychius, the laſt out of Sui-  
 das, corruptly and abſurdly; corruptly ἔνοχος for  
 ἔνοχος, abſurdly τίμαιος is added either as an inter-  
 pretation of ἔνοχος, or as an author which uſed it;  
 whereas τίμαιος in Suidas is only the firſt word of  
 the ſentence, provided by Suidas for the uſe of ἔνοχος  
 in the ſignification of υπαιſτιος. Agreeable unto He-  
 ſychius is that in the Lexicon of St. Cyril, Ἐνοχος,  
 Obnoxius, reus, obligatus. And ſo in the place of  
 St.

St. Matthew, the old translation, *Reus erit judicio.* A R T.  
As in Virgil ; X.

Constituam ante aras voti reus. ———

*Æneid. v. ver. 237.*

Servius ; *Voti reus.* Debitor : unde vota solventes, dicimus absolutos. Inde est, *Ecl. v. v. 80. Damna- bis tu quoque votis ;* quasi reos facies. So the Syriac ; מדין יהי מדין בך *obligatum, debitorem, reum esse.* For indeed the word ἔνοχος among the Greeks, as to this matter, hath a double signification ; one in respect of the sin, another in respect of the punishment due unto sin. In respect of a sin, as that in Anti- phon ; Μὴ ὄντα φονία, μηδὲ ἔνοχον τῷ ἔργῳ. *Orat. 14, 15:* and that in Aristotle ; Ἐνοχον ἔφησεν ἱεροσυλίας ἴσασθαι. *Oecon. lib. ii.* and that in Suidas, taken out of Poly- bius, Τίμαιος κατὰ τῷ Ἐφόρῳ πεποιήται καταδρομὴν αὐτὸς ὢν ἐπὶ δυσὶν ἁμαρτήμασιν ἔνοχος· τῷ μὲν, ὅτι πικρῶς κατα- γόρει τῶν πύλας, ἐπὶ τέτοις, οἷς αὐτὸς ἔνοχος ἐστίν. In respect of the punishment of a sin, he is Ἐνοχος ἀρεῶν, who is obnoxious to the curse, and Ἐνοχος ἐπιτιμίοις, obnox- ious to the punishment. Ἐμποίνιμος, ἱμποίνιος, τέτεις, ἔνοχος ποινῇ, ὅλον ἐφ' οἷς ἥμαρτε δὲς τιμωρίαν, saith Suidas. Thus Ἐνοχος θανάτου ἐστίν, Matt. xxvi. 66. מות יהי בך is not in the intention of the Jews, *he is in danger of death, but he deserveth death,* and he ought to die ; he is κατάδικος, by their sentence, as far as in them lay, condemned to die. Τί ἔν ἐκείνοι ; ἔνοχος ἐστὶ θανάτου ἢ ὡς κατάδικον λαβόντες, ἕως τὸν Πιλάτον λοιπὸν ἀποφάσασθαι παρασκευάσασιν· ὁ δὲ κἀκείνοι συνειδότες φασίν, Ἐνοχος θανάτου ἐστίν· αὐτοὶ κατηγοροῦντες, αὐτοὶ καταδικάζοντες, αὐτοὶ ψηφίζόμενοι, πάντα αὐτοὶ γινόμενοι τότε. *S. Chrysoſt. ad locum.*

Pag. 548. (u)

The word used in the Creed is ἁφίσις ἁμαρτιῶν, and that generally likewise in use in the New Testament. But from thence we cannot be assured of the nature of this act of God, because ἀφίναί and ἁφίσις are capable of several interpretations. For sometimes

A R T. ἀφίναῖ is *mittere*, and ἀφίσις *missio*. As Gen. xxxv. 18. Ἐγένετο δὲ ἐν τῷ ἀφίναῖ αὐτὴν τὴν ψυχὴν, not *cum demitteret eam anima*, as it is translated, but *cum emitteret ea animam*, i. e. *efflaret*; as Ἀφῆκε τὸ πνεῦμα, *emissi spiritum*: Matt. xxvii. 50. So Gen. xlv. 2. Καὶ ἀφῆκε φωνὴ μετὰ κλαυθμῶ, not *dimisit*, but *emissi vocem cum fletu*, as Ἀφίσις φωνὴ μεγάλην, *emissa voce magna*: Mark xv. 37. In the like manner Ἀφίσις θυλάσσης are *emissiones maris*; 2 Sam. xxii. 16. as Ἀφίσις ὑδάτων, Joel i. 20. to which sense may be referred that of Hesy-chius; Ἀφίσις, ὑσκληγγα. And this interpretation of ἀφίσις can have no relation to the remission of sins. Secondly, ἀφίναῖ is often taken for *permittere*; as Gen. xx. 6. Οὐκ ἀφῆκα σε ἀψασθαι αὐτῆς. Matt. iii. 15. Ἄφες ἄρτι, and, Τότε ἀφίσις αὐτὸν, which the vulgar translated well, *Sine modo*, and then ill, *Tunc dimisit eum*. Matt. vii. 4. Ἄφες ἐμβάλω, *sine ejiciam*; so Hesy-chius; Ἀφίσις συγχώρησις. And this hath as little relation to the present subject. Thirdly ἀφίναῖ is sometimes *relinquere* and *deferere*, as Gen. xlii. 33. Ἀδελφὸν ἵνα ἄφετε ὧδε μετ' ἐμῷ. Matt. v. 24. Ἄφες ἐκὶ τὸ δῶρόν σε. viii. 15. Καὶ ἀφῆκεν αὐτὸν ὁ πυρετός. xix. 27. Ἰδοὺ, ἡμεῖς ἀφῆκαμεν πάντα. xxvi. 56. Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον. And in this acceptation it cannot explicate unto us what is the true notion of Ἀφίναῖ ἡμερτίας. Fourthly, it is taken for *omittere*, as Matt. xxiii. 23. Καὶ ἀφῆκατε τὰ βαρύτερα τῶ νόμου, and Luke xi. 42. Ταῦτα ἴδε ποιῆσαι, καὶ κεῖνα μὴ ἀφίναῖ, and yet we have nothing to our present purpose. But fifthly, it is often taken for *remittere*, and that particularly in relation to a debt; as Matt. xviii. 27. Τὸ δάνειον ἀφῆκεν αὐτῷ. and v. 32. Πᾶσαν τὴν ὀφειλὴν ἐκέντη ἀφῆκα σοι. Which acceptation is most remarkable in the year of release: Deut. xv. 1, 2. Δι' ἐπὶ ἐτῶν ποιῆσαις ἀφίσις. Καὶ ἔτω τὸ πρόσταγμα τῆς ἀφίσις ἀφίσις πᾶν χρεὶς ἰδίου, ὃ ὀφίλει σοι ὁ πλησίον, καὶ τὸν ἀδελφόν σε καὶ ἀπαιτήσας ἐπικύληται γὰρ ἀφίσις Κυρίῳ τῷ Θεῷ σε. Now this remission or release of debts hath a great affinity with remission of sins; for Christ himself hath conjoined

conjoined these two together, and called our sins by the name of debts, and promised remission of sins to us by God, upon our remission of debts to man. And therefore he hath taught us thus to pray; Ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Matt. vi. 12. Besides he hath not only made use of the notion of debt, but any injury done unto a man, he calls a sin against man, and exhorteth to forgive those sins committed against us, that God may forgive the sins committed by us, which are injuries done to him. Luke xvii. 3. Ἐὰν δὲ ἁμάρτη εἰς σε ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανέσῃ, ἄφες αὐτόν.

A. R. T.  
x.

Pag. 548. (x)

We must not only look upon the propriety of the words used in the New Testament, but we must also reflect upon their use in the Old, especially in such subjects as did belong unto the Old Testament, as well as the New. Now Ἀφίεναι ἁμαρτίας is there used for the verb כפר, as Isa. xxii. 14. כפר העון יהיה כפר וְעַתָּה לֹא יִכְפֹּר עוֹן אֶתְּמוֹתָם לָכֵן Oὐκ ἀφεθήσεται ὑμῖν αὕτη ἡ ἁμαρτία, ὥς ἂν ἀποθάνητε sometimes for the verb נשן, as Gen. i. 17. וְנָשָׂא אֶתְּמוֹתָם מִלְּפָנֶיךָ וְנָשָׂא אֶתְּמוֹתָם אֶתְּמוֹתָם אֶתְּמוֹתָם אֶתְּמוֹתָם Ἀφες αὐτοῖς τὴν ἀδικίαν καὶ τὴν ἁμαρτίαν αὐτῶν Psal. xxv. 18. וְנָשָׂא אֶתְּמוֹתָם לֹא יִכְפֹּר עוֹן אֶתְּמוֹתָם Καὶ ἄφες πᾶσας τὰς ἁμαρτίας μου. And in that remarkable place, which St. Paul made use of to declare the nature of remission of sins, Psal. xxxii. 1. וְנָשָׂא אֶתְּמוֹתָם Μοι κάρτοι ὃν ἀφείδοναι αἱ ἀνομίαι. Sometimes it is taken for חלל as Numb. xiv. 19. וְנָשָׂא אֶתְּמוֹתָם חָלַל עוֹן אֶתְּמוֹתָם Ἀφες τὴν ἁμαρτίαν τῷ λαῷ τῷ τῷ Lev. iv. 20. וְנָשָׂא אֶתְּמוֹתָם חָלַל עוֹן Καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία. Now being ἀφίεναι in relation to sins, is used for כפר signifying *expiation* and *reconciliation*; for נשן signifying *elevation*, *portation* or *ablation*; for חלל signifying *pardon* and *indulgence*; we cannot argue from the word alone, that God in forgiving sins doth only and barely release the debt. There is therefore no force to be laid upon the words Ἀφες ἁμαρτιῶν, *Remissio peccatorum*, or, as the ancient Fathers, *Remissa peccatorum*. So Tertullian; Dixi-

- A R T. mus de remissa peccatorum. *Adv. Marcion. lib. iv. cap. 18.* St. Cyprian; Qui blasphemaverit in Spiritum Sanctum non habet remissam, sed reus est æterni peccati. *Lib. iii. Epist. 14.* Dominus baptizatur a servo, et remissam peccatorum daturus, ipse non dedignatur lavacro regenerationis corpus abluere. *Idem, de Bono Patient. Idem, Lib. iii. Epist. 8.* of an infant, Qui ad remissam peccatorum accipiendam hoc ipso facilius accedit, quod illi remittuntur non propria, sed aliena peccata. Add the interpreter of Irenæus concerning Christ; Remissam peccatorum existentem his qui credunt in eum. *Adv. Hæres. lib. iv. cap. 45.*

Pag. 548. (y)

It is not only Ἀρεσις, but Ἀρεσις ἀμαρτίας,

Pag. 551. (x)

Ἐν τίνι διαλλαγήσεται ἔτος τῷ κυρίῳ αὐτῷ; ἐχὶ ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων; ἵνα γὰρ *acceptum se reddet, ita se geret ut Saul eum in gratiam recipere velit.*

Pag. 551. (a)

Ad hæc vero quod nos Deo reconciliarit quid affers? Primum, nusquam Scripturam afferere, Deum nobis a Christo reconciliatum, verum id tantum quod nos per Christum aut mortem ejus sumus reconciliati, vel Deo reconciliati; ut ex omnibus locis quæ de reconciliatione agunt videre est. *Catech. Racov. cap. 8.* To this may be added the observation of Socinus; Ita communis consuetudo loquendi fert; ut scilicet is reconciliatus fuisse dicatur, per quem stabat, ne amicitia aut denuo existeret, aut conservaretur. *De Christo Servatore, p. i. cap. 8.* Which observation is most false, as appeareth in the case of Saul and David, and in the person mentioned in the Gospel, who is commanded to be reconciled unto him whom he had offended, and who had something against him.

Pag.

## Pag. 552. (b)

A R T.

X.

Δέναι τὴν ψυχὴν αὐτῇ λύτρον ἀντὶ πολλῶν. What is the true notion of λύτρον will easily appear, because both the origination and use of the word is sufficiently known. The origination is from λύαν, *solvere, to loose*; Λύτρον quasi λυτήριον *Etymol.* Θρέπτρα τὰ θρεπτήρια, ὡσπερ λύτρα τὰ λυτήρια. *Eustathius*; Λίγει δὲ Θρέπτρα (*ita leg.*) τὰ τροφεῖα ἐκ τῶ θρεπτήρια κατὰ συγκοπὴν ὡς λυτήρια λύτρα, σωτήρια σῶτρα. *Iliad.* δ. v. 478. Λύτρον igitur quicquid datur ut quis solvatur. Ἐπὶ αἰχμαλώτων ἱξωνήσεως οἰκεῖον τὸ λύεσθαι· θρεν καὶ λύτρα τὰ δῶρα λέγονται τὰ εἰς τῷτο δίδόμενα· *Eustathius* upon that of Homer, *Iliad.* α. v. 13. Λυσόμενός τε θύγατρα. It is properly spoken of such things as are given to redeem a captive, or recover a man into a free condition: *Hesychius*; Πάντα τὰ δίδόμενα εἰς ἀνάκτησιν ἀνθρώπων (so I read it, not ἀνάκλησιν.) So that whatsoever is given for such a purpose is Λύτρον, and whatsoever is not given for such an end deserveth not that name in Greek. As the city Antandrus was so called, because it was given in exchange for a man who was a captive. Ὅτι Ἀσκανίος αἰχμαλωτός ἐγένετο ὑπὸ Πελασγῶν καὶ ἀντ' αὐτῇ τὴν πόλιν δίδωκε λύτρα, καὶ ἀπελύθη. *Etymol.* So that there can be nothing more proper in the Greek language than the words of our Saviour, Δέναι τὴν ψυχὴν αὐτῇ λύτρον ἀντὶ πολλῶν· Δέναι λύτρον, for Λύτρον is τὸ δίδόμενον, and ἀντὶ πολλῶν, for it is given ἀντὶ ἀνθρώπων, as that city was called, Ἀνταύρος· ἦσαν ἀντὶ ἀνδρός δεδομένη. And therefore 1 Tim. ii. 6. it is said, Ὁ θεὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

## Pag. 552. (c)

*Hesychius*; Λύτρον, τίμημα.

## Pag. 552. (d)

This is sufficiently expressed by two words, each of them fully significative of a price: the first simple, which is ἀγοράζην, the second in composition, ἑξαγορά-

ART. ζην. That the word ἀγοράζεν in the New Testament  
 x. signifieth properly to *buy*, appeareth generally in the  
 Evangelists, and particularly in that place of the Re-  
 velations xiii. 17. "ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλεῖσθαι.  
 In the same signification it is attributed undoubtedly  
 unto Christ in respect of us whom he is often said to  
 have bought; as 2 Pet. ii. 1. Τὸν ἀγοράσαντα αὐτὸς δεσ-  
 πότην ἀρνεύμενοι· and this buying is expressed to be by  
 a price; 1 Cor. vi. 19, 20. Οὐκ ἐστὶ ἐαυτῶν, ἡγοράσθητε  
 γὰρ τιμῆς· *Vulg. Non estis vestri, empti animi estis pretio  
 magno*: and 1 Cor. vii. 23. Τιμῆς ἡγοράσθητε· μὴ γί-  
 νεσθε δούλοι ἀνθρώπων. What this price was is also evi-  
 dent, for the Τιμὴ was the Τίμιον αἷμα, the precious  
 blood of Christ, or the blood given by way of price:  
 Rev. v. 9. "Ὅτι ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῇ  
 αἱματί σου. Which will appear more fully by the com-  
 pound word ἔξαγοράζω. Gal. iii. 13. Χριστὸς ἡμᾶς ἔξαγόρα-  
 σεν ἐκ τῆς κατάρης τῷ νόμῳ, γενόμενος ὑπὲρ ἡμῶν κατάρᾳ·  
 and Gal. iv. 4, 5. Γενόμενον ὑπὸ νόμον, ἵνα τὸς ὑπὸ νόμον  
 ἔξαγοράσῃ. Now this Ἐξαγορασμός is proper redemp-  
 tion, or λύτρωσις, upon a proper price, though not  
 silver or gold, yet as proper as silver and gold, and  
 far beyond them both; Οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ  
 ἐλυτρώθητε ἐκ τῆς ματαιᾶς ὑμῶν ἀναστροφῆς πατροπαράδοτε,  
 ἀλλὰ τιμίῳ αἵματι ὡς ἀμυνόμενοι καὶ ἀσπίλοι Χριστῷ. 1 Pet.  
 i. 18, 19.

Pag. 553. (e)

As Λύτρον is a certain price given or promised for  
 liberty, so Ἀφίνας λύτρον is to remit the price set upon  
 the head of a man, or promised for him; as we read  
 in the Testament of Lycon the philosopher; Δημη-  
 τρίῳ μὲν ἐλευθέρῳ πάσαις ὄντι ἀφίημι τὰ λύτρα. Demetrius  
 had been his servant, and he had set him free upon a  
 certain price which he had engaged himself to pay  
 for that liberty; the sum which Demetrius was thus  
 bound to pay, Lycon at his death remits, as also to  
 Criton; Κρίτωνι δὲ Χαλκηδονίῳ, καὶ τήν τε λύτρα ἀφίημι.  
*Diog. Laert. lib. v. Segm. 72.*

Pag.



Pag. 555. (f)

ART.

X.

Lex peccatorum nescit remissionem ; lex mysteriorum non habet quo occulta mundantur : et ideo quod in lege minus est, consummatur in Evangelio. *S. Ambros. in Lucam, lib. vi. cap. 7.*

Pag. 556. (g)

Vel baptismo illi, hoc est, solenniter peractæ ablu-  
tioni, peccatorum remissionem nequaquam tribuit  
Petrus, sed totam poenitentiam ;—vel si baptismi quo-  
que ea in re rationem habuit, aut quatenus publicam  
Jesu Christi nominis professionem continet, eam tan-  
tummodo consideravit ; aut si ipse etiam externæ  
ablutionis omnino rationem habere voluit, quod ad  
ipsam attinet, remissionis peccatorum nomine, non  
ipsam remissionem vere, sed remissionis declarationem,  
et obligationem quandam intellexit. *Socin. de Bap-  
tismo, cap. 7.*

Pag. 557. (h)

St. Chrysostom speaking of the power of the Priests,  
Οὐ γὰρ ὅτι ἀνὴρ ἡμᾶς ἀναγεννῶσι μόνον, ἀλλὰ καὶ τὰ μετὰ  
ταῦτα συγχωρεῖν ἔχουσιν ἐκείναι ἀμαρτήματα. *De Sacerd.  
lib. iii.* Excepto baptismatis munere, quod contra  
originale peccatum donatum est, (ut quod generatione  
attractum est, regeneratione detrahatur ; et tamen  
activa quoque peccata, quæcunque corde, ore, opere  
commissa invenerit, tollit ;) hac ergo excepta magna  
indulgentia (unde incipit hominis renovatio) in qua  
solvitur omnis reatus et ingeneratus et additus ; ipsa  
etiam vita cætera jam ratione utentis ætatis, quanta-  
libet præpolleat fecunditate justitiæ, sine remissione  
peccatorum non agitur : quoniam filii Dei quamdiu  
mortaliter vivunt, cum morte configunt : et quam-  
vis de illis sit veraciter dictum, *Quotquot Spiritu Dei  
aguntur, hi filii sunt Dei* : sic tamen Spiritu Dei exci-  
tantur, et tanquam filii Dei proficiunt ad Deum, ut  
etiam Spiritu suo, maxime aggravante corruptibili  
corpore, tanquam filii hominum quibusdam humanis  
motibus deficiant ad seipsos, et ideo peccent. *S. Au-  
gust.*

A. R. T. *gust. Enchir. cap. 64.* Οὕτω καὶ μετὰ τὸ βάπτισμα ἐκ-  
 X. καθαίρεται ἁμαρτήματα μετὰ πόνου πολλῷ καὶ καμῶτι.  
 Πᾶσαν τοίνυν ἐκδιεξώμεθα σκεδὴν, ὥς αὐτὰ ἐξαλείψαι ἐντεῦθεν,  
 καὶ αἰσχύνῃς, καὶ τῆς κολάσεως ἀπαλλαγῆναι τῆς ἐκεῖ· καὶ  
 γὰρ μυρία ὦμεν ἡμαρτηκότις, ἀν' ἰδέλωμεν, δυνησόμεθα ἅπαντα  
 ταῦτα ἀποδέσσαι τῶν ἁμαρτημάτων τὰ φορτία. *S. Chry-*  
*ost. Homil. in Pentecost. i.* Quod autem scriptum est,  
*Et sanguis Jesu filii ejus mundat nos ab omni peccato,*  
 tam in confessione baptismatis, quam in clementia  
 poenitudinis accipiendum est. *S. Hieron. adv. Pelag.*  
*lib. ii.*

Pag. 557. (i)

I call this the heresy of Novatian rather than of  
 Novatus, because though they both joined in it, yet  
 it is rather sprung from Novatianus the Roman  
 presbyter, than from Novatus the African bishop.  
 And he is thus expressed by Epiphanius; Λέγων μὴ  
 εἶναι σωτηρίαν, ἀλλὰ μίαν μετάνοιαν· μετὰ δὲ τὸ λυτρῶν, μη-  
 κέτι δύνασθαι ἰλεισθῆναι παρακλιτωκότα· that is, he ac-  
 knowledged but one repentance which was available  
 in baptism; after which if any man sinned, there was  
 no mercy remaining for him. To which Epiphanius  
 gives this reply; Ἡ μὲν τελεία μετάνοια ἐν τῷ λυτρῷ τυγ-  
 χάνει· εἰ δὲ τις παρίπτεται ἐκ ἀπόλλαι τῆτον ἢ ἀγία τῇ Θεῷ  
 ἐκκλησίᾳ· δίδωσι γὰρ ἐπάνοδον, καὶ μετὰ τὴν μετάνοιαν τὴν  
 μεταμέλειαν· And again; Δίχεται ἔν ὁ ἅγιος λόγος, καὶ  
 ἡ ἀγία Θεῷ ἐκκλησία πάντοτε τὴν μετάνοιαν· *Heres. lix.*  
*§. 1, 2.* And yet more generally; Τὰ πάντα σαφῶς τε-  
 τελίσσεται μετὰ τὴν ἐντεῦθεν ἐκδημίαν, ἔτι δὲ ὄντων ἐν τῷ ἀγῶνι  
 πάντων, καὶ μετὰ πτώσεων ἔτι ἀνάσσεις, ἔτι ἰλπίς, ἔτι θρησκεία,  
 ἔτι ὁμολογία· καὶ εἰ μὴ τελειότατα, ἀλλ' ἔν γε τῶν ἄλλων ἐν  
 ἀπηγόρευται ἡ σωτηρία.

## ARTICLE XI.

*The Resurrection of the Body.*

Pag. 561. (k)

CUM omnes Ecclesiæ ita sacramentum Symboli tradant, ut postquam dixerint *peccatorum remissionem*, addant *carnis resurrectionem*; sancta Aquileiensis Ecclesia—ubi tradit *carnis resurrectionem*, addit unius pronominis syllabam; et pro eo quod cæteri dicunt, *carnis resurrectionem*, nos dicimus, *hujus carnis resurrectionem*. *Ruffin. Invect. in Hieron. lib. i.* Satis cauta et provida adjectione fidem Symboli Ecclesia nostra docet, quæ in eo quod a cæteris traditur, *carnis resurrectionem*, uno addito pronomine tradit, *hujus carnis resurrectionem*. *Idem, in Symb.* Sive ergo corpus resurrecturum dicimus, secundum Apostolum dicimus (hoc enim nomine usus est ille;) sive carnem dicimus, secundum traditionem Symboli confitemur. *Idem, Prol. in Apolog. Pamphili.*

Pag. 561. (l)

: The Greeks always use *Σαρκὸς ἀνάστασις*, the Latins, *Carnis Resurrectionem*. And this was to be observed, because, being we read of spiritual bodies, some would acknowledge the resurrection of the body, who would deny the resurrection of the flesh. Of this St. Jerom gives an account, and withal of the words of the Creed: Exempli causa pauca subijciam. *Credimus*, inquiunt, *resurrectionem futuram corporum*. Hoc si bene dicatur, pura confessio est; sed quia corpora sunt cœlestia, et terrestria, et aer iste et aura tenuis, juxta naturam suam corpora nominantur, *corpus* ponunt, non *carnem*, ut orthodoxus  
corpus

- A R T. corpus audiens, carnem putet; Hæreticus spiritum  
 XI. recognoscat. Hæc est eorum prima decipula; quæ  
 si deprehensa fuerit, instruunt alios dolos, et in-  
 nocentiam simulant, et malitiosos nos vocant, et  
 quasi simpliciter credentes aiunt, *Credimus resurrec-  
 tionem carnis*. Hoc vero cum dixerint, vulgus in-  
 doctum putat sibi sufficere, maxime quia idipsum et  
 in Symbolo creditur. *Epist. 65, ad Pam. et Ocean.*

Pag. 563. (m)

Pliny reckoning up those things which he thought  
 not to be in the power of God, mentions these two;  
 Mortales æternitate donare, aut revocare defunctos.  
*Nat. Hist. lib. ii. cap. 7.* And Æschylus, though a  
 Pythagorean, yet absolutely denies it to be in the  
 power of God; for so he makes Apollo speak to the  
 Eumenides :

Πίδας μὲν ἂν λύσειεν, ἔτι τῷδ' ἄκος,  
 Καὶ κάρτα πολλὴ μηχανὴ λυτήριος.  
 Ἄνδρὸς δ' ἐπειδὴν αἶμα' ἀνασπάσῃ κόνις  
 Ἄπαξ θανόντος, ἔτις ἐς' ἀνάσσεις.  
 Τύτων ἐπωδὰς ἐκ ἐποίησεν πατὴρ  
 Οὐμὸς, τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω  
 Στρέφω·ν κίθῃσιν, ἕδεν ἀσθμαίνων, μένει.

*Eumen. v. 648.*

Ut anima interire dicatur, ab Epicureis observatur :  
 ut carnis restitutio negetur, de una omnium Philoso-  
 phorum schola fumitur. *Tertull. de Præscr. Hæret.*  
*cap. 7.*

Pag. 564. (n)

Τὸ ἀδύνατόν τι· γινώσκεται κατ' αἰσθητὰν τοῦτον, ἢ ἐκ  
 τῆ μὴ γινώσκων τὸ γενεσόμενον, ἢ ἐκ τῆ δύναμις ἀρκῦσαν μὴ  
 ἔχων πρὸς τὸ ποιῆσαι καλῶς τὸ ἐγνωσμένον. Ὁ γὰρ ἀγνοῶν  
 τι τῶν γενέσθαι δεόντων, ἐκ αὐτοῦ ἐγχειρῆσαι, ἔτι ποιῆσαι τὸ  
 παρὰ τὴν δυνάμειν ὅπερ ἀγνοεῖ· ὃ, τι γινώσκων καλῶς τὸ ποιηθ-  
 σόμενον, καὶ πόθεν γένοιτ' αὐτῷ, καὶ πῶς, δύναμιν δὲ ἢ μὴ ἔχει  
 ἔχων πρὸς τὸ ποιῆσαι τὸ γνωστέμενον ἢ μὴ ἀρκῦσαν ἔχων· ἐκ  
 αὐτοῦ

ἀν ἡγχαρήσει τὴν ἀρχὴν, εἰ σωφρονοίῃ καὶ τὴν ἰδίαν ἐπισκέψῃται A R T.  
 δύναμιν ἡγχαρήσας δι' ἀπεισιπέπτως, ἐκ ἀν' ἐπιτελίσσει τὸ δόξαν. XI.  
*Athenag. de Resur. Mort.*

## Pag. 566. (o)

Non sola anima seponitur: habet et caro secessus suos interim, in aquis, in ignibus, in alitibus, in bestiis; quum in hæc diffolvi videtur, velut in vasa transfunditur. *Tertull. de Resur. Carn. cap. 63.* Tu perire et Deo credis, si quid oculis nostris hebetibus subtrahitur? Corpus omne, sive arefcit in pulverem, sive in humorem solvitur, vel in cinerem comprimitur, vel in nidorem tenuatur, subducitur nobis; sed Deo elementorum custodi reservatur. *Minut. Fel. in Octav. cap. 34.* Omnia quæ discerpantur, et in favillas quasdam putrescunt, integra Deo sunt; in illa enim elementa mundi eunt, unde primo venerunt. *S. August. Enarr. in Psal. lxii.*

## Pag. 566. (p)

Abfit autem ut ad resuscitanda corpora vitæque reddenda non possit omnipotentia Creatoris omnia revocare, quæ vel bestię, vel ignis absumpsit, vel in pulverem cineremque collapsum, vel in humorem solutum, vel in auras est exhalatum. Abfit ut sinus ullus, secretumque naturæ ita recipiat aliquid subtractum sensibus nostris, ut omnium Creatoris aut lateat cognitionem, aut effugiat potestatem. *S. August. de Civit. Dei, lib. xxii. cap. 20.*

## Pag. 567. (q)

Recogita quid fueris antequam esses; utique nihil. Meminisses enim, si quid fuisses. Qui ergo nihil fueras, priusquam esses, idem nihil factus cum esse defieris, cur non possis rursus esse de nihilo, ejusdem ipsius Authoris voluntate, qui te voluit esse de nihilo? Quid novi tibi eveniet? Qui non eras, factus es; cum iterum non eris, fies. Redde, si potes, rationem qua factus es, et tunc require qua fies. Et tamen  
 facilius

A R T. facilius utique fiet, quod fuisti aliquando, quia æque  
 XI. non difficile factus es, quod nunquam fuisti aliquando. *Tertull. Apolog. cap. 48.* Utique idoneus est reficere, qui fecit; quanto plus est fecisse, quam refecisse; initium dedisse quam reddidisse; ita restitutionem carnis faciliorem credas institutione. *Idem, de Refur. Carn. cap. 11.* Difficilius est id, quod non fit, incipere, quam id quod fuerit iterare. *Minut. Fel. in Octav. cap. 43.* Utique plus est facere quod nunquam fuit, quam reparare quod fuerit. Quomodo ergo impossibile esse dicis, ut Deus, qui hominem formavit ex nihilo reformet? Quomodo nos suscitare non potest conversos in pulverem, qui etiam si in nihilum rediremus, facere poterat ut essemus; sicut et fecit nos esse, cum antea nunquam fuissemus. *S. Aug. de verb. Apost. Serm. 34.* To the same purpose the Jews; כל הן הן הן כל שכן

Pag. 569. (r)

Παρίημι γὰρ λέγειν ὅτι σωζομένης τῆς φύσεως, ἐν ᾗ νῦν ἐσμέν, ἂν ἢ θνητὴ φύσις ἐνεγκεῖν οἷά τε τὴν σύμμετρον δίκην πλείονων ἢ βαρυτέρων φερομένων πλημμελημάτων. *Athenag. de Refur. Mort.*

Pag. 569. (s)

Quod congruet judicari, hoc competit etiam resuscitari. *Tertull. de Refur. Carn. cap. 14.* Negent operarum societatem, ut merito possint etiam mercedem negare. Non sit particeps in sententia caro, si non fuerit et in causa. Sola anima revocetur, si sola decedit. At enim non magis sola decedit, quam sola decucurrit illud unde decedit: vitam hanc dico. *Ibid. cap. 15.* Cum omnis vitæ nostræ usus in corporis animæque consortio sit, resurrectio autem aut boni actus præmium habeat aut poenam improbi, necesse est corpus resurgere cujus actus expenditur. Quomodo enim in iudicium vocabitur sine corpore, cum de suo et corporis contubernio ratio præstanda sit? *S. Ambros. de Fide Refur.*

Pag.

Pag. 570. (i)

A R T.

XI.

Κατανόησον τὴν τῶν καιρῶν καὶ ἡμερῶν καὶ νυκτῶν τελευ-  
τὴν, πῶς καὶ αὐτὰ τελευτᾷ καὶ ἀνίσταται. *S. Theoph. An-*  
*tioch. ad Autol. lib. i.* Dies moritur in noctem, et  
tenebris usquequaque sepelitur. Funestatur mundi  
honor; omnis substantia denigratur. Sordent, silent,  
stupent cuncta; ubique justitium est, quies rerum.  
Ita lux amissa lugetur: et tamen rursus cum suo  
cultu, cum dote, cum sole, eadem et integra et tota  
universo orbi reviviscit; interficiens mortem suam,  
noctem; rescindens sepulturam suam, tenebras; hæ-  
res sibimet existens, donec et nox reviviscat, cum suo  
et illa suggestu. Redaccenduntur enim et stellarum  
radii, quos matutina succensio extinxerat. Redu-  
cuntur et siderum absentiae, quas temporalis distinc-  
tio exemerat. Redornantur et specula lunæ, quæ  
mensstruus numerus adtriverat. *Tertul. de Resur.*  
*Carn. cap. 12.* Lux quotidie interfecta resplendet,  
et tenebræ pari vice decedendo succedunt; fidera  
defuncta reviviscunt; tempora ubi finiuntur incipi-  
unt; fructus consumuntur et redeunt. *Idem, Apo-*  
*log. cap. 48.* Δύνη ἡ ἡμέρα, καὶ νεκρῶν αἰνιττόμεθα τὸν  
τρόπον, κοιμισμὸν αἰνιττομένης· ἀνατίλλει ἡ ἡμέρα ἡμᾶς διύπ-  
νιζεσα, καὶ ἀναστάσις ὑποδεικνύσα τὸ σημεῖον. *S. Epiph.*  
*in Ancorato. §. 84.*

Pag. 570. (u)

Omnia pereundo servantur, omnia de interitu re-  
formantur. Tu homo, tantum nomen, si intelligas  
te, vel de titulo Pythiæ discens, dominus omnium  
morientium et resurgentium, ad hoc morieris ut pe-  
reas? *Tertull. Apolog. cap. 48.* Revolvuntur hy-  
emes et æstates, verna et autumnus, cum suis viribus,  
moribus, fructibus. Quippe etiam terræ de cælo  
disciplina est arbores vestire post spolia, flores denuo  
colorare, herbas rursus imponere, exhibere eadem  
quæ absumpta sunt semina; nec prius exhibere,  
quam absumpta. Mira ratio; de fraudatrice serva-  
trix; ut reddat, intercipit; ut custodiat, perdit; ut  
integret, vitiat; ut etiam ampliet, prius decoquit.  
Siquidem

A R T. Siquidem uberiora et cultiora restituit, quam exterminavit: revera scœnore interitu, et injuria usura, et lucro damno. Semel dixerim, universa conditio recidiva est. Quodcunque conveneris, fuit, quodcunque amiseris, nihil non iterum est. Omnia in statum redeunt, quum abscefferint; omnia incipiunt, cum desierint: ideo finiuntur, ut fiant: nihil deperit, nisi in salutem. Totus igitur hic ordo revolubilis rerum, testatio est resurrectionis mortuorum. Operibus eam præscripsit Deus antequam literis; viribus prædicavit antequam vocibus. Præmisit tibi naturam magistræ, submissurus et prophetiam, quo facilius credas prophetiæ, discipulus naturæ; quo statim admittas, cum audieris quod ubique jam videris; nec dubites Deum carnis etiam resuscitatore, quem omnium noris restitutorem. Et utique si omnia homini resurgunt, cui procurata sunt; porro non homini, nisi et carni, quale est ut ipsa depereat in totum, propter quam et cui nihil deperit? *Idem, de Resur. Carn. cap. 12.*

Pag. 571. (x)

They produce several places out of Moses, which when the resurrection is believed may in some kind serve to illustrate it; but can in no degree be thought to reveal so great a mystery. As because in the formation of man Moses useth the word *אִדָּם* with two *jods*, and in the formation of beasts *אִדָּם* with but one; therefore the beasts are made but once, but man twice; once in his generation, and again in his resurrection. They strangely apprehend a promise of the resurrection, even in the malediction, *Dust thou art, and to dust thou shalt return*; *תָּרֵץ* it is not *thou shalt go to the dust*, but, *thou shalt return*. As if he had said, Thou art now dust while thou livest, and after death thou shalt return unto this dust, that is, thou shalt live again as now thou doest. So from those words, *Exod. xv. 1. וְיֵשׁוּעַ מִשְׁחָה* they conclude the resurrection upon this ground; *וְיֵשׁוּעַ מִשְׁחָה* It is not said, *he sang*,



*sang*; but *he shall sing*, viz. after the resurrection in the life to come. With these and the like arguments did the Rabbins satisfy themselves; which was the reason that they gave so small satisfaction to the Sadducees; while they omitted that pregnant place in Job.

A R T.  
XI.

Pag. 572. (y)

This place is urged by St. Clemens Romanus, the immediate successor of the Apostles, in his Epistle to the Corinthians, where instead of these words of the LXX. Ἀναστήσαι τὸ δέσμα μὲ τὸ ἀναντλῆν ταῦτα, he reads, Καὶ ἀναστήσεις τὴν σάρκα μὲ ταύτην, τὴν ἀναντλήσαν ταῦτα πάντα. §. 26.

Pag. 572. (z)

The Jews collect from hence the resurrection; as Rabina in *Sanhedrin*, and in the *Midrash Tillim*, Psal. xciii. 3. אר' רחמן ישגי עפר הים דמתים שנ' ורבים משגי. Rabbi Rachmon said, *that the sleepers in the dust are the dead, as it is written*, Dan. xii. 2. *Many of them that sleep in the dust of the earth shall awake, &c.* And this is only denied by the Gentiles; for Porphyrius referreth it only and wholly to the times of Antiochus, whose words are thus left unto us translated by St. Jerom: Tunc hi qui quasi in terræ pulvere dormiebant, et operti erant malorum pondere, et quasi in sepulchris miseriarum reconditi, ad insperatam victoriam de terræ pulvere resurrexerunt; et de humo elevarunt caput, custodes legis resurgentes in vitam æternam, et prævaricatores in opprobrium sempiternum. *Ad locum.* Where it is to be observed, that he gives a probable gloss of the former part of the verse, but none at all of the latter, because it is no way consistent with his exposition of the former: for they which did rise from the burden of the pressures under Antiochus, did neither rise from thence to an eternal life, nor to an everlasting contempt. Thus, I say, only the Gentiles did interpret it, but now the Socinians are joined to them.

VOL. II.

h h

So

- A R T. So Volkeliuſ urges, quod in præcedentibus de Anti-  
 XI. ochi tempore agatur, et reſurrectio illa ad tempora  
 quæ jam præceſſerunt ſpectet. *De vera Relig. lib.*  
*iii.*

## Pag. 573. (a)

Exod. vi. 4. לֹא נֹאמַר אֵלֶּיךָ מִכֵּן לִתְחִיַּת הַמֵּתִים מִן הַתּוֹרָה : *It is not ſaid to give you, but to give them, whereby the reſurrection of the dead appeareth out of the Law. R. Simai, in Perek. Helek.* And therefore the Jews hold the reſurrection for one of the foundations of the Law of Moſes; מִשְׁפַּחַת מֹשֶׁה מִיִּשְׂרָאֵל מֹשֶׁה מַיְמוֹן. *Expl. cap. 10, Traſt. Sanhedrin.*

## Pag. 575. (a)

There were not only certain perſons under the Law, and among the Jews, who were raiſed to life; but there were alſo hiſtories among the Gentiles of ſeveral who roſe to life after death. We mentioned before one out of Plutarch, Vol. II. pag. 335. note (k), who roſe the third day; and Plato mentioneth another who revived the twelfth day after death: 'Αλλ' εἰ μέντοι σοί, ἦν δ' ἐγώ, Ἀλκίμυ γε ἀπέλογον ἔρω, ἀλλ' Ἀλκίμυ μὲν ἀνδρὸς, Ἡρὸς τῆ Ἀρμενία, τὸ γένος Παμφύλης· ὅς ποτε ἐν πολέμῳ τελευτήσας, ἀναιριδόντων δεκαταίων τῶν νεκρῶν, ἤδη διεφθαρμένων, ὑγιῆς μὲν ἀνῆλθῃ, κομισθεὶς δὲ οἶκαδε, μέλλων θάπτεσθαι, δωδεκαταῖος ἐπὶ τῇ πυρρᾷ καίμενος ἀνέβη. *Plat. de Repub. lib. x. Vide Plin. Nat. Hiſt. lib. vii. cap. 52. De his qui elati re-vixerunt.*

## Pag. 578. (b)

Quid hac prophetia manifeſtius? Nullus tam aperte poſt Chriſtum, quam iſte ante Chriſtum de reſurrectione loquitur. *S. Hieron. Epiſt. 61. ad Pam-mach.*

## Pag. 579. (c)

ἵνα μὴ ἀκέσας τις, ὅτι παρὲς καὶ αἷμα βασιλείαν Θεοῦ εἰ κληρονομήσει, νομίσει τὰ σώματα μὴ ἀνίστασθαι, ἐπάγων, ὅτι δεῖ τὸ φθαρτὸν τῷτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τῷτο ἐνδύσασθαι ἀθανασίαν· φθαρτὸν δὲ τὸ σῶμα, καὶ θνη-  
 τὸν

τὸν τὸ σῶμα ὥς τὸ σῶμα μένει· αὐτὸ γὰρ ἐστὶ τὸ ἐνδύμενον, ἢ δὲ θνητότης καὶ ἡ φθορὰ ἀφανίζεται, ἀθανασίας καὶ ἀφ-  
 θαρσίας ἐκίσεως αὐτῶ. *S. Chrysost. ad locum.* Ὅρας τὴν  
 ἀκριβείαν τὸ θνητὸν τῆτο ἰδεῖν δεικτικῶς, ἵνα μὴ ἄλλης νο-  
 μίσως σαρκὸς ἀνάσασιν. *S. Theodoret.* *Oportet enim cor-*  
*ruptivum istud induere incorruptionem, et mortale istud*  
*induere immortalitatem.* Quid mortale, nisi caro? quid  
 corruptivum, nisi sanguis? Ac ne putes aliud sentire  
 Apostolum providentem tibi, et, ut de carne dictum  
 intelligas, laborantem; quum dicit, *istud corruptivum,*  
 et, *istud mortale,* cutem ipsam tenens dicit. Certe  
*istud* nisi de subjecto, nisi de comparenti pronuntiasse  
 non potuit: demonstrationis corporalis est verbum.  
*Tertull. de Resur. Carn. cap. 51.* Sed et Apostolus  
 cum dicit, *Oportet enim corruptibile hoc induere incor-*  
*ruptionem, et mortale hoc induere immortalitatem,* num-  
 quid non corpus suum quodammodo contingentis et  
 digito palparentis est vox? Hoc ergo quod nunc cor-  
 ruptibile corpus est, resurrectionis gratia incorrupti-  
 bile est, et nunc quod mortale est immortalitatis vir-  
 tutibus induetur. *Ruffin. in Symb.* Quod vero dicit  
 Apostolus, *corruptibile hoc et mortale,* hoc ipsum cor-  
 pus, id est, carnem, quæ tunc videbatur, ostendit.  
 Quod autem copulat, *inducere incorruptionem et immor-*  
*talitatem,* illud indumentum, id est, vestimentum,  
 non dicit corpus abolere quod ornat in gloria; sed  
 quod ante inglorium fuit, efficere gloriosum. *S. Hi-*  
*eron. Epist. 61.*

Pag. 579. (d)

Περὶ δὲ σαρκὸς ἀνάστασις, πῶς ἐχὶ σαρκὸς ἔσται ἀνάστασις,  
 ὃ ἰδεόσοφει Ἱεράνα. Αὐτὴ γὰρ ἡ ὀνομασία τῆς φράσεως  
 δάπνυσι τὴν δύναμιν. Ἀνάστασις γὰρ ἔ καλεῖται τῇ μὴ πεπ-  
 τωπίας· ποῖον δὲ ἐστὶ τὸ πεπνυμένον; ποῖον τὸ ταφέν; ποῖον τὸ  
 λυθὲν, ἀλλ' ἡ τὸ σῶμα; καὶ ἐχὶ ἡ ψυχὴ· ψυχὴ τοίνυν ἔ  
 πύττει, ἔτι θάπτεται. *S. Epiph. Hæres. lxvii. §. 6.*  
 Nam et ipsum quod *mortuorum resurrectio* dicitur,  
 exigit defendi proprietates vocabulorum. *mortuo-*  
*rum* itaque vocabulo non est, nisi quod amisit ani-  
 mam, de cujus facultate vivebat. Corpus est quod



a תחת without a תחת, but that there is to the wicked a תחת which cannot so properly be called a תחת, because they rise not to the happiness of eternal life. A R T. XL.

Pag. 579. (f)

This argument is so cogent, that the Socinians are forced to deny that Christ spake of the resurrection; affirming that the graves of ignorance and impiety are only there intended, and rising is nothing else but coming to the knowledge of Christ by the preaching of the gospel. Whereas Christ expressly speaks of bringing men to judgment, v. 27. and divides those which are to come out of their graves into two ranks, neither of which can be so understood. The first are those *which have done good*, before they come out of the graves; these therefore could not be the graves of ignorance and impiety, from which no good can come. The second are such who *have done evil*, and so remain as evil-doers, and therefore cannot be said to have come forth out of the graves of ignorance or impiety, or to rise by the preaching of the gospel to newness of life, because they are expressly said to come forth *unto the resurrection of damnation*.

Pag. 580. (g)

Quam absurdum, quam vero et iniquum; utrumque autem quam Deo indignum, aliam substantiam operari, aliam mercede dispungi: ut hæc quidem caro per martyria lanietur, alia vero coronetur: item e contrario, hæc quidem caro in spurcitiis volutetur, alia vero damnetur. Nonne præstat omnem semel fidem a spe resurrectionis abducere, quam de gravitate atque iustitia Dei ludere? Marcionem pro Valentino resuscitari? *Tertull. de Resur. Carn. cap. 56.* And speaking to the soul of man; Affirmamus te manere post vitæ disunctionem, et expectare diem iudicii, proque meritis aut cruciati destinari, aut refrigerio, utroque sempiterno. Quibus sustinendis necessario tibi substantiam pristinam, ejusdemque ho-

A R T. minis materiam et memoriam reversuram, quod et  
 XI. nihil mali ac boni sentire possis sine carnis passionalis  
 facultate, et nulla ratio sit iudicii, sine ipsius exhibi-  
 tione, qui meruit iudicii passionem. *Idem, de Testim.*  
*Anim. cap. 4.*

Pag. 581. (h)

Enoch translatus est in carne: Elias carneus rap-  
 tus est in cœlum: necdum mortui et paradisi jam  
 coloni, habent membra cum quibus rapti sunt atque  
 translati. *S. Hieron. Epist. 61.*

Pag. 581. (i)

Post dicta Domini, facta etiam ejus quid sapere  
 credamus, de capulis, de sepulchris, mortuos resusci-  
 tantis? cui rei istud? Si ad simplicem ostentationem  
 potestatis, aut ad præsentem gratiam redanimationis,  
 non adeo magnum illi denuo morituros suscitare.  
 Enimvero, si ad fidem potius sequestrandam futuræ  
 resurrectionis, ergo et illa corporalis præscribitur, de  
 documentis sui forma. *Tertull. de Resur. Carn. cap.*  
*38.* At ego Deum malo decipere non posse, de fal-  
 lacia solummodo infirmum, ne aliter documenta præ-  
 misisse, quam rem disposuisse videatur; imò, ne si  
 exemplum resurrectionis sine carne non valuit indu-  
 cere, multo magis plenitudinem exempli in eadem  
 substantia exhibere non possit. Nullum vero exem-  
 plum majus est eo, cujus exemplum est. Majus est  
 autem, si animæ cum corpore resuscitabuntur in do-  
 cumentum sine corpore resurgendi; ut tota hominis  
 salus dimidiæ patrocina-retur: quando exemplorum  
 conditio illud potius expeteret, quod minus haberet-  
 ur; animæ dico folius resurrectionem, velut gustum  
 carnis etiam resurrectionis suo in tempore. *Ibid.*

Pag. 581. (k)

Expectamus in hujus morte et sanguine emunda-  
 tos remissionem peccatorum consecuturos: resusci-  
 tandos nos ab eo in his corporibus, et in eadem carne  
 qua nunc sumus, sicut et ipse in eadem qua natus  
 et

et passus et mortuus est resurrexit. So we read in the Creed which by some is attributed to St. Athanasius, by others to St. Gregory Nazianzen. Si ad exemplum Christi resurgamus qui resurrexit in carne, jam non ad exemplum Christi resurgemus si non in carne et ipsi resurgemus. ART. XI.

Pag. 582. (l)

Hæc est vera resurrectionis confessio, quæ sic gloriam carni tribuit, ut non auferat veritatem. *S. Hieron. Epist. 61.* Cum igitur ita evidens, et (ut ita dicam) palpabile et manu atrectandum nobis Christus dederit suæ resurrectionis exemplum, ita aliquis insanit, ut aliter se resurrecturum putet, quam resurrexerit ille qui primus resurrectionis aditum patefecit? *Ruffin. Inveſt. in S. Hieron. lib. i.* Nostri autem illud quoque recogitent, corpora eadem recepturas in resurrectione animas, in quibus decesserunt. *Tertull. de Anim. cap. 56.*

Pag. 583. (m)

This is recorded in the *Bereſhith Rabba*. Vide *Maimon. Expl. cap. 10. Traſ. Sanhed.*

Pag. 583. (n)

'Ανάστασις ζωῆς and 'Ανάστασις κρίσις. The first is called 'Ανάστασις δικαίων, and therefore the second may as well be called 'Ανάστασις αἰδίων.

Pag. 585. (o)

Irenæus in his rule of faith; Ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα, καὶ ἀναστῆναι πᾶσαν σάρκα πάσης ἀνθρωπότητος. *Adv. Hæres. lib. i. cap. 2.* and Theophilus calls it, τὴν καθολικὴν ἀνάστασιν πάντων ἀνθρώπων. *Ad Autol. lib. i.*

Pag. 585. (p)

Nonnulli enim attendentes verba quæ assidue dicit Apostolus, *Quia et mortui sumus cum Christo, et resurreximus cum eo*; nec intelligentes quatenus dicantur,

**A R T.** tur, arbitrati sunt jam factam esse resurrectionem, nec  
**XI.** ullam ulterius in fine temporum esse sperandam. *Ex quibus est, inquit, Hymenæus et Philetus, qui circa veritatem aberraverunt, dicentes resurrectionem jam factam esse, et fidem quorundam subverterunt.* Idem Apostolus eos arguens detestatur, qui tamen dicit nos resurrex-isse cum Christo. *S. August. Epist. cxix. ad Januar. cap. 3.* This was the heresy of the *Seleuciani* or *Hermiani*, as the same St. Augustin testifies; Resurrectionem non putant futuram, sed quotidie fieri in generatione filiorum. *Hæres. 59.* Thus Tertullian relates of some heretics in his time, who made the resurrection wholly allegorical, and yet pretended to believe a resurrection in the flesh, but understood it in this life at the baptismal renovation, and so past when they professed to believe. Exinde ergo, resurrectionem fide consecutos cum Domino esse, quum eum in baptisinate induerint. Hoc denique ingenio etiam in colloquiis sæpe nostros decipere consueverunt: quasi et ipsi resurrectionem carnis admittant. Væ, inquiunt, qui non in hac carne resurrexerit: ne statim illos percutiant, si resurrectionem statim abnuerint. Tacite autem, secundum conscientiam suam, hoc sentiunt, Væ qui non, dum in carne est, cognoverit arcana hæretica: hoc est enim apud illos resurrectionis. *De Resur. Carn. cap. 19.*



## ARTICLE XII.

*And the Life Everlasting.*

Pag. 589. (q)

NOT in all; for divers ended with that of the resurrection, as appeareth by Ruffinus; who not only expounded the Aquileian Creed, but collated it with the Greek and Roman, and yet makes no mention of this Article, but concludes with that of the resurrection. Sed et ultimus iste sermo qui resurrectionem carnis pronunciat, summam totius perfectionis succincta brevitate concludit. *Expos. in Symb.* And whereas he shews the custom of the Aquileian Church to make a cross upon their forehead at the naming of *hujus carnis*, he tells us elsewhere in his Apology against St. Jerom, that it was to conclude the Creed. Quo scilicet frontem, ut mos est, in fine symboli signaculo contingentes, et ore carnis hujus videlicet quam contingimus resurrectionem fatentes, omnem venenatæ adversum nos linguæ calumniandi aditum perstruamus. In the same manner St. Jerom his contemporary; In symbolo fidei et spei nostræ, quod ab Apostolis traditum, non scribitur in charta et atramento, sed in tabulis cordis carnalibus, post confessionem Trinitatis et unitatem Ecclesiæ, omne Christiani dogmatis sacramentum carnis resurrectione concluditur. *Epist. 61.* So St. Chrysostom; Μετὰ τὴν ἀπαγγελίαν τῶν μυσικῶν ῥημάτων ἐκείνων καὶ φοβεῖσθαι, καὶ τὰς φοβικὰς κανόνας τῶν ἐκ τῆ ἀραῆς κατασχθέντων δογμάτων, καὶ τὸτο πρὸς τῷ τέλει προσίδεσθαι, ὅταν μύλλωμιν βαπτίζον, κελεύοντες λέγειν ὅτι πιστεύω εἰς νεκρῶν ἀνάστασιν, καὶ ἐπὶ τῇ πίστει ταύτῃ βαπτιζόμεθα· μετὰ γὰρ τὸ ὁμολογεῖσθαι τὸτο μετὰ τῶν ἄλλων, τότε καθιέμεθα εἰς τὴν πηγὴν τῶν ἱερῶν σμαμάτων ἐκείνων. *Homil. 40.*

A R T. *in I ad Corinth.* So Maximus Taurinensis after those  
 XII. words, Carnis resurrectionem, adds, Hic religionis  
 nostræ finis, hæc summa credendi est. And Venan-  
 tius Fortunatus after the same words, Summa per-  
 fectionis concluditur. And in the MS set forth by  
 the Bishop of Armagh, Σαρκὸς ἀνάστασις, and, Carnis  
 resurrectione, are the last words.

Pag. 589. (r)

As Petrus Chrysologus expressly; Credimus *vi-  
 tam æternam*; quia post resurrectionem nec bonorum  
 finis est, nec malorum. Signate vos. *Serm.* 60. And  
 again; Bene addidit, *vitam æternam*, ut se resurrec-  
 turum crederet, qui resurget per ipsum, qui cum  
 Deo Patre et Spiritu Sancto vivit et regnat. *Serm.*  
 62. So Etherius Uxamenfis, and Eusebius Gallica-  
 nus. So we find *Serm. de Temp.* 131. and, *De Symb.*  
*ad Catechum. lib. i. cap. 9.* Quomodo Carnis resur-  
 rectionem? Ne forte putet aliquis quomodo Lazari,  
 ut scias non sic esse, additum est, *in vitam æternam*.  
 And, *lib. ii. cap. 12.* Hoc sequitur etiam in isto  
 sancto symbolo, quod post *Resurrectionem carnis*, cre-  
 damus et *in vitam æternam*. *Lib. iii. cap. 12.* In  
*vita æterna*; and *lib. iv. cap. 12.* Hoc sequitur in  
 sancto symbolo, quod omnia quæ credimus et spe-  
 ramus *in vita æterna* percipiamus. And Carolus  
 Magnus in his reprehension of Basilius Bishop of An-  
 cyra; Non eo modo præjudicat prætermisio imagi-  
 num adorationis sacræ fidei puritati, quæ interdicta  
 potius quam instituta est; sicut præjudicant Remis-  
 sio peccatorum, Carnis resurrectio, et Vita futuri sæ-  
 culi, si in confessione prætermittantur; quæ utique  
 et in omni scripturarum serie prædicantur, et ab Apo-  
 stolis in symbolo laudabili brevitate connexæ tenen-  
 tur. *Capitul. lib. iii. cap. 6.* Anonymus in *Homilia  
 sacra* set forth by Elmenhorstius with Gennadius;  
 Post istam abrenunciationem nos interrogati a sacer-  
 dote, Credis in Deum Patrem omnipotentem, crea-  
 torem cœli et terræ? unusquisque respondit, Credo.  
 Credis

Credis et in Dominum Christum, Filium ejus uni-  
cum, Dominum natum ex Maria virgine passum et  
sepultum? et respondit, Credo. Tertia interroga-  
tio, Credis et Spiritum Sanctum, sanctam Ecclesiam  
catholicam, Sanctorum communionem, Remissionem  
peccatorum, Carnis resurrectionem, et Vitam æter-  
nam? et respondit unusquisque nostrum, Credo.

Pag. 589. (s)

As appeareth by those words of Chrysologus; Cre-  
dimus vitam æternam, quia post resurrectionem nec  
bonorum finis est, nec malorum. *Serm. 60.*

Pag. 589. (t)

Phil. iii. 11. Though in this place it is not barely  
ἀνάστασις, but ἐξανάστασις, Εἰς τὴν ἐξανάστασιν τῶν νεκρῶν, and  
in the Alexandrian MS, Εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν,  
which is the most ancient reading, as appeareth by the  
vulgar translation, *Si quo modo occurram ad resurrectionem, quæ est ex mortuis*; and the reading of Tertullian,  
*Si qua concurrem in resurrectionem quæ est a mortuis*;  
*De Refur. Carn. cap. 23.* and the Syriac translation,  
ܠܬܝܒ ܒܝܬ ܡܕܢܚܠ yet the ἐξανάστασις of itself was  
taken for no more than ἀνάστασις by any of the trans-  
lators. And St. Chrysostom did so understand it, as  
appeareth by these words upon the place; Εἴπως κατ-  
αντήσω, φησὶν, εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν (which is  
the reading of the Alexandrian MS:) τί λέγεις; καὶ  
μὴν πάντες αὐτῆς τυγχάνουσι, πάντες μὲν γὰρ ἔ κοιμηθησύν-  
μεθα, φησὶ, πάντες δὲ ἀλλαγησόμεθα, καὶ ἐκ ἀναστάσεως μό-  
νης, ἀλλὰ καὶ ἀφθαρσίας πάντες, οἱ μὲν εἰς τιμὴν, οἱ δὲ εἰς  
ἐφόδιον κολάσεως. Εἰ τοίνυν πάντες τῆς ἀναστάσεως τυγχάνουσι,  
καὶ ἔ τῆς ἀναστάσεως μόνης, ἀλλὰ καὶ ἀφθαρσίας, πῶς ὡς  
μύλλων ἐξαιρέτε τινὸς τυγχάναν ἕλεγες, Εἴ πως καταντήσω;  
By which it appeareth that St. Chrysostom took no  
notice of the word ἐξανάστασις, or of the phrase ἡ ἐκ τῶν  
νεκρῶν, but as the interpretation of the Apostle's in-  
tention addeth, Ποίαν ἰσταῦθα ἀνάστασιν φησὶ; τὴν πρὸς  
αὐτὸν ἄγειν τὸν Χριστόν. So also Theodoret's para-  
phrase;

A R T. phrase; ἵνα μετὰσχῶ καὶ τῆς ἀναστάσεως. It is there-  
 XII. fore, I conceive, a notion peculiar to Theophylact  
 among the Greeks, Πάντες μὲν ἀνίστανται, ἢ πάντες δὲ καὶ  
 ἔξανίστανται. *Ad locum.*

Pag. 590. (u)

Sed sciendum est quia omnes et boni et mali re-  
 surgere habent ad vitam, sed non omnes resurgent ad  
 gloriam. *Ruffin. Com. in Psal. i.*

Pag. 591. (x)

Μάχεται ἀθάνατος φύσις ἀλγυδῶσι καὶ βασιάνοις, ἐκτίπει  
 πᾶν τὸ ἀλγῶν, θνητὸν ἰσιν. *Sext. Empir. adv. Mathe-  
 mat. p. 321.*

Pag. 591. (y)

Locus Matthæi x. 28. perditionem tantum animæ  
 in gehenna, non cruciatum Denunciat. *Smalcus cont.  
 Meisner.* Igni æterno illi Christi hostes—qui quidem  
 sunt Diabolus et angeli ipsius, vel saltem quorum  
 nomine isti quoque continentur, cum impiis crucia-  
 buntur, et ita delebuntur. *Crell. Com. in 1 Cor. c. xv.*

Pag. 592. (z)

Quibuscumque enim dixerit Dominus, *Discedite a  
 me maledicti in ignem perpetuum*, isti erunt semper dam-  
 nati: et quibuscumque dixerit, *Venite benedicti Pa-  
 tris mei, percipite hæreditatem regni quod præparatum est  
 vobis in sempiternum*, hi percipiunt regnum, et in eo  
 proficiunt semper. *Iren. adv. Hæres. lib. iv. cap. 47.*

Pag. 592. (a)

Καὶ ἀπελεύσονται ἱστοὶ εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς  
 ζωὴν αἰώνιον. *Matth. xxv. 46.* Antiquus iste per-  
 suasor in membris suis, id est, in mentibus iniquo-  
 rum, futuras pœnas levigat, quas quasi certo fine de-  
 terminat, ut eorum culpas sine termino correptionis  
 extendat; et eo magis hic peccata non finiant, quæ  
 istic æstimant peccatorum supplicia finienda. Sunt  
 enim nunc etiam, qui idcirco peccatis suis ponere  
 finem negligunt, quia habere quandoque finem fu-  
 tura super se judicia suspicantur. Quibus breviter  
 respondemus; si quandoque finienda sunt supplicia re-  
 proborum, quandoque finienda sunt ergo et gaudia be-  
 atorum :

atorum : per semetipsam namque veritas dicit ; *Ibunt* A R T.  
*hi in supplicium æternum, iusti autem in vitam æternam.* XII.  
 Si igitur hoc verum non est quod minatus est, neque  
 verum est illud quod promisit. *S. Gregor. Magn.*  
*Moral. lib. xxxiv. cap. 19.* Affirmamus te [anima]  
 manere post vitæ dispuñtionem, et expectare diem  
 iudicii, proque meritis aut cruciatui destinari, aut  
 refrigerio, utroque sempiterno. *Tertull. de Testim.*  
*Animæ, cap. 4.* Deus itaque iudicabit plenius, quia  
 extremius, per sententiam æternam tam supplicii  
 quam refrigerii. *Tertull. de Anima, cap. 33.* Qui  
 producto ævo isto iudicaturus sit suos cultores in  
 vitæ æternæ retributionem ; profanos in ignem æque  
 perpetem et jugem ; suscitatis omnibus ab initio de-  
 functis, et reformatis, et recensitis ad utriusque me-  
 riti dispuñtionem. *Apolog. cap. 18.*

Pag. 593. (b)

Quid illum thesaurum ignis æterni æstimamus,  
 quum fumariola quædam ejus tales flammarum ictus  
 suscitent, ut proximæ urbes aut jam nullæ extent,  
 aut idem sibi de die sperent ? Diffiliunt superbissimi  
 montes ignis intrinsecus fœtu ; et, quod nobis judi-  
 cii perpetuitatem probat, cum diffiliant, cum devo-  
 rentur, nunquam tamen finiuntur. *Tertull. de Pæ-*  
*nitent. cap. 12.*

Pag. 593. (c)

Εἰς αἰῶνα δὲ αἰῶνων αὐτὸν ἀναβαίνειν λέγεται, ἵνα μάθωμεν  
 ἀτελεύτητον εἶναι τὴν κόλασιν τῶν ἀμαρτωλῶν, ὥσπερ καὶ τὴν  
 τῶν δικαίων τρυφὴν αἰώνιον. *Andreas Cæsar. ad locum.*

Pag. 594. (d)

The Chaldee Paraphrase maketh often mention of  
 it ; as Deut. xxxiii. 6. *Let Reuben live and not die,*  
 he expoundeth thus : *וְיִרְדּוּ רְעֻבֵן בְּחַיֵּי עוֹלָמָא וּמִתָּאֲדִינָא*  
 : *לא־יָמוּת* *Let Reuben live in the life of the world, and*  
*not die the second death.* So the Targum of Onkelos.  
 The Jerusalem Targum more expressly ; *וְיִרְדּוּ רְעֻבֵן*  
*בְּעוֹלָמָא וְיִרְדּוּ לֹא יָמוּת בְּמִיתָא דְּבִתְרָא דְּבַהּ מִיתָא דְּרִשְׁנָא*  
*לְעוֹלָמָא* *Let Reuben live in this world, and let him not die*  
*the*

A R T. *the second death, which the wicked die in the world to come.* So Isa. xxii. 14. *Surely this iniquity shall not be purged from you till ye die,* עַד יָמוּתוּ אִם יִשְׁתַּבַּח וְהָיָה לָכֵן עַד : and lxv. 6. *I will not keep silence but will recompense, even recompense into their bosom ;* לֹא אֶתֵּן לָהֶם אֲרָכָא בְּחַיָּיָא אֱלֵדָן אֲשֵׁלָם לָדָן פִּדְעֵנָהּ וְחַבְדָּן : *I will not give them an end in this life, but will recompense them with vengeance for their sins, and deliver their bodies to the second death.* From these and the like places it appeareth, that the Jews believed that the wicked after death should be delivered to a second death ; that this death should be in the world to come ; that they should by this death be punished for their sins. And St. John revealed that this punishment shall be by everlasting burnings : *Kai θάνατοι δι' αἰῶντος δύο ὁ μὲν τῆς σαρκὸς πρόσκαιρος ὁ δὲ δι' ἁμαρτημάτων ἑκτισιν ἰπαγόμενος ἐν τῷ μέλλοντι αἰώνιος, ὅσπερ ἐστὶν ἡ τῆ πυρὸς γέννα.* *Andreas Cæsar. in Apocal.*

Pag. 595. (e)

I call it covert, because it was at first closely delivered by Socinus, and some of his brethren did profess themselves to be scandalized at it, though he thought he had so delivered it that it should sooner be believed by his writings than perceived by them, as appeareth out of his sixth Epistle to Volkelius, who was offended at this doctrine, and seems never to have assented to it. Quod ais ea [in disputatione mea cum Puccio], tum de Christianorum resurrectione, tum de morte impiorum passim contineri, quæ a multis sine magna offensione, tum nostris, tum alienis, legi non possint ; scio equidem ista ibi contineri, sed, meo judicio, nec passim, nec ita aperte (cavi enim istud quantum potui) ut quisquam vir pius facile offendi possit ; adeo, ut, quod nominatim attinet ad impiorum mortem, in quo dogmate majus est multo offensionis periculum, ea potius ex iis colligi possit, quæ ibi disputantur, quam expresse literis consignata

confignata extet; adeo, ut lector, qui alioqui sententiam meam adversus Puccium de mortalitate primi hominis, quæ toto libro agitur, quæque ob non paucos quos habet fautores, parum aut nihil offensivonis parere potest, probandum censeat, prius censeat doctrinam istam sibi jam persuasam esse, quam suaderi animadvertat. Against this, Germanus Patriarch of Constantinople in his defence of Gregory Nyssen, shewed from the words of Christ, the Apostles, Prophets, and the Fathers, ὡς περ αἰώνιον τὴν τῶν δικαίων ἀνικλάλητον ἀπόλαυσιν, εἴτω καὶ ἡ ἡμάρτων ἀτελεύτητόν τε καὶ ἀνυπόστατον κόλασιν. *Phot. Bibl. Cod. 233.*

Pag. 597. (f)

Eam quippe *vitam æternam* dicimus, ubi est fine fine felicitas. Nam si anima in pœnis vivit æternis, quibus et ipsi spiritus cruciabuntur immundi, mors est illa potius æterna quam vita. Nulla quippe major et peior est mors, quam ubi non moritur mors. *S. August. de Civit. Dei, lib. vi. cap. 12.* Quia *vita æterna* ab his qui familiaritatem non habent cum Scripturis sanctis, potest accipi etiam pro malorum vita; vel secundum quosdam etiam philosophos, propter animæ immortalitatem; vel etiam secundum fidem nostram, propter pœnas interminabiles impiorum, qui utique in æternum cruciari non poterunt, nisi etiam vixerint in æternum; profecto finis civitatis hujus, in quo summum habebit bonum, vel pax in vita æterna, vel vita æterna in pace dicendus est, ut facilius ab omnibus possit intelligi. *Ibid. lib. xix. cap. 11.*

Pag. 598. (g)

Duæ vitæ sunt, una corporis, altera animæ: sicut vita corporis anima sic vita animæ Deus: quo modo si anima deferat, moritur corpus; sic anima moritur, si deferat Deus. *S. Aug. Enar. in Psal. lxx. Serm. 2.*

Pag. 598. (h)

For *Life* is taken for happiness, and *to live* for being happy. As among the Greeks and Latins

ζῆν

A R. T. ζῆν and vivere were taken for living a cheerful and merry life; as,

Vivamus, mea Lesbia, ———  
in Catullus, *Carm. v. ver. 1*; and in Martial,

Sera nimis vita est craftina; vive hodie.

*Lib. i. Epigr. 16.*

And as it is in an old inscription, AMICI DUM VIVIMUS VIVAMUS, and in the convivial wish, Ζήσαντες, mentioned by Dion in the life of Commodus: so in the language of the Scriptures, and a religious notion, they signify an happy and a blessed life: as 1 Sam. x. 24. יְדִי הַמֶּלֶךְ *Let the King live*, is translated by the Chaldee Paraphrast, יַעֲלֶה מַלְכָּא *Let the King prosper*. And when David sent unto Nabal, he said, *Thus shall ye say to him that liveth in prosperity*, which is in the original nothing but לָדֹד; 1 Sam. xxv. 6. So the Psalmist is to be understood, Psal. lxi. 32. *The humble shall see this and be glad, and your heart shall live that seek God*. And St. Paul, 1 Theff. iii. 8. Ὅτι ὦν ζῶμεν, ἐὰν ὑμεῖς εὐχαρτεῖτε ἐν Κυρίῳ. Thus life of itself is often taken in the Scriptures for a happy and glorious life, even that which is eternal, as St. Augustin observeth upon these words of the 119th Psalm, ver. 77. *Veniant mihi miserationes tuæ et vivam*: Tunc enim vere vivam, quando nihil potero timere ne moriar. Ipsa enim et sine ullo additamento dicitur *vita*, nec intelligitur nisi æterna et beata, tanquam sola dicenda sit vita, in cujus comparatione ista quam ducimus, mors potius sit appellanda quam vita; quale illud est in Evangelio, *Si vis venire ad vitam, serva mandata*. Nunquid addidit, *æternam vel beatam*? Item de resurrectione carnis cum loqueretur, *Qui bene fecerunt*, inquit, *in resurrectionem vitæ*; neque hic ait, *æternæ seu beatæ*. Sic et hic, *Veniant*, inquit, *mihi miserationes tuæ, et vivam*; neque hic ait, *in æternum vivam, vel, beate vivam*; quasi aliud non sit vivere,



vivere, quam sine ulla fine, et sine ulla miseria vivere. A R T. XII.  
 Thus St. Augustin. And again ; Non est vera vita, nisi ubi feliciter vivitur ; nec vera incorruptio, nisi ubi salus nullo dolore corrumpitur. *Enchir. de Fide, Ec. cap. 92.*

Pag. 599. (i)

Sicut prima immortalitas fuit, quam peccando Adam perdidit, posse non mori, novissima erit non posse mori ; ita primum liberum arbitrium posse non peccare, novissimum non posse peccare. Sic enim erit inamissibilis voluntas pietatis et æquitatis, quomodo est felicitatis. Nam utique peccando nec pietatem nec felicitatem tenuimus, voluntatem vero felicitatis nec perditam felicitate perdidimus. Certe Deus ipse nunquid quoniam peccare non potest, ideo liberum arbitrium habere negandus est ? Erit ergo illius civitatis et una in omnibus, et inseparabilis in singulis voluntas libera, ab omni malo liberata, et impleta omni bono, fruens indeficienter æternorum jucunditate gaudiorum, oblita culparum, oblita pœnarum, nec tamen ideo suæ liberationis oblita, ut liberatori suo non sit ingrata. *S. August. de Civit. Dei, lib. xxii. cap. 30.* Vide eundem Tractatu de Epicuris et Stoicis, prope finem.

Pag. 600. (k)

Tertullian recounting the advantages of the Christians towards innocence and holiness of life, which the heathens had not ; Recogitate etiam pro brevitate supplicii cujuslibet, non tamen ultra mortem remansuri. Sic et Epicurus omnem cruciatum dolo-remque deprecat, modicum quidem contemptibilem pronunciando, magnum vero, non diuturnum. Enimvero nos qui sub Deo omnium speculatores dispungimur, quique æternam ab eo pœnam providemus, merito soli innocentiae occurrimus, et pro scientiæ plenitudine, et pro latebrarum difficultate, et pro magnitudine cruciatu, non diuturni, verum sempiterni, eum timentes, quem timere debet et ipse qui

A R T. timentes judicat, Deum, non Proconsulem, timentes.

xii. *Apoloq. cap. 45.*

Pag. 601. (l)

So Polycarpus the Martyr answered the Proconsul threatening to consume him with fire; Πῦρ ἀπελαῖς τὸ πρὸς ὤραν καίόμενον, καὶ μετ' ὀλίγον σβεννύμενον. Ἀγνοεῖς γὰρ τὸ τῆς μελλούσης κρίσεως καὶ αἰωνίου κολάσεως τοῖς ἀσεβέσι τηρούμενον πῦρ. *Epist. ad Smyrn. Eccles. cap. 11.*

Pag. 601. (m)

So St. Augustin upon those words, *Longitudine dierum replebo eum*, in the 91st Psalm; Quæ est longitudo dierum? Vita æterna. Fratres, nolite putare longitudinem dierum dici, sicut sunt hyeme dies minores, æstate dies majores. Tales dies nobis habet dare? Longitudo illa est quæ non habet finem, æterna vita quæ nobis promittitur in diebus longis. Et vere, quia sufficit, non sine causa dixit, *replebo eum*. Non nobis sufficit quidquid longum est in tempore, si habet finem; et ideo nec longum dicendum est. Et si avari sumus, vitæ æternæ debemus esse avari: talem vitam desiderate, quæ non habet finem. Ecce ubi extendatur avaritia nostra. Argentum vis sine fine? Vitam æternam desidera sine fine. Non vis ut habeat finem possessio tua? Vitam æternam quære.

Pag. 602. (n)

Nemo vitam æternam, incorruptibilem, immortalemque desiderat, nisi eum vitæ hujus temporalis, corruptibilis, mortalisque poeniteat. *S. August. Homil. 50.*

END OF THE NOTES.

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